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*H. W. P. del. All the Ends of the World shall remember themselves & be turned unto the Lord, and all the hundreds of the Nations shall worship before him. Psal. XXII. 27 v.*



11 B B h

A  
NEW HISTORY  
OF THE  
HOLY BIBLE,

FROM THE  
Beginning of the World,

TO THE  
*Establishment of Christianity.*

WITH  
ANSWERS to most of the Controverted Questions,  
DISSERTATIONS upon the most remarkable PASSAGES,  
AND A  
CONNECTION OF PROFANE HISTORY all along.

To which are added

NOTES, explaining difficult Texts, rectifying Mis-Translations,  
and reconciling seeming Contradictions.

The whole illustrated with proper MAPS and SCULPTURES.

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By the Reverend THOMAS STACKHOUSE, A.M. *K*

*Vicar of Beenham in Berkshire.*

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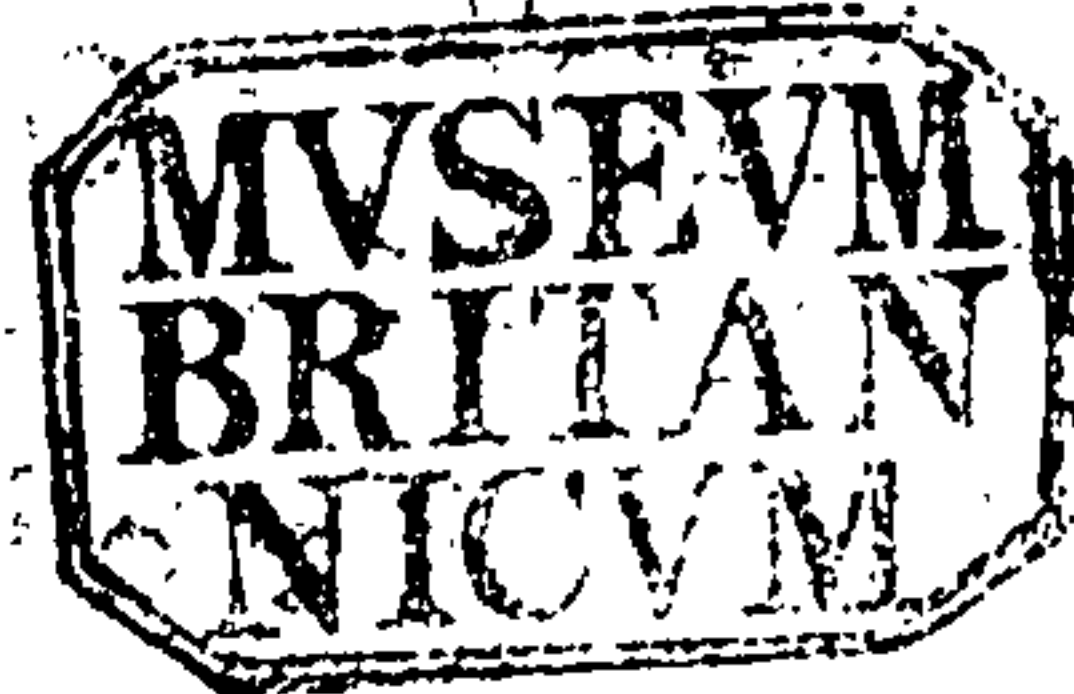
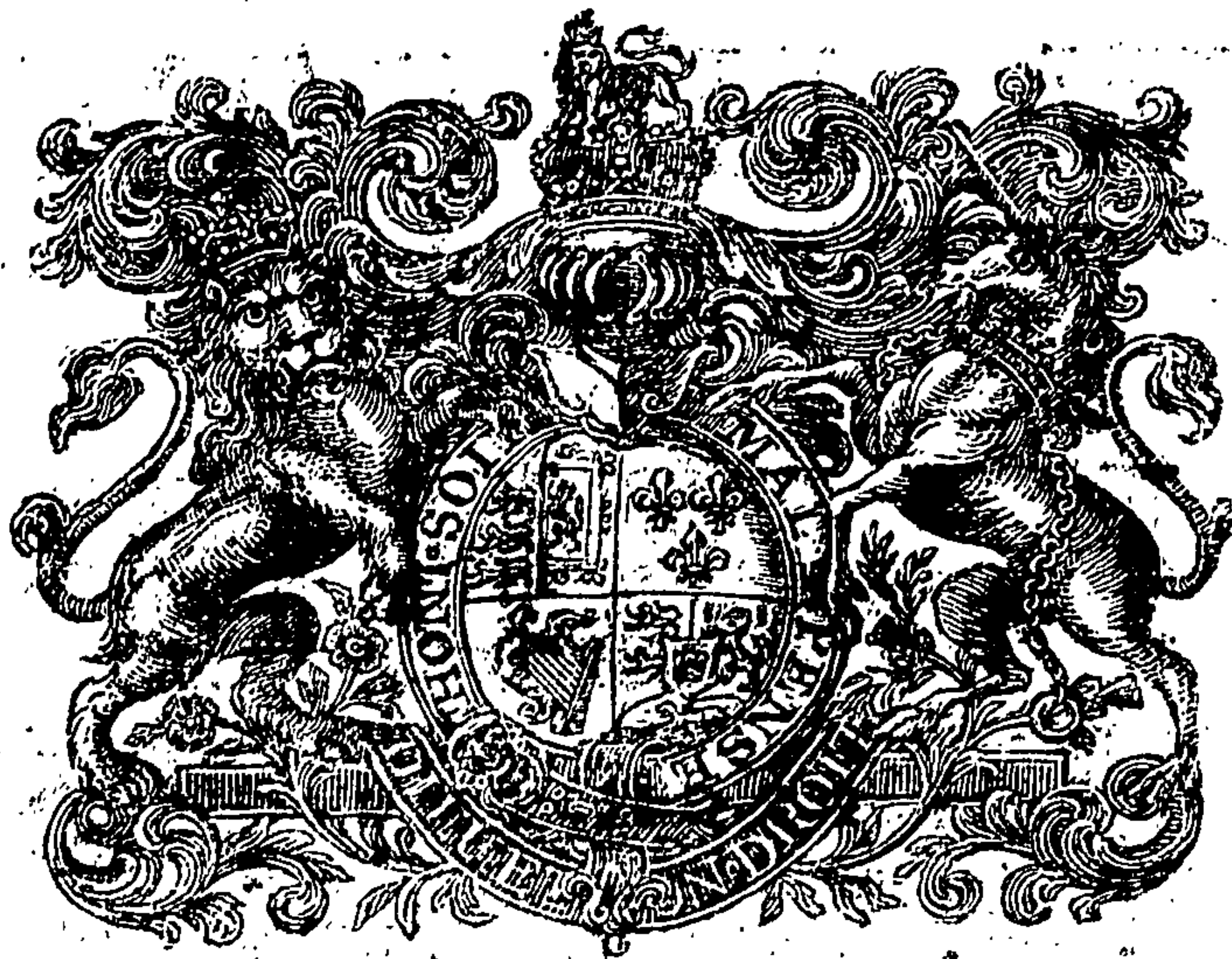
The SECOND EDITION, carefully revised, corrected, improved, and enlarged,  
by the AUTHOR.

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L O N D O N :

Printed for Stephen Austin, at the Angel and Bible in St Paul's  
Church-Yard. 1742.





GEORGE R.

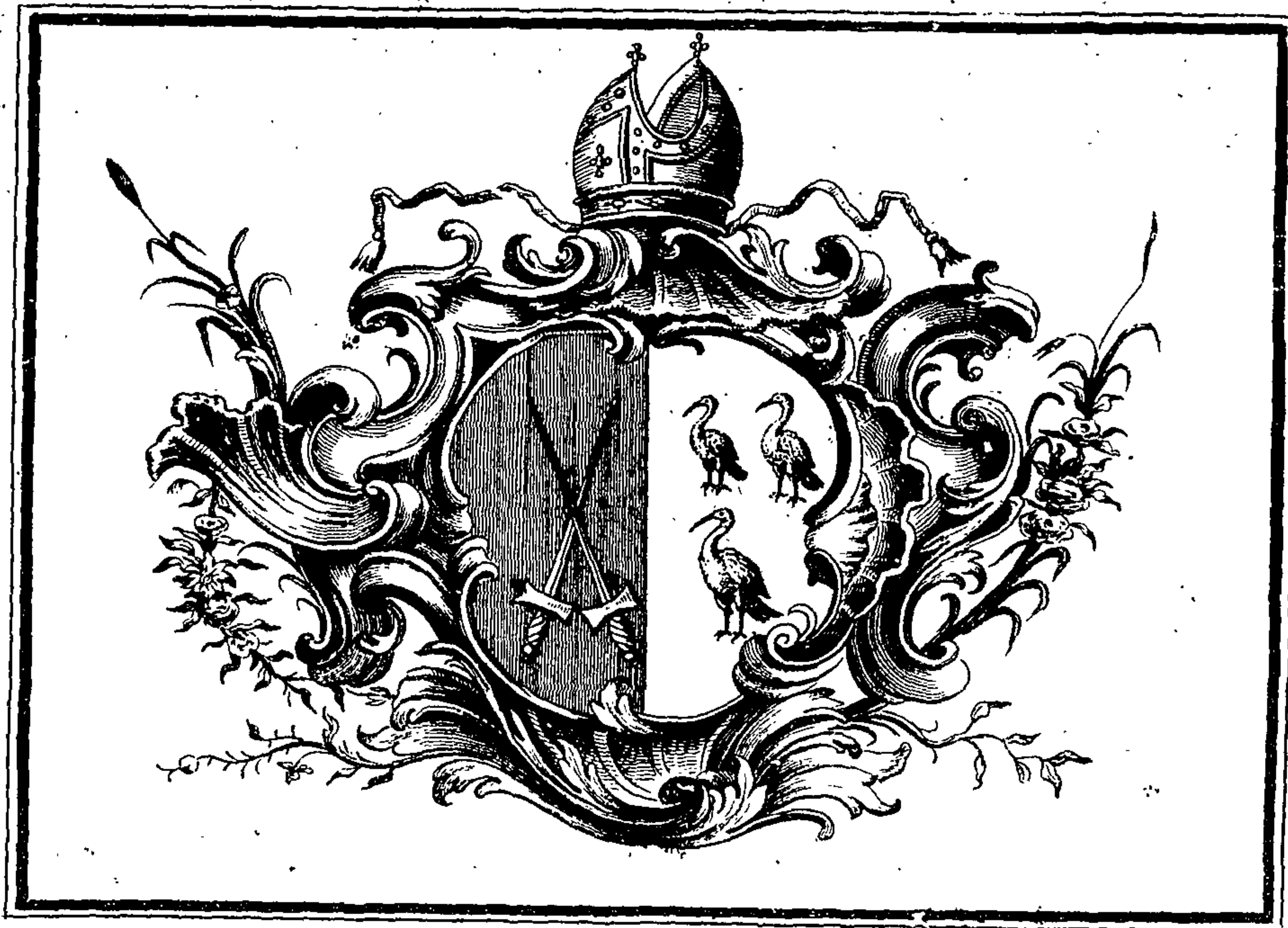
**G**EORGE the Second, by the Grace of God, King of Great-Britain, France, and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting: Whereas our Trusty and Well-beloved *Stephen Austen*, of our City of London, Bookseller, hath humbly represented unto Us, That he is now Printing a Second Edition of a Work, entitled, *A New History of the Holy Bible, from the Beginning of the World, to the Establishment of Christianity, with Answers to most of the Controverted Questions, Dissertations upon the most remarkable Passages, and a Connection of Profane History all along. To which are added Notes, explaining difficult Texts, rectifying Mis-Translations, and reconciling seeming Contradictions.* In Two Volumes in Folio. Compiled and written by Our Trusty and Well-beloved *Thomas Stackhouse*, Master of Arts, and Vicar of *Beenham* in our County of *Berks*. And whereas the said *Stephen Austen* has informed Us, that the said Work has been perfected with great Labour, Study, and Expence, and that the sole Right and Title of the Copy of the said Work (as now publishing) is vested in him, he has therefore prayed Us to grant unto him the said *Stephen Austen*, Our Royal Privilege and Licence for the sole Printing, Publishing, and Vending the said Work, for the Term of Fourteen Years. We being graciously inclined to give Encouragement to all Works that may be of publick Use and Benefit, and especially to those of this Kind, which tend so much to the Advancement of Religion, and the general Good of Mankind, are pleased to condescend to his Request, and do, by these Presents, (as far as may be agreeable to the Statute in that Case made and provided) grant to the said *Stephen Austen*, his Heirs, Executors, Administrators, and Assigns, Our Royal Privilege and Licence for the sole Printing, Publishing, and Vending the said Work, during the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding and prohibiting all our Subjects, within our Kingdoms and Dominions, to reprint or abridge the same, either in the like, or any other Volume or Volumes whatsoever, or to import, buy, vend, utter, or distribute, any Copies thereof reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *Stephen Austen*; his Heirs, Executors, Administrators, and Assigns, by Writing under his or their Hands and Seals first had and obtained, as they will answer the contrary at their Peril: Whereof the Commissioners, and other Officers of our Customs, the Master, Wardens, and Company of Stationers of *London*, and all other Officers and Ministers whom it may concern, are to take Notice, that strict Obedience be given to Our Pleasure herein signified.

*Given at our Court at St James's, the Eighth Day of January, 1741-2, in the Fifteenth Year of Our Reign.*

*By His Majesty's Command,*

HARRINGTON.





TO THE  
RIGHT REVEREND FATHER IN GOD,  
*E D M U N D*,  
Lord Bishop of *L O N D O N*,  
AND ONE OF  
His MAJESTY's Most Honourable PRIVY COUNCIL.

MY LORD,

**T**HAT a Book of this Size, by a Person of my Obscurity, should, in so short a Space of Time, after so large a Number already printed off, come to its second Impression, must be imputed very much to the Influence of your Lordship's Name in the  
Front,



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## DEDICATION.

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Front, which is of Weight sufficient to stamp Authority upon any Thing, and to induce both Clergy and Laity to read what your Lordship has not disdain'd to approve.

THERE is something however, I hope, in the Laudableness of my Intention, which, in Conjunction with your Lordship's Influence, has been a Means to conciliate the good Opinion of the Publick, and to give the Work a greater Currency: For the Design of what I now present to your Lordship, is, so to methodize, explain, and illustrate the *Historical Part* of the HOLY BIBLE, as to remove the *Difficulties* in Reading it, which some have asserted, and others complained of, with an Intent, I fear, to prejudice the World against it: And were I under no previous Obligations to your LORDSHIP, the very Nature of my Subject would remit me to *One*, who has always been a known Encourager of Works of this Kind, and who has himself so gloriously maintained the *Truth* and *Authority* of those *Sacred Records*, and both the *Evidences* and *Excellency* of the Christian Dispensation.

SINCE it is our Fate, my LORD, to live in an Age wherein Divine *Revelation* is rejected, the Sense of antient *Prophecies* perverted, the *Miracles* of our Blessed Saviour degraded, the *Mysteries* of our Holy Religion ridiculed, its *Laws* and *Constitutions* slighted, and its *Guides* and *Ministers* treated with Despite; we ought to  
account



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## DEDICATION.

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account it the peculiar Blessing of Heaven, that in this great *Metropolis*, we have One *presiding* over us, who is so well qualified to withstand this *Inundation* of Impiety, who is both able and willing to *vindicate* the Cause of God and Religion, and, by his Example and Encouragement, to *animate* us in Defence of it.

To you, my LORD, we owe a full *Confutation* of Infidelity in your Lordship's most excellent PASTORAL LETTERS. To you we owe that wise System of *Directions* for our private Conduct, and the honourable Discharge of our Ministerial Office, which, if duly observed, would make *us unto God a sweet Savour of Christ*, and a glorious *Clergy* indeed. To you we owe the Knowledge of our Ecclesiastical *Laws* and *Constitutions*, which your Lordship, with great Care, and Pains indefatigable, has digested and explain'd. To you we owe the Defence of those *Immunities* and *Privileges*, and the Preservation of those *Rights* and *Possessions*, with which those *Laws* and *Constitutions* have invested us. And (however other Tongues may be silent) my Gratitude, I hope, will always oblige me to declare, that to you I owe the present comfortable Leisure I have for Study, and the Generous Encouragement your Lordship has always been pleas'd to give to my weak, but well-intended Labours.

WHATEVER then, my LORD, the Perverseness of this *present* Generation may be, *future* Ages must be told, what an exquisite Judge and Master of all useful Learning,  
what



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## DEDICATION.

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what a firm *Friend* to Men of Merit, what a true *Patriot* to your Country, what a zealous *Defender* of the *Christian* Cause, what a wise *Guide* and *Governor* of *Christ's Church*, what a kind *Protector* of his Ministers, and strenuous *Affertor* of their *Rights* and *Privileges*, you have all along been; in how large a *Sphere* your Lordship, these many Years, has mov'd, and with what Lustre you have always adorn'd it.

THAT the great *Giver of every Good and Perfect Gift* may long preserve your Lordship, a publick Blessing to this Church and Nation, is the daily fervent Prayer of

My LORD,

YOUR LORDSHIP'S

Most Humble,

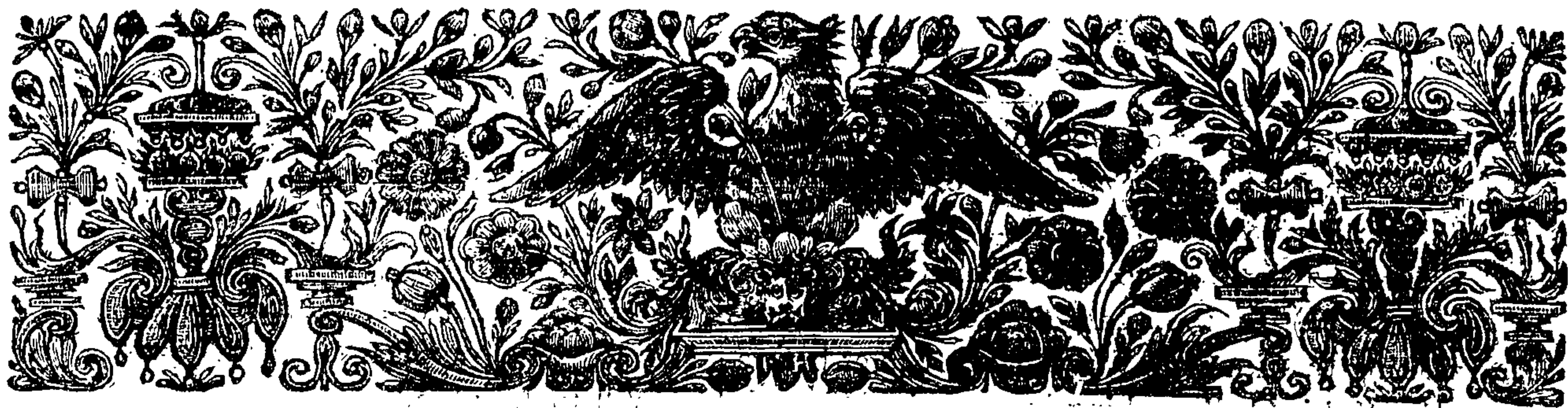
Obliged, and

*Reenham in Berkshire,  
7 April, 1744.*

Devoted Servant,

THOMAS STACKHOUSE.





T H E  
A P P A R A T U S  
T O T H E  
H I S T O R Y  
O F T H E  
O L D T E S T A M E N T.

**B**EFORE we enter upon the *History* of the (a) *Holy Bible*, it may not be improper to enquire a little into the *Truth* and *Authority*, the *Perfection* and *Excellency*, the *Antiquity*, *Stile*, and other Properties of that Part of it, which we call the *Old Testament* (for what we have to say concerning the *New* must be reserv'd to another Place) the *Number*, and *Nature* of the Books, whereof it is compos'd, and the several *Translations*, and other incidental *Changes*, which, since the Time of it's Publication, it has undergone. And this we are the rather induc'd to do, because a bolder Spirit of *Infidelity* than usual, has, of late, gone out into the World; teaching *some*, to look upon all Religion, as a mere *Trick*, contriv'd by the *Arts* of *Princes*, and conserv'd by the *Interest* of *Priests*; others, to call in Question the *Genuineness* of some particular Books of Scripture, thereby to make way for the Subversion of the *whole*; others, to disparage the *whole*, as a *rude* and *immethodical*, a *flat* and *insipid* Composition, un-  
B becoming

(a) The Books, which we look upon as the Foundation of our holy Religion, go under different Names. They are stiled *Sacred* and *Divine Books*, *Holy Writ*, and *Holy Scriptures*, because they were wrote by Persons divinely inspir'd, and do contain the Commandments of God himself. Our *Saviour* calls them the *Scriptures* by way of Eminence, because no other Book is comparable to them. Several of the *Ancients* gave them the Name of *Pandect*, and *Bibliotheca Sancta*, as containing all the *Tracts*, which were wrote upon the same divine Subject. Of later Ages the Word *Bible*, (which comes from the *Greek* βιβλία, signifying *Books*) has universally prevail'd; but how the Word *Testament* came to be applied to the *Holy Scriptures*, is not so easy a Matter to define; only we may observe, that the *Septuagint* using the Word Διαθήκη, (which signifies

a *Testament*) might probably induce the *Latin* Interpreter to translate it by *Testamentum*: But then we must remember, that this Word must not be us'd in its ordinary Sense, as it means a *Man's last Will*, that is to be executed after his Death; but, in a more general Signification, to denote a *solemn Declaration* of the *Will* of God towards Men, containing his *Laws*, his *Precepts*, his *Promises*, and the *Covenant* which he has contracted with them. And for this Reason it is likewise call'd by the *Latins*, *Instrumentum*, i. e. an authentic *Deed*, containing *solemn Ordinances*, or *Treaties*, and *Compacts*. The Books, which comprehend what God reveal'd to the *Jews*, are called the *Old*, and those, which contain what he declared by *Jesus Christ*, and his *Apostles*, are stiled the *New Testament*. Du Pin: Hist. of the Canon, &c.



becoming the Spirit of God to dictate, or Men of *Letters* to read; and others again, from the pretended *Sufficiency* of *Natural Religion*, to deny the Necessity of any *Divine Revelation* at all.

*A Divine Revelation what.*

WHAT we are to understand by a *Divine Revelation* needs no great Pains to discover. (b) In the most simple and obvious Sense of the Word, *Revelation* is the making that known, which was a Secret before; and so, when applied to a *Religious Use*, "'tis God's making known himself, and his Will to Mankind, over and above " what he has made known by the Light of Nature or Reason." To this Purpose we may observe, that the Objects of our Knowledge are of three Kinds: Some are discernable by the *Light* of Nature without Revelation; such is the Knowledge of God from the Effects of his Power and Wisdom, as (c) the Apostle argues: Others knowable, not at all by the Light of Nature, but by Revelation only; such is the Salvation of Mankind by the Death of *Jesus Christ*, (d) *which* (as the Apostle expresses it) *has, from the Beginning, been hid in God*: And others, discoverable by the Light of Nature indeed, but very *imperfectly*, and therefore stand in need of a Revelation to give them a farther Proof and Evidence; and of this kind is that (e) *Life and Immortality*, which (the same Apostle tells us) our Saviour brought to Light by the Gospel: But now be the Revelation of what Degree soever, whether *partial* or *entire*, whether a total Discovery of some unknown Truths, or only a fuller, and clearer Manifestation of them, it must be *supernatural*, and proceed from God.

*The Possibility of God's making one.*

THAT God can make a *Revelation* of his Will, either *immediately* to our Minds and *inward* Faculties, or *mediately* to our Understandings, by the Intervention of our *outward* Senses, can never be question'd by any one, who considers him as the Author of his *Being*, and therefore intimately acquainted with all the Springs and Movements of his Soul. (f) We find ourselves capable of communicating our Thoughts to one another, either by Means of a Sound of Words, which strikes the *Ear*, or by Writing, or other Signatures of our Intentions, which affect the *Eye*; and why cannot God make use of the like Means to impress what Idea he thinks fit on our Minds, or to give such Motions to the *Brain*, as may occasionally excite whatever Thoughts he designs to produce in us? or rather indeed, why may not he, without any intermediate or occasional Cause at all, enlighten the Mind by a direct and naked View of such Truths, as he desires it shou'd know? for (g) *he that planted the Ear, and he that formed the Eye*, shall not he have Access to them? or shall not he have Power of communicating his Thoughts, *who teacheth Man Understanding*?

*The Probability that he did.*

SINCE therefore it cannot be denied, but that it is *possible* for God to reveal his Will to Mankind, let us, in the next Place, consider, which is most *probable*, which most agreeable to the Notions we have of him, whether he *shou'd*, or *shou'd not*, make such a Revelation. Now, if we may judge of this by the general Sense of Mankind, we shall hardly find any one, that believed the Existence of a God, who did not believe likewise some kind of *Commerce* and Communication between God and Men. (h) This was the Foundation of all the religious *Rites* and Ceremonies, which every Nation pretended to receive from their Gods: And, what gave Birth to all their superstitious Arts of Divination, was the Persuasion that their Gods had a perpetual Intercourse with Men, and, by sundry Means, gave them Intelligence of Things to come.

AND indeed 'tis hardly to be imagin'd, that God shou'd make reasonable Creatures on purpose to know him, and to be happy in the Knowledge, and Love, and Admiration of him, and yet withdraw himself from them, without giving them any visible Tokens of his Presence, or communicating any farther Knowledge of himself to them, than what they might perceive in the *Reflection* of his Works. A Desire to be acquainted

(b) Bishop Williams's Sermon, at Boyle's Lect. i. 20. (d) Eph. iii. 9. (e) 2 Tim. i. 10.

(f) Fiddes's Body of Divinity, Vol. 1. xciv. 9. (g) Dr Sherlock's Sermon.

(h) Psal.



quainted with the Will of the *Supreme Being* seems to be so connatural to the Soul of Man, that, in the more civiliz'd Parts of the World, we scarcely know any People of Note, who had not their *Sibyls*, such as they accounted the *Mouth* of their Gods; and, without all doubt, none were without an *Oracle*, to which, upon all Exigencies, they had Recourse, and to whose Injunctions they willingly submitted: And if *such* a Desire be implanted in us, the Consideration of God's Goodness will not suffer us to doubt, but that he has made a proper Provision to answer *this*, as well as our other natural Appetites. Whereupon we cannot but conclude, that the same Power and Wisdom, which made Man a *reasonable and inquisitive* Being, and allow'd him a World of Wonders to employ his intellectual Faculties in the Contemplation of, has likewise taken Care to satisfy that noble *Desire* of knowing what the Will of his *Maker* is, and what relates to his own eternal Welfare: And that is *Revelation*.

WITHOUT this, indeed, the Case is with him, as with one, that is born blind, (i) who, whatever other Evidence he may have of the Being of a God, wants *one*, the most convincing of all; *i. e.* the Wonders of an Almighty Power, and incomprehensible Wisdom, conspicuous in the *Frame* of Nature, and the visible Parts of the Creation. And, in like manner, whatever Sense such Men, as have only Reason for their Guide, may attain of the Mercy and Goodness of God; whatever they may observe, in the Course of his Providence, to confirm them in the *Belief* of it; whatever Hopes they may entertain of it from a general Notion of the divine Nature; whatever *Desire* they may have for it from the Sense of their own *Misery*; yet they want that *Evidence* of it, which alone can satisfy, and compose their *doubtful* and distracted Minds, and that is *Certainty*, or, which is the same, *Revelation*; by which, and nothing less, that *Certainty* is to be attain'd.

THE plain Truth is, if there be no Revelation, we are, as it were, *without God in the World*; and, considering the Nature of some *Events*, cannot assuredly say, whether the *Divine Providence* interferes in the Government of it, or *Fate* and *Chance* happen to all Things (k). If there be no *Revelation*, we are still in our Sins, and have no Sanctuary against the Accusations of our enrag'd Consciences, the Fears of our guilty Minds, or the Justice of an incens'd Deity. If there be no *Revelation*, we have no *Hope*, can have no Comfort in our Death, nor any Assurance of Immortality after it. In a Word, if there be no *Revelation*, we are in a perpetual *Maze*, as if we were at Sea, without Star or Compass, and knew not what Course to take to gain our Harbour. And therefore the same Reason, which we have to believe that God is *good* and *gracious* in all his other Dispensations, we have to believe likewise, that, from the first Creation of the World, he always vouchsafed Mankind some *Revelation* of his Will, whereby to direct their Conduct.

ADAM, no doubt, was created, at first, in the full Perfection of his Reason; and yet, if we take a View of him in that State, we shall soon perceive, that he could not attain a competent Knowledge of many Things, without the Assistance of Divine Revelation. (l) He felt indeed himself to *be*, but how he came to *be*, he knew not; for he

The Necessity of his doing it.

To the First Man.

(i) Our excellent *Milton*, in that *Episod* upon *Light*, wherein he bewails his own Want of Sight, very feelingly, has expressed this Thought with a great deal of Tenderness and Beauty:

Thus with the Year  
Seasons return, but not to me return  
Day, or the sweet Approach of Ev'n or Morn,  
Or Sight of vernal Bloom, or Summer's Rose,  
Or Flocks, or Herds, or human Face divine.  
But Cloud instead, and ever-during Dark  
Surrounds me, from the cheerful Ways of Men  
Cut off, and, for the Book of Knowledge fair,  
Presented with an universal Blank

Of Nature's Works, to me expung'd and raz'd,  
And Wisdom at one Entrance quite shut out.

BOOK III.

(k) Bishop *Williams's* Sermons at *Boyle's* Lectures.

(l) *MILTON*, whom I take to be a good Commentator upon what happened to *Adam* in his State of Innocence, introduces him thus expressing himself;

My self, I then perus'd, and Limb by Limb  
Survey'd; and sometimes went, and sometimes ran  
With subtle Joints, as lively Vigour led.  
But who I was, or where, or from what Cause  
Knew not: To speak I try'd, and forthwith spake:

My



he saw nothing about him, that cou'd either be suppos'd to have given him that *Being*, or cou'd inform him how he came by it. He saw he had a Body, but what that Body was originally made of, he cou'd not possibly tell; for how cou'd he suppose, that such warm, soft, and tender Flesh, such firm and well-compacted Joints, such bright and radiant Eyes, &c. were ever form'd of cold, shapeless, and unactive Earth? He felt his Body move obsequious to his Will, but what that inward *Principle* was, which mov'd it, he was wholly ignorant, nor could he possibly, of himself, conceive, that there was an *immaterial* Spirit, of a distinct Nature and *Subsistence*, vitally united to it, and what gave the *Spring* to all its Motions. He cast his Eyes up to the Heavens, and there saw that glorious *Luminary*, which gave Light (as he perceiv'd) to all about him; but whether it was an *intelligent* Being or no, or, when it came to decline and *set*, whether it might not be inclos'd in perpetual Darkness, he cou'd not understand. He found, towards the Approach of Night, an heavy Stupidness begin to seize him, and that he was forc'd to submit to its Power; but he did not know, but that it was to be the *Extinction* of his Being, and that he was to close his *Eyes*, and conclude *his Life* together. This we may very well suppose to have been the Case of *Adam*, at his first looking about him, immediately upon his Creation. For, tho' he had, what we call Reason, in a *sovereign* Degree, yet even that Reason must have been his Torment for a while, when it made him *inquisitive*, but could give him no Satisfaction: And therefore it is proper to believe, (the Wisdom and Goodness of God constrain us to believe) that, in order to relieve him under this Perplexity, God took Care, either by the *Ministry* of his holy *Angels*, or by some immediate *Inspiration*, and *Impression*, to inform him of every Thing, that was necessary for him to know, in the State wherein he had placed him.

HE had placed him now in a beautiful *Garden*, and given him great Variety of Fruits for his Nourishment and Support; but might not some of these Fruits be design'd for other Purposes than Food? or might they not have some bad and pernicious Qualities in them, how apparently fair soever, and inviting? (*m*) Without making the *Experiment*, it was impossible for *Adam* to know what Food was proper for his Constitution, which Experiment (for ought he knew) might have proved fatal to him; and therefore we find God giving him this Direction: (*n*) *Of every Tree in the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat of it, for in the Day, that thou eatest thereof, thou shalt surely die.*

HE had placed him, naked and defenceless, in the midst of savage Creatures, all able and inclin'd to destroy him, had they not been restrain'd by some invisible Power; and, in this Condition, he must have been miserable beyond all Imagination, and under perpetual Apprehensions, that the first Lyon, or Tyger he met, wou'd certainly devour him; but, to ease his Mind in this Particular, we find God giving him Assurance to the contrary, and investing him with this Authority: (*v*) *Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing, that moveth upon the Earth.*

HE had formed a Woman, to be a Confort and Companion to him; but how he should know any Thing of a future State of Marriage, and the Ties of *conjugal* Affection among his Posterity, (*p*) (as his Words plainly indicate) how he shou'd have a perfect Notion of *Father* and *Mother*, before there was any such Thing as Father and Mother in the World; should have clear Ideas, of the Affection and Endearments arising from that Relation, and yet, at the same Time, shou'd perceive, that the Af-

fection

My Tongue obey'd, and readily cou'd name  
Whate'er I saw: "Thou Sun, said I, fair Light!  
" And Thou, enlighten'd Earth, so fresh and gay!  
" Ye Hills, and Dales! ye Rivers, Woods, and Plains!  
" And Ye, that live, and move, fair Creatures! tell,  
" Tell (if ye saw) how came I thus, how here——  
" Not of my self — by some great Maker then,

" In Goodness and in Power pre-eminent.  
" Tell me how may I know him, how adore,  
" From whom I have, that thus I move, and live,  
" And feel that I am happier than I know."

BOOK VIII.

(*m*) Revelation examin'd. (*n*) Gen. ii. 16, 17.  
(*v*) *Ibid.* i. 26. (*p*) *Ibid.* ii. 24.



fection and Endearments, arising from Marriage, wou'd so far get the better of them, as to attach a Man nearer to a *Stranger*, taken into his *Bosom*, than to those very *Parents*, whose Blood ran in his Veins; is a *Problem*, which cannot be resolved without having Recourse to Divine Revelation; and therefore we find our Saviour thus expounding it: (q) *Have ye not read, that he, who made them in the Beginning, made them Male and Female; and said, for this Cause shall Man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one Flesh?* So that the Words of *Adam*, upon this Occasion, were the Declaration of God himself, and only pronounc'd by *Adam*, in Consequence of an express Revelation from God. And if a Revelation, in these and such like Instances, was needful for the Conduct of Man in his State of *Integrity*, much more was it necessary in a State of Defection and general Depravity.

WHETHER we believe then, or not believe the Account, which *Moses* gives of the Devil's deceiving our *first Parents* in the Form of a *Serpent*; yet, unless we will deny the Truth of all History, we must allow, that in Process of Time, (both before, and after the *Flood*) the Corruption of Mankind became universal; and that their grand *Adversary* had so enlarg'd his Empire, as even to outvie the *God of Heaven* in the Splendor of his *Temples*, the Number of his *Votaries*, and the Pomp and Solemnity of his *Worship*. (r) In this Case, we do not indeed say, that Man had any *Right* to the Divine Assistance; that he had forfeited by his *Apostacy*; and where the Necessity is created by our own Fault, there lies no Obligation upon the Creator to provide a *Remedy*: But tho' God was under no Obligation to do it, yet, considering the miserable Circumstances Mankind were in after the *Fall*, more especially through want of a Revelation, we may reasonably conclude, that the *Benignity* of his Nature wou'd no less incline him to give them *one*, than if he had been oblig'd to it by a special *Promise* or *Covenant*. And his Posterity.

FOR how can we believe, that a Being of *infinite Perfection*, when he saw Mankind under the Deception of Sin, and the Delusions of *Satan*, shou'd take no Care to rectify their Mistakes, and reform their Manners? (s) Can we suppose it consistent with *infinite Truth*, to suffer all Nations to be expos'd to the wicked Designs of seducing and *apostate* Spirits, without ever offering them any Means to undeceive them? Can we imagine, that a God of *infinite Majesty* and *Power*, who is a *jealous* God, and will not give his *Honour to another*, shou'd allow the World to be guilty of Idolatry; to make themselves Gods of *Wood* and *Stone*; nay, to offer their *Sons and Daughters unto Devils*, without concerning himself to vindicate his own Honour, by putting a Stop to such *Abominations*? We have no true Notion of God, if we do not believe him to be infinite in Knowledge, Holiness, Mercy, and Truth; and yet we may as well believe there is no God at all, as imagine, that a God of *infinite Knowledge* shou'd take no Notice of what is done here below; that *infinite Holiness* shou'd behold the whole World overspread with Wickedness, and find no Way to redress it; and that Superstition, and Idolatry, and all the Tyranny of Sin and Satan, for so long a Time, shou'd enslave and torment the Bodies and Souls of Men, and there should be no Compassion in *infinite Mercy*, nor any Care over a deluded World in a *God of Truth*. We may therefore justly conclude, that since a *Revelation*, in the State of Man's *Defection*, was so necessary in itself, and so agreeable to the known Attributes of God, there is abundant Reason to be persuaded, that God was always inclinable to impart *one* to Mankind, whenever their Occasions required it.

“ BUT what Occasion cou'd there be for any Divine Revelation (t), when, by giving them the Light of Reason (that perfect and unerring Guide) and implanting in them the Law of Nature, God had made an ample and standing Provision, both for the Instruction of their Minds, and the Direction of their Lives? when, by a due Attention

C

“ to

(q) Mat. xix. 4, &c. (r) Bp. Williams's Sermon.  
(s) Jenkins's Reasonableness of the Christ. Relig. Vol. I.

(t) Christianity as old as the Creation, *passim*.



“ to these, they might, at any Time, be enabled to perceive all, that was necessary for  
 “ them to know, and to practise all that was requir’d of them to do, without any super-  
 “ natural Intervention, which, in this Case, seems highly needless and superfluous?”

Answer’d by  
 shewing the  
 Imperfection,

WE readily grant, indeed, that the great Principle of Action, in human Nature, is Reason; infomuch, that to judge according to its Directions, is not the Privilege of the Philosopher only, but a Thing essential to our very Beings, and as much inseparable from all Persons, as is the Sense of their own Existence: But then we are to consider how small a Portion of Light any Man’s Reason has, that he can properly call its own. For, (u) as we derive our Nature from our Parents, so that, which we generally call natural Knowledge, or the Light of Nature, is a Knowledge and Light, that is made natural to us by the same Authority, which makes a certain Language, certain Customs, and Modes of Behaviour, Natural. Nothing, in this Case, seems to be our own, but a bare Capacity to be instructed, or a Nature fitted for any Impressions; as capable of Vice, as Virtue; and as liable to be made an Hottentot, by being born among Hottentots, as to be made a Christian, by being born among Christians. So that our Moral and Religious Knowledge is not to be imputed to the internal Light of our own Reason or Nature; but to the Happiness of having been born among reasonable Beings, who have made a Sense of Religion and Morality as natural to our Minds, as articulate Language is to our Tongues.

WE allow again, that there is a moral Distinction between Good and Evil, Right and Wrong, founded in the Nature of Things; but then we affirm, that this is not from a Philosophical Contemplation of the Fitness of the one, and the Unfitness of the other; that we prefer Virtue to Vice; but from the Instruction of those, who had the Care of our Education, and the Formation of our Judgments from our Infancy. When we arrive at an Age of more Maturity, indeed, and happen to have a Genius fitted for Philosophical Enquiries, we may then deduce Proofs, that will establish our Notions of such a moral Distinction; but these, we must allow, are an After-knowledge, not common to Men, but accidental Confirmations of that Sense of Religion and Morality, which, more or less, was fix’d in us by the Institution and Authority of those, among whom we had the good Fortune to live. Now, if this be the true State of Reason, as it is originally in us; if this be all the Light, that we have from our own Nature, viz. a bare Capacity of receiving good or bad Impressions, right or wrong Opinions and Sentiments, according to the particular Country we chance to be born in; if we are nothing without the Assistance of Men; nay, if we are foolish and helpless Animals, till Education and Experience have revealed unto us the Wisdom and Knowledge of other Men; then are we but weakly qualified to assert and maintain the absolute Perfection of human Reason, in Opposition to the Necessity and Advantage of a Divine Revelation. But this is not all.

And Depravity  
 of human  
 Reason.

IT is not only the Imperfection of our Reason, but its frequent Depravity likewise, that ought to abate our Confidence in it; since, upon farther Examination, we shall find, that all the Mutability of our Tempers, the Disorder of our Passions, and Corruption of our Hearts; all the Extravagances of the Imagination, all the Contradictions and Absurdities, which are to be found in human Life, and human Actions, are strictly and properly, the Mutability, Corruption, and Absurdities of human Reason. We, indeed, in the common Forms of Speech, talk of our Reason, as a distinct Principle from our Passions, Affections, and Humours; but this is only a Distinction of Language made at Pleasure, and without any real Distinction in the Things themselves. (x) The same Principle

(u) Law’s Case of Reason, or Natural Religion fairly and fully stated. (x) Ibid. St Paul, indeed, in his Epistle to the Romans (Ch. vii.) seems to speak of two distinct Things, when he tells us of the Law in his Mind, and the Law in his Members; but in this he might accommodate himself, in

some Measure, to the known Forms of Distinction, and yet possibly mean no more, than one and the same Principle, consider’d in different Views, or acting differently. Without the Will, or Choice, there can be neither Virtue nor Vice in any Act we do; and yet it is a receiv’d Maxim, that voluntas



*Principle*, which is the Agent of all that is *good* in us, must be equally the Agent of all that is *evil*; for the Action and Power of Reason are as much requir'd to make any Thing *vicious*, as to make it *virtuous*: And if so, Reason is certainly the *worst*, as well as the *best* Faculty we have; and not only the Principle of Virtue, but the certain Cause likewise of all that is base, and shameful in human Life.

BRUTES, we know, are incapable of *Imprudence* and *Immorality*, because none of their Actions are Actions of Reason; and therefore, if our Reason be the only Faculty, which distinguishes us from *Brutes*, it must certainly follow, that all the Irregularities, whether of Humour, Passion, or Affection, which cannot be imputed to Brutes, must solely be ascrib'd to the *Faculty*, whereby we are distinguish'd from them; and, consequently, every Thing that is vain, shameful, false, or base, must be the sole Product of our Reason; since, if they proceeded from any other Principle, they cou'd have no more Vanity, Falseness, or Baseness in them, than we have in our *Hunger* or *Thirst*. And if the Matter stand thus with our Reason; if all that is wise or absurd, holy or profane, glorious or shameful, in Thought, Word, or Deed, is to be imputed to it; then is it as gross an Absurdity to talk of the *absolute Perfection* of human Reason, as of the unspotted *Holiness* of human Life, or the absolute *Infallibility* of human Conjectures; since, upon Examination, it is found to be a Principle of an *ambiguous* Nature, productive of Vice, as well as Virtue; and capable of leading us into *Error*, as well as discovering *Truth*.

IT will be no Disparagement, I hope, to the present Age, to suppose that the *ancient* Philosophers had as great Strength of Reason and Judgment, as sincere a Desire to find out Truth, and as great Diligence in enquiring after it, as any of our modern *Unbelievers*; and yet, if we look into their Writings, we shall find that they were utterly *ignorant* in many great and important Points of Religion, and strangely *inconsistent* with themselves in others.

*The Ignorance of the best Philosophers;*

THEY were ignorant of the true Account of the *Creation* of the World, and the Original of Mankind; and therefore (*y*) some of them held all Things to be *Eternal*, while others imputed them to (*z*) *Chance*; and those, who allow'd them a *Beginning*, knew nothing of the Manner and *Gradations*, whereby they rose up into so beautiful an Order.

THEY were ignorant of the Origin of *Evil*; whereupon they devised two contrary *Principles*, in perpetual Conflict with one another; and tho' they were sensible that human Nature was strangely corrupted, yet they acknowledg'd, that its Corruption was a *Disease*, whereof they knew not the Cause, and cou'd not find out the Cure.

THEY were ignorant of any *Form of Worship*, that might be acceptable to God, and of a proper Way to appease his Displeasure, when they were conscious of their Offences against him; and therefore we find *Cicero*, the greatest and best Philosopher that *Rome*, or perhaps any other Nation, ever produced, (*a*) "allowing Men to continue in the Idolatry of their Ancestors, and advising them to conform themselves to the superstitious Religion of their Country, in offering such *Sacrifices* to different Gods, as were by Law establish'd."

THEY were ignorant, at least they taught nothing of the exceeding Love of God towards us; of his Desire of our Happiness, and his Readiness to conduct us in the Ways of Virtue; and therefore (*b*) some of them made their supreme *Jupiter* a *solitary* kind of Being, wholly taken up in the *Contemplation* of his own Perfections, and leaving the Government (of all sublunary Things at least) either to some inferior *Agents*, or the Guidance of a *blind*, unthinking *Chance*.

THEY

*voluntas sequitur ultimum Intellectus practici Judicium;* and, tho' that *Judicium* does not always happen to be right, yet still it is the *Spring* and Cause of our Actions, be it right or wrong.

(*y*) Peripateticks.

(*z*) Epicureans.

(*a*) A Patribus acceptos Deos placet coli. *De Leg. L. 2.* Item illud ex Institutis Pontificum & Aruspicum non mutandum est, quibus hostiis immolandum cuique Deo. *Ibid.*

(*b*) Epicureans.



THEY were ignorant, at least (c) they taught nothing of *Divine Grace* and Assistance towards our Attainment of Virtue, and Perseverance in it; and therefore we find (d) others of them *equalling* themselves to the Gods, and sometimes taking *Precedency*; “because we have Difficulties, *say they*, to encounter, which make the Conquest of Vice, and the Improvements in Virtue, more glorious in us, than in the Gods, who are good by the *Necessity* of their Nature.”

AND as these great Philosophers were utterly *ignorant* of some, so were they far from being *clear* and *consistent* with themselves in other great *Articles* of Religion. They had but dark and confus’d Notions of the *Nature of God*; and therefore the renowned *Socrates* ingenuously confess’d, that all he knew of God was, that *he knew nothing*; and, for this Reason, endeavour’d to draw Men off from *divine* and *heavenly* Contemplations, (as being what he found too high for human Reason to understand) and to betake themselves to the Study of *civil* Life.

THEY had but dark and confus’d Notions of the *Summum Bonum*, or supreme Felicity of Man; and therefore *Cicero* tells us, that there was such a *Dissention* among them upon this Head, that it was almost impossible to reckon up their different Sentiments, even while himself is setting down the Notions of above *twenty* of them, all equally extravagant and absurd.

THEY had weak and uncertain Notions of the *Immortality of the Soul*; for, however they might perceive it to have a spiritual Existence, yet they cou’d from thence deduce no Argument, but that God might destroy it, if he pleas’d: And therefore (e) *Cicero* plainly declares that, *which of the two Opinions* (that the Soul is mortal, or that it is immortal) *be true, God only knows*: Which, among other Declarations of the like Nature, might probably induce *Seneca* to say, (f) “That Immortality (however desirable in itself) was rather promis’d, than prov’d by these great Men.”

THEY had weak and uncertain Notions of a *future State*; for, tho’ their Poets had prettily fancied an *Elysium* and an *Hell*; yet all sober Men look’d upon *these*, rather as well-contriv’d Restraints for the *Vulgar*, than any Matters of their own Belief: And therefore *Socrates* is introduc’d as saying, (g) *I hope there is a Place, where I, and good Men shall meet; yet I cannot affirm it*: And (h) *I wish*, says *Cicero*, *that you cou’d prove to me that our Souls are immortal*; so that, after all, they wanted Arguments to convince themselves, and ended all their Disquisitions in a *Peradventure*, and a *Wish*: But, what is more,

THEY had no Notion at all of the *Resurrection of the Body*; for, tho’ their Poets made frequent mention of the *Ghosts* of departed Men, appearing in a *visible* Form, and retaining in the *Shades* below, their former Shape; yet by this (if they mean any Thing) they mean no more, than that the Soul, after this Life, passes into another State, and is there invested with a Body, made up of light, *aërial* Particles, quite different from what it had before: But, that the gross Matter, which they saw laid in the Grave, and turn to Corruption, or burnt into Ashes, and blown away in the Air, shou’d ever be rais’d, or collected again, and *revivify’d*; of this the most *Speculative* among them had no Conception.

And their Immorality and Viciousness.

THUS ignorant, or thus doubtful at least, were some of the greatest Names of Antiquity of these prime and fundamental Truths, which must be acknowledg’d the great *Barriers* of Virtue and Religion: And therefore we need less wonder, that we find so many of them abetting Practices apparently *flagitious*; (i) that we find several *Seëts* esteeming *Revenge*, not only lawful, but commendable; and the Desire of *popular Applause*

(c) Non quis, quod bonus vir esset, Gratias Diis egit unquam. Jovem optimum maximum ob eas res appellant, non quod nos justos, temperatos, sapientes, efficiat, sed quod salvos, incolumes, opulentos, copiosos. *Cic. de Nat. Deorum, l. 3.*

(d) Stoicks. Est aliquid, quo sapiens antecedit Deum; ille, Naturæ Beneficio, non suo, sapiens est. *Sen. Epist. 53.*  
(e) *Tusc. Quest. Lib. 1.* (f) *Epist. 100.* (g) *Plato* in *Phæd.* (h) *Tusc. Quest.* (i) *Ibid.* Bishop of London’s second Pastoral Letter.



*Applause* the greatest Incentive to all kind of Virtue : That we find some of the greatest of them full of the Praise of *Self-Murder*, and setting themselves for the Example of it to their *Followers* : That we find *Cato* commending *Fornication*, as a proper Remedy against Adultery ; *Plato*, asserting the Expediency of Mens *having their Wives in common* ; and *Chrysippus*, teaching the Worst of *Incest*, that of Fathers with their Daughters, and pleading the Lawfulness of *unnatural Lust* : That we find, in short, whole *Fraternities* degrading human Nature into that of Beasts ; the *Cynicks*, laying aside all the natural Restraints of Shame and Modesty, commit their Lusts openly ; and the *Stoicks* affirming, that no Words or Speech of any kind ought to be censur'd and avoided, as filthy and obscene : So true is the Observation, which *Quintilian* makes of the Philosophers of his Time (k), “ That the most notorious Vices were screen'd under “ *that Name* ; and that they did not labour to maintain the Character of *Philosophers* “ by Virtue and Study, but conceal'd very vicious Lives under an *Austere Look*, and “ an Habit different from the rest of the World.”

AND if these Men of *Speculation*, and profound *Reasoners*, were thus ignorant in their Notions, and corrupt in their Principles, what Reason have any of our *modern* Contemners of *Revelation* to presume, that, if they had liv'd in those Days, they wou'd have acquitted themselves better ? What Grounds to imagine, that they wou'd have been wiser than *Socrates*, and *Plato*, and *Cicero* ? (l) Had their Lot been among the *Vulgar*, how are they sure, they shou'd have been so happy, or so considerate, as not to be involv'd in that Idolatry and Superstition, that Wickedness and Immorality, which then overspread the World ? Had they join'd themselves to the *Philosophers*, what *Seet* wou'd they have follow'd (for they were all *erroneous*) or what Book wou'd they have made the *adequate* Rule of their Lives and Conversations ? Or had they set up for *themselves*, how are they certain, they shou'd have been able to deduce the several Branches of their Duty, or to apply them to the several Cases of Life, by Argumentation, and Dint of Reason ? 'Tis *one* Thing to find out a Rule at first, and *another* to perceive its Agreement with Reason ; and the Difficulty is not much (when once we know our Duty) to begin and deduce its Obligation from Reason : But to begin and discover our Duty in all Points, with all its true Motives, merely by the Help of *natural Reason*, is like groping for an unknown Way in an obscure *Twilight*. 'Tis no improbable Opinion then, that the *Discoveries*, which the wisest of the heathen World made (even in Points of *Morality*) were not so much owing to the Strength of their own Reason, as to certain *Traditions*, which they might either receive from their Ancestors, or gain by the Conversation they might have with the *Hebrews*, to whom God had *committed the Oracles of his Will* by the Hand of his Servant *Moses*. For this is certain beyond all Controversy, that the most eminent Philosophers, such as *Pythagoras*, *Plato*, *Democritus*, and others, finding a Dearth of Knowledge at Home, travell'd for Improvement into other Parts ; and, as *Egypt* was accounted the chief Seat of Learning, there were few Men of Note, who went not thither to compleat their Studies ; where, conversing with the *Jews*, (who were there in great Numbers) and having the Opportunity of consulting the Law of *Moses* in the *Ptolemean Library*, they might from thence collect many remarkable Doctrines, tho' (when they came to publish them) they chose to disguise, and blend them with their own Notions and Inventions. However this be, 'tis manifest, that the *Philosophers*, who have liv'd since the Publication of the *Gospel*, have, in their several *Systems*, been much more clear and uniform, both as to the Measures of human Duty, and the Motives requisite to the Performance of it, than they were before ; which Clearness and Uniformity are really owing to the Help of *Revelation*, that has given us a far more perfect and exact Knowledge of the *Nature* and Attributes of God, from whence many of our Duties immediately flow ; a greater Certainty of future *Rewards* and *Punishments* ; and a

The best of  
their Know-  
ledge from  
Tradition.

D

clearer

(k) Infl. L. i. Pref.

(l) Clarke's Demonstration of Natural and Revealed Religion.



clearer Conviction of the *Necessity* of Sobriety, Temperance, and other moral Virtues, as preparatory to our Happiness in the *next* Life; by perfecting our Nature in *this*.

THIS, (as I take it) is the true State of human Reason, in its present ruinous and deprav'd Condition: In its *Minority*, equally capable of *bad*, as well as *good* Impressions, and form'd entirely by the *Examples* we see, and by the *Institution* of those who have the Charge of our Education: In our *Maturity*, the Source of our Passions and Desires, our Humours and Appetites, and the sole Agent of all the *Evil*, as well as all the *Good*, we do: In the highest Pitch of its *Perfection*, unable to settle any certain Rule of *Morality*, and beholden to *Tradition* or *Revelation* for the chief and best Discoveries which it makes: In the Breast of the *greatest Philosopher*, over-spread with Error, ignorant in *many*, and doubtful in *all* the great Principles and Motives of Religion, and thereupon ensnar'd in *diverse hurtful Lusts*: And much more, in the Breast of the *Vulgar*, sunk into Ignorance and Stupidity, and thereby submitted to the Wiles of the Tempter, and (*m*) *taken Captive by him at his Will*. And is this the Faculty of which we hear such loud Boasts, and to which the absolute Perfection of *Immutability* and *Infallibility* are ascrib'd? "Is this (*n*) the *fundamental Law* of the Universe, that can tell us more than Books or Masters, more than the two *Tables of Moses*, or the *twelve Tables* of the *Greeks*, and of which all other Laws are but *Copies* and *Transcripts*?" Is this the only *Principle* that is allow'd us, to inform our Minds in all religious Truths, and direct our Conduct in all our *moral* Actings? This the only *Pilot*, to steer our Course thro' this tempestuous World, in the midst of so many Dangers, Avocations, and Snares; with so many *Lusts* within, and *Temptations* without, to carry us wrong; so many *Sirens* to allure us, so many *Rocks* to dash us, and so many *Waves* to swallow us up quick? Whether God, in this Method, wou'd have made a *sufficient* Provision for Man's Salvation, we will not here dispute: But, to consider human Reason (as it is in Fact) modify'd by the various Disabilities, Passions, and Prejudices, which will ever prevail among the greatest Part of Mankind; and then consider every Man left, in this wild disconcerted State, without Rule or Guide, to search out Truth and Happiness by his own Collections; the Distractions and Perplexities which must needs ensue, wou'd make every wise Man wish for something *better*: And if so, what can we imagine more desirable, more apposite to the Wants of human Nature in such a Case, than that God shou'd interpose, and, by an *authoritative* Declaration of his Will, (committed to Persons *ordained* to that Office) instruct the ignorant, and reduce those that were going astray.

An Objection.

"BUT suppose that God, in Compliance to Mens Wants, shou'd vouchsafe to give them a Declaration of his Will; yet still the Question is, Who are the Persons, that are appointed to convey it? The Pretence to Revelation is so common, and the Number of Impostures so great; the Difference between a divine Impression and a diabolical Illusion, natural Enthusiasm and supernatural Inspiration, is so undistinguishable, and by us who live at such a Distance of Time, so impossible to be adjusted; that the safest Way is to suspend our Belief, until we have a sufficient Conviction, that what is offer'd as a Message from Heaven, infallibly comes from God."

Answer'd, by enumerating the different Kinds of Revelation.

THE most usual Ways, wherein God of old was wont to communicate his Mind to Mankind, were by *Visions*, by *Dreams*, by *Voices*, and by *Inspiration*. The Jewish Doctors, who treat of the Subject, have many curious Observations concerning the Difference of these several Kinds of Revelation, but the most plain and obvious Distinction seems to be this——That *Vision* was the Representation of some momentous Thing to Men, when they were awake, in Opposition to *Dreams*, which were Representations made to them, when their external Senses were asleep; that *Voices* were either God's calling to Men from on high, (*o*) (as he did to St Paul) or his immediate conversing with

(m) 2 Tim. ii. 26.

(n) Vid. Christianity as old as the Creation, p. 60, 61, &c.

(o) Acts iii. 4.



with them (as he did with *Moses*): (p) *Face to Face, even as one Man speaketh to his Friend*; and that *Inspiration* was an *inward* Excitement of the Soul of Man, by the Operation of the Holy Ghost, without any bodily Perception or Sensation.

THESE are the several Sorts and Degrees of Revelation, which have commonly been ascrib'd to God: And, what do we see in any of them, that he cannot, when he pleases, make use of, and that effectually? Cannot he, by some *visible* Appearance, convince Men of his immediate *Presence*, beyond the Possibility of Doubt? Cannot he, either with, or without such visible Appearances, talk as *familiarly* to them, as one Man converses with another? Cannot he, who formed our Minds, and knows all the Ways of Access to them, draw such clear and bright *Scenes*, and *Pictures* of Things on our *Fancy* and *Imagination*, whether sleeping or waking, as shall need no other Proof of their *Divinity*, but themselves; even as Light is known by itself, and the first Principles of Reason by their own Evidence? In short, why cannot he so clarify the *Understanding* by a Beam of Light let in from above, as shall be as evident a Proof of its *Divine Original*, as it is that the Light proceeds from the Sun, the *Fountain* of it?

WHATEVER it may seem to us, who have not the *Sensation* or Experience of such Divine Representations as the *Prophets* had, and therefore can no more describe them, than the Person, who never had his *Eye-sight*, can conceive what *Light* and *Colours* are; yet, as the blind Man may be convinc'd, that there are such Things as *Light*, *Colour*, *Figure*, and *Sight*, by what he hears and observes from those who are about him; so may we be assur'd, that there was, in the *Prophetick* Schemes, that powerful *Representation*, on the Part of the Divine Agent, and that Clearness of *Perception*, on the Part of the Person *inspir'd*, as wou'd abundantly make good those Phrases of *Vision* and *Speaking*, by which it is describ'd in Scripture; inasmuch that such a Person, after such *Inspiration*, might as well question what he heard and saw by the natural *Organs* of Sense, as doubt of what was revealed to him by the *Impressions* made upon him through the Agency of the Divine Spirit.

How the Persons inspir'd might judge of their own Inspirations.

“BUT do not we see enthusiastic Persons as confident of their *Inspirations*, and *Visions*, and (according to their Persuasion) as much obliged to follow them, as those that are truly inspir'd? How then shall we find out the Difference, and by what Criterion shall we judge?” 'Tis own'd, indeed, that Confidence in *imaginary* Inspirations may be sometimes very great, but then the *Preception*, and consequently the *Assurance* arising from thence, cannot be equal, or any Ways comparable to what is produc'd by a *real* one. For, tho' God Almighty can so communicate himself, as that the Person inspir'd shall know most certainly that it is from him, and from him only (in which Case there is no absolute Necessity for any farther Evidence) yet, that nothing might be wanting to the full Conviction of him who had the Revelation, God was frequently pleas'd to add some *Sign*, or *supernatural Proofs*, in order to satisfy the Party of the Truth of his Divine Mission. Thus *Gideon*, when requir'd to go upon a difficult Enterprize, was cur'd of his Fear, and confirm'd in his Mind (q) by the *Fire out of the Rock*, which consumed the *Flesh* and the *Cakes*; as *Moses*, when sent to deliver the Children of *Israel* from the *Egyptian* Bondage, perceiv'd that his Commission was from God, upon seeing the *Bush* burn without consuming, (r) and the *Rod* in his Hand turn'd into a *Serpent*: A Course this, highly necessary to give the Messenger full Satisfaction, especially when the Case is such as *Moses* seems to put it, (s) *they will not believe me, nor hearken to my Voice*; for they will say, *The Lord hath not appear'd unto thee*.

How distinguish it from Enthusiasm.

“BUT suppose a Person never so well satisfy'd in what he calls a Revelation, and that (in his own Opinion) he is as sure of it, as he is of his Being and Existence; yet what is all this to me, unless I am equally satisfy'd that he really had such a Revelation; that his Pretensions to a Mission from Heaven are true, and he far from being

How we may judge when a Person is inspir'd.

“an.

(p) Exod. xxxiii. 11.

(q) Judges vi. 20.

(r) Exod. iv. 3.

(s) Ver. 1.



“*an Impostor ; but how shall I judge of this?*” Why, the only Way is, to consider with ourselves, what it is, that we might expect from the Person, who pretends to be a Messenger sent from God, and then observe whether he answers that Character. Now, as a Revelation is a Divine Communication, and a Mark of Divine Favour, we may well expect, that the Person, who pretends to it, shou’d be a Man of Virtue, good Sense, and known Probity ; *cool* and considerate enough, not to be *impos’d* on himself, and too *honest* and *upright*, ever to think of *imposing* upon others : One, who has no Trick, no crafty Design, no secular Ends to serve, no Vanity or Ambition to gratify ; who disclaims all worldly *Greatness* and *Emoluments*, and intends nothing but the Good of Mankind, and the Glory of God, who sent him : One, who by his whole Behaviour discovers that he is in earnest, and really believes his own Commission ; is, consequently, deterr’d by no Threats, discourag’d by no Opposition, but goes on with undaunted Courage, still persisting in the same Assertions, and ready to lay down his Life in Confirmation of what he says. So far then as the *Credibility* of a Person is the Proof of a Revelation, and so far as the Wisdom, Probity, and Sincerity of a Person is a Proof of his *Credibility*, we have an *Evidence* to rest upon, and a *Character*, whereby we may try the Truth of his Revelation.

Viz. From his personal Character.

From the Subject-Matter of his Revelation.

As the Revelation pretends to come from God, we may reasonably expect, that it shou’d be *consonant* to the Notions we have of the Divine Attributes, and *conducive* to the Happiness and Instruction of Man ; that therein we shou’d find the most lively Characters of the Divine Perfections, *Justice* and *Power*, set forth in all their Authority, to administer Matter of Terror to the *Wicked* ; but so temper’d with *Mercy* and *Kindness*, as to raise the Hopes, and attract the Love, and establish the Comfort of the *Righteous* : Therein to find the *Mysteries* of the Divine Counsels unfolded, and the Beauty and Harmony of Divine *Providence* display’d, as far as God’s Government of the World, and the Condition of Mankind in it will permit : Therein to find the best *Principles* and *Precepts* to inform and direct us in what we are to know and do, the best *Arguments* and *Motives* for our Encouragement, and the best *Means* and *Expedients* for the purifying and perfecting of our Natures : Therein, lastly, to find the chief Subjects of human *Enquiry*, and what is best and most necessary for Mankind to know, the Creation of the World, the Origin of Evil, the Supervention of Grace, the Condition and Certainty of a future State, and by what Method God may be appeas’d, Forgiveness obtain’d, and the heavy Load upon human Nature, arising from the Sense and Consciousness of Sin, remov’d. So far then as its *Sublimity* and *Usefulness* are an Indication of its Divine Original, we have another *Evidence* to rest upon, and a farther *Character*, whereby we may try the Truth of a Revelation.

And the miraculous Attestations given to it.

ONCE more, we may expect, that a Person, coming with such high Pretensions, shou’d give us some Proof of his Delegation from Heaven, either by *predicting* Events of a very uncertain Contingency, or *performing* Works of a very supernatural Kind, in Confirmation of it : And, since *Miracles* and *Prophecies* require a Divine Power, and are always look’d upon as an *Authentic* Evidence of a Divine Commission, the Man who does *these*, and does them fairly, without Fraud or Collusion, must certainly be a *Prophet* sent from God : Otherwise, we must be reduc’d to the Necessity of allowing, that God may sometimes employ his Power for the Confirmation of a Falsehood, and set the *broad Seal of Heaven*, as it were, to a Lye ; which is confounding the Notions we have of him, and inverting all his Attributes.

THESE then are the Marks and Tokens, whereby we may judge of the Truth of a Revelation at any Time : The *Credibility* of the Person who brings it ; the *Excellency* of the Doctrine he teaches ; and the *Divine Attestation* which he produces. Where these are concurring, and with one Mouth, as it were, giving in their Evidence, we cannot but say that it is the *Voice of God*, and a Revelation, which carries upon it the conspicuous Stamp of his Authority. And now, to try the Pretensions of those, in the

Old



*Old Testament*, who claim'd such Commission from God, by the foregoing Marks and Characters.

THAT there was really such a Person as *Moses* is attested by many of the (t) *Heathen* Writers, who speak of him as an extraordinary Man, and the Founder of the *Jewish* Laws and Religion. That this *Moses* pretended to have this Religion from God, and whatever he wrote or delivered to the People, to receive from him by immediate *Revelation*, is plain to any one who looks into his Writings: But that his Pretensions in this Respect were *real*; that he actually receiv'd what he deliver'd from the Mouth, or Inspiration of God, and was neither capable of being *deceiv'd himself*, nor desirous to *impose on others*; this will appear from the Evidence we have of his Wisdom and Veracity; from the Nature and Tendency of his Precepts and Doctrines; and from the miraculous Demonstrations he gave of his Commission. In order to which it will be necessary for us to look a little into the sacred Records: Desiring, however, that no more *Credit* may be given to them (as yet) than what is usually given to any other *Narrative* of tolerable Repute, concerning the Actions of Persons, who liv'd in former Ages.

*Moses's personal Character, as to his Wisdom.*

Now, besides the Account of his strange and miraculous Preservation, the Scriptures acquaint us, that he (u) *was brought up in Pharaoh's Court*, educated in all Princely Qualities, and *skill'd in all the Learning of the Egyptians*. What the (x) Learning of the *Egyptians* was, we need not here relate: If we will believe *Macrobius*, who, (y) in one Place, makes *Egypt the Mother of all Arts*, and, (z) in another, the *Egyptians the Fathers of all Philosophic Sciences*, there was not a Nation under the Sun that cou'd compare with them. How can we then imagine, that a Person, bred up in all the *polite Literature of Egypt*, and conversant among the wisest Philosophers of *Pharaoh's Court*, shou'd not be able to pass a Judgment between an *Imposture* and a *Truth*, between a familiar *Converse* with God, and a *Deception* of his Senses? Can we think that he, who had such Opportunities of raising himself to the highest Pitch of Honour, shou'd willingly forsake all his present Pleasure, and future Advantages, had he not been fully persuaded of the certain and undoubted Truth of the Matters which he recorded? Is it possible, that a Man of common Sense and Prudence shou'd ever venture himself upon an Affair so hazardous, and unlikely to succeed, as that which he undertook, had it not been by the Instigation of that God who appear'd to him, and promis'd him the Assistance of his Power, to enable him to accomplish his Design? And what tolerable Ground can we have to imagine, that a Person, who really believ'd the Truth of what God had reveal'd to him, shou'd dare to write otherwise than as it was reveal'd?

To extol himself, or aggrandize his Nation, may be thought a probable Inducement: But, so far is he from magnifying himself, that he omits no Opportunity of recording (a) his own *Failings* and *Miscarriages*; passes over in Silence his own (b) *Qualities* and (c) *Atchievements*; and opens the Account of his Ministry with the Relation of a (d) Fact (the Murther of the *Egyptian*) which nothing, but the Presumption of his being acted by a Divine Authority, can justify or excuse. Now had it been any Part of his Aim to have rais'd his *Reputation* into a superstitious Veneration among the *Jews*, or to have establish'd his Family in any high Degree of Honour and Authority, how easily might he have done it? 'Twas but concealing what might seem to depress the *one*, and using the Power he had to advance the *other*: But, instead of that, we find him very secure, and careless in both Respects; relating his own Faults without Disguise or Extenuation; conferring (e) both the *civil* and *ecclesiastical* Power upon other Families; and leaving his *own* in the meanest Sort of Attendance upon the *Tabernacle*. And so

*And Disinterestedness.*

NUMB. II.

E

far

(t) *Vid. Grot. de Veritate, Lib. 1*, where he enumerates several. (u) *Heb. ii. 25. Acts vi. 22.* (x) *Vid. Stillingfleet's Orig. Sac.* (y) *Macrobius, Saturn. Lib. 2. cap. 15.* (z) *Som. Scip. Lib. 1. cap. 19.* (a) *Exod. iv. 10, 13. Numb. ii. 10, 11. Chap. xx. 12.* (b) *Heb.*

*xi. 15. Acts vii. 22.*

(c) *Josephus* relates, that

*Moses*, for some Years, was General to *Pharaoh*, and that he obtain'd a very signal Victory over the *Ethiopians*.

(d) *Gen. xxiv. 25.* (e) *Vid. Grot. de Verit. and Shuckford's Connect. of the sacred and profane Hist. Lib. 12.*



far was he from *aggrandizing* his Nation, that he sets forth the *less*, as well as the *greater* Enormities of their first Progenitors; that he spares not the Stock of his own Family *Levi*, but records very punctually (*f*) *his*, and *Simeon's* Inhumanity to the *Sichemites*; and, thro' the whole Course of his History, seems as if he were describing (*g*) the Obstinacy, and Unbelief, and Unthankfulness, and Disobedience of a People towards a gracious God, rather than any Way enhancing their Reputation in the World. Hitherto it appears, that *Moses* acted like an honest and sincere Man; let us, in the next Place, make some Inspection into the Revelation he makes, both as an *Historian*, and a *Law-giver*.

The Subjects he  
treats of, as an  
Historian.

As an *Historian* then, what cou'd he deliver to the World more becoming the Majesty of God to impart, and the Necessities of Men to know, than the Origin of the *Universe*, and the first Beginning of all Things; than the *Formation* of Man, his State of Innocence at first, his *Fall*, and the consequential Evils of it; his *Redemption*, and the glorious Hopes and Expectances of the *new Covenant*; than the Propagation of Mankind, their general Defection, the universal Deluge, the Confusion of Tongues, and, thereupon, the Plantation of Families, and Origin of Kingdoms; than the Selection of one particular Family (of which *Christ* was to come in the *Flesh*) from the rest of Mankind, and the many wonderful Works, which God did to redeem them from Bondage, and conduct them thro' the Wilderness, until he had settled them in the promis'd Land, and given them Laws and Ordinances, *whereby they were to live*?

Wherein other  
Historians a-  
gree with him.

THESE are some of the great Subjects, which *Moses* has treated of in the *Pentateuch*; and 'tis no small Confirmation of their Truth and Reality, that we find the same Things related, much in the same Manner, by the most ancient and best Authors. What *Moses* says of the *Origin* of the World is (*b*) recorded in the old Histories of the *Phœnicians* and *Egyptians*. The *Formation* of Man according to the *Image of God*, and his *Dominion* over other Creatures is describ'd by *Ovid*, who had it from the *Grecians*. The History of *Adam* and *Eve*, the Tree of *Knowledge*, and the tempting *Serpent*, were found formerly among the *Indians*, as *Maimonides* tells us, and is still among the *Brachmans*, and Inhabitants of *Siam*, as later Voyagers report. The History of the *Deluge*, of the *Ark*, and of those who were sav'd therein, is recorded by *Berosus*, by *Plutarch*, and *Lucian*; nay, *Abydenus* (as he is cited by *Eusebius*) makes mention of the very *Dove*, which was sent out to explore the Waters. The Building of the Tower of *Babel*, and the *Giants* attempting to reach the Height of Heaven, is the common Tale of every Poet. The Burning of *Sodom* is related by *Diodorus*, *Strabo*, and *Tacitus*. The Account of *Abraham*, *Isaac*, *Jacob*, and *Joseph*, in the same Manner as *Moses* relates it, was found in many ancient Historians, quoted by *Eusebius*, and is still extant in *Justin*, from *Trogus Pompeius*; and (to mention no more) the Actions of *Moses* himself, how he led the People of *Israel* out of *Egypt*, receiv'd the two Tables of the Law from the Hand of God, and instituted several Rites and religious Observances, are to be found in most of the same Authors, but more especially in the *Verses* which are ascrib'd to *Orpheus*, and in *Histories* which treat of the Affairs of *Egypt*.

As a Law-  
giver.

THUS consonant to the Greatness and Majesty of God, and the receiv'd Opinions of the earliest Ages of the World, are the *Historic* Facts which *Moses* relates. And (to consider him in his *Legislative* Capacity) what can be more agreeable to the Notions we have of God, than the Prohibition of Idolatry and Polytheism, and the Institution of his true Religion and Worship; than the Prohibition of Perjury and vain Swearing, of Theft, of Murder, of Adultery, of Covetousness of all Kinds; and the Injunction of the contrary Virtues, of Justice and Mercy, of Chastity and Charity, together with all due Reverence to Parents, both in a *natural* and *civil* Capacity? What can be more becoming the Character of a Divine *Legislator*, than his often *inculcating* upon the People (as we find almost

(f) Gen. xxxiv.

(g) Deut. xlvii. Chap. ix. 7, &c.

(b) *Phil. Grot. de Veritate.*



almost in every Page *Moses* does) the many Obligations they had to God, and the innumerable Favours they had receiv'd from him; his frequent and pathetic *Exhortations* to Obedience, and living answerably to the singular Mercies conferr'd upon them; his constant *reminding* them of their former Miscarriages, their Murmurings, and Rebellions against Heaven, and his compassionate *forewarning* them of the Judgment of God, and of the various Plagues and Punishments, which wou'd certainly be the Consequence of their persisting in their Sins? Nay, the very *ceremonial* Precepts (which he enjoins to discriminate them from other Nations) are a sufficient Indication that he received them from God; since, had they been of his own Invention, he wou'd have consulted the People's *Ease*, and his own *Popularity* more; and (\*) not impos'd so many *laborious* and expensive Ordinances, so many Sacrifices both *stated* and *occasional*, so painful an Institution, as that of *Circumcision*, and such *annual* and *weekly* Cessations from Labour, as were apparently against the Interest of a Nation, whose great Subsistence was upon Pasturage and Agriculture. Nor can we conceive how any People wou'd have submitted to such *arbitrary* Injunctions, but that they were fully satisfied they came *Originally* from God, and were only deliver'd to them by the Hand of his Servant *Moses*. And, for their farther Conviction of this, they had all the Evidence that cou'd be requir'd, the *Prediction* of Events, which none but God cou'd foreknow, and the Demonstration of *Miracles*, which none but God cou'd perform.

FOR not to insist, at present, (i) on the several Prophecies (contain'd in the *Pentateuch*) which *Moses* himself foretold, and accordingly came to pass; what can we account the whole Method of his conducting the People of *Israel* out of *Egypt*, both in its Progress, and in it's Execution, but one continued Miracle? Nothing, but a Series of Wonders, *surprising* in their Nature, and *dreadful* in their Effects, cou'd have prevail'd with *Pharaoh* to let the People go; and nothing, but a Divine Power, which went out before the People, cou'd have given them a free Passage, and the *Egyptians* a total Overthrow in the *Red-Sea*. The wonderful Support of so great a Multitude in a waste and barren Wilderness, when neither their *Rayment* decay'd, nor their *Bread* and *Water* fail'd, and the Victories, they afterwards gain'd in their Way to the *promis'd Land*, were both Convictions of the *Almighty's* Power, and a Confirmation of the Truth of the *Mosaic* Revelation; since it wou'd be impious to suppose, that Providence wou'd, in the *Sight of the Heathen*, have favour'd *Israel* with such wonderful Successes, under the Conduct of a *Leader*, who only pretended to act, and make Laws by an *Authority*, which he was not really invest'd with. So that the Whole turns ultimately upon the Veracity of God. The constant Apprehensions, which both Reason and Religion give us of him, forbid us to imagine, that he will employ his Power to *deceive* his Creatures; and yet, if he shou'd permit the same Evidences to be produced for *Errors*, as for *Truth*, this would be a Way to put a Deception upon them, as well as to cancel his own *Credentials*, and make Miracles of no Significance at all.

UPON a Review then of what has been said in Relation to *Moses*, viz. That he was a Person of great Wisdom and Integrity, unlikely to be impos'd on himself, and unwilling to impose upon others, and without any private Designs of *Popularity*, or Self-Exaltation in what he did; that, as an *Historian*, he related *Facts*, necessary for Man to know, and becoming the Nature and Majesty of God to reveal; as a *Legislator*, gave Laws and Ordinances, which had a manifest Stamp of Divine Authority; as a *Prophet*, foretold such Things, as none but God (who has all Events under his Intuition) cou'd know; and, as a *Worker of Miracles*, did such Things, as had all imaginable Evidence of an Almighty Power assisting him: It will necessarily follow, that, as sure as God is true, and cannot be an Abettor of Falshood, what he *did*, was by the *Order* and Appointment;

(\*) Shuckford's Connect. *Ibid.*  
*Joseph*, de Bell. Jud. Lib. 7.

(i) Vid. Exod. xxxiv. Numb. xiv. Deut. xxviii. 53. Compar'd with *Jo-*

*A Recapitulation of the Argument.*



pointment; what he *deliver'd*, was expressly the *Will*; and what he *wrote* (for the Books, that go under his Name, we shall hereafter prove to be *his*) was infallibly the *Word* of God.

The Education  
of the Pro-  
phets.

THAT there was to be a Succession of *Prophets* after *Moses* is very plain, not only from the *Rules*, which God has (*k*) prescrib'd for the *Trial* of them; but from that express Promise likewise, which *Moses* made to the People; *A Prophet will the Lord thy God raise up to thee of thy Brethren, like unto me, unto him shalt thou hearken*. For, tho' the Words, in their full and compleat Sense, relate to *Christ*, who is the great Prophet of the *Church*; yet, whoever attends to the main Scope of them, will easily perceive, that their immediate Aspect is towards an *Order of Prophets*, who shou'd succeed *Moses*, to instruct the People in the *Spiritual* Sense, and true Obligation of the Law; and to make such farther Discoveries of the *Almighty's* Will, as he, from Time to Time, shou'd give them Commission and Authority to do. And to this Purpose we may observe, that the first *Schools* of these Prophets, among the *Jews*, were in the Cities of the *Levites*, which, for the Conveniency of instructing the People, were dispers'd up and down in the several *Tribes*; that (*l*) the first *Institution* of these Schools seems to be about *Samuel's* Time; and that he, very probably, was ordain'd *President* over one, or more of them, and had the Care and Tuition of such, as were to be train'd up to the *Prophetic* Office.

IN what particular Manner they were there train'd up, in order to attain a previous Disposition to Prophecy, the Scripture is not express; but this we may suppose, that they were put upon such Studies and Spiritual Exercises, as had a Tendency to improve their Understandings and natural Abilities, to regulate their Passions and Appetites, and to raise their Affections to Things sublime; that they were employ'd in searching out the hidden Sense of the Law, in contemplating the Nature and Attributes of God, in adoring him, and celebrating his Praises. To which Purpose, because there was a certain *Quality* in it to allay the Passions and elate the Heart, they always made use of Music, both vocal and instrumental; for so the first Company of Prophets (*m*) that we read of are describ'd, (*n*) *coming down from the high Place, with a Psalter, and a Tabret, and a Pipe, and a Harp before them*.

Their Integrity.

OUT of these *Seminaries*, or Colleges of Prophets, God usually made Choice of Persons to be sent upon Messages; tho' he did not so strictly tie himself up to this Method, but call'd sometimes one from the *Court*, as he did *Isaiab*, and sometimes one from the *Herd*s (as he did *Amos*) and *bad them go, and prophesy to the House of Israel*. And, whenever he made Choice of any one, he always gave him such a full Conviction, both of the *Reality* of his own Inspiration, and the Importance of the Message, he sent him upon, as made it impossible for him to resist the *Impulse*; for so *Ezekiel* tells us of himself: (*o*) *The Spirit lifted me up, and took me away, and I went in Bitterness, and in the Heat of my Spirit; for the Hand of the Lord was strong upon me*. And indeed, considering that the Prophets were Men of sober *Sense*, and most of them of very liberal *Education*, we can hardly believe that they wou'd have ventur'd upon so hazardous an Employ, where Persecution was sure to be their Lot, had they not been urg'd to it by an *immediate* and irresistible Call from Heaven. The Apostle has given us a very dolorous Description of the many Calamities, which their Profession brought upon them: (*p*) *They had Trials of cruel Mockings and Scourgings, yea, moreover of Bonds and Imprisonments: They were stoned, were sawn asunder, were tempted, were slain with the Sword, &c.* Now what Men in their Senses wou'd have exposed themselves to all these Persecutions and Sufferings, in the Execution of an Office, had they

not

(k) Deut. xviii. 21, 22.

(l) Vid. *Stillingfleet's* Orig. Sac. and *Lewis's* Orig. Hebraeae, Lib. 2. c. 15.

(m) *Wheatly's* School of the Prophets.

(n) 1 Sam. x. 5.

(o) Ezek. iii. 14.

(p) Heb. xi. 36.



not been persuaded of the Truth of their *Vocation*, and under an indispensable Necessity to pursue it, whatever Penalties might stand in their Way?

NOTHING then can be more evident, than that the *Prophets* (if we allow them to be Men of *common Sense*) were Men of *Integrity* likewise, and far from pretending to a *Commission*, which they had not; since (in Accession to what has been said) the *Doctrines* they taught, the *Predictions* they gave, and the *Miracles* they did, loudly proclaim'd them to be *sent from God*.

FOR, what can be more suitable to the Nature of God, than those Exprobations of Superstition and Idolatry, and those many *Exhortations* to inward Piety, and real Holiness, so frequently, so kindly occurring in the *Prophets*? (q) *Wherewithal shall I come before the Lord, and bow myself before the most high God? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul?* No. God requires nothing of thee, *but to do justly, and to love Mercy, and to walk humbly before him*. What can be more agreeable to the divine Mercy and Goodness, than those earnest *Calls* and *Invocations* to Repentance? (r) *Turn ye, turn ye from your evil Ways; for why will ye die, O House of Israel! For, as I live, saith the Lord, I have no Pleasure in the Death of the Wicked*. What is more conducive to the Honour and Glory of God, than those rapturous *Songs* of Praise, wherewith the *Royal Psalmist* tunes his *Harp*, and those tender *Strains* of Grief, wherewith the *mournful Prophet* wets his Bed? (s) *Oh! that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night, for the Slain of the Daughter of my People*. What *Discovery* can be of such Importance, as That of the *Birth* and high Character of the Saviour of the World? (t) *Unto us a Child is born, unto us a Son is given, and his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace*: As That of his *Death* and vicarious Punishment? (u) *He was oppressed, and he was afflicted, yet he opened not his Mouth; he made his Soul an Offering for Sin, and, for the Transgression of my People was he stricken*: And, lastly, as That of the happy Effect, which his Religion wou'd produce: when (x) *the Wolf shou'd dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little Child shou'd lead them*; as the *Evangelical Prophet* expresses it in that beautiful *Allegory*.

THAT the *Prophets* shou'd be able to foretel Things so many Ages before they came to pass; that *He*, who went from *Judah* to denounce God's Judgments against the Altar of *Bethel*, and against (y) *Jeroboam*, for setting it up, shou'd make mention of the very Name of *Josiah* (who was to be God's Instrument in executing them) three hundred and sixty one Years before the Event happen'd: That (z) *Elijah* shou'd denounce all the Punishments, which God wou'd bring upon *Ahab* and his Family for their great Impiety, some Years before the Thing came to pass: That *Isaiah* shou'd prophesy of *Cyrus* by Name, (a) two hundred and ten Years before the Accomplishment of his Prophecy; (b) foretel his rebuilding of the Temple, and describe his Conquests, in such full and expressive Terms, that the History of *Cyrus* by *Xenophon* has hardly done it better: And (to mention but one *Prophet* more) that *Daniel* shou'd speak of the *Profanation* of the Temple and Sanctuary by *Antiochus Epiphanes*; declare the Manner of his *Death*; and delineate the very *Temper*, and *Countenance* of the Man, (c) four hundred and eighty Years before the Accomplishment: This, and much more that might be mention'd, can be ascrib'd to nothing else, but the *Inspiration* of God, which made the same strong Impression upon the Minds of the *Prophets*, and guided their Tongues to the same Words and Expressions, as if the Things had been actually presented before their Eyes.

F

THE

(q) Micah vi. 6. (r) Ezek. xxxiii. 11. (s) Jer. ix. 1. (t) Joseph. Antiq. L. 2. Cap. 1. (u) Isa. xlv. 45.  
 (y) Jer. ix. 6. (z) Ch. liii. (x) Ch. xi. 6. (c) Joseph. Antiq. Lib. 12. Cap. 11.  
 (v) 1 Kings xiii. 2. (w) Ch. xvii. (a) Vid.



*Their Miracles.*

THE Prophets indeed did not work many *Miracles*, because there was not that Occasion for them. The Law of *Moses*, which they were sent to enforce, not invalidate, had been sufficiently confirm'd by Miracles before ; and, as they were a standing Order of Men, which the People were well accusom'd to, the People were inclinable enough to believe them, without a Divine Attestation. However, when they were employ'd upon great and important Messages to Persons, who either believ'd not the God of *Israel*, or had revolted from his Service, God was never wanting to accompany them with a Power of working Miracles, to be the *Credentials* of their Commission. Thus, upon the Defection of the ten Tribes, and when Calves were set up in *Dan* and *Bethel*, in Opposition to the Worship at *Jerusalem*, the Prophet, who was sent to denounce God's Anger against such Procedure, was enabled by a Word's speaking, (d) to rend the Altar, and both to wither, and restore again, *Jeroboam's Hand*. In the famous Controversy between the Priests of *Baal* and *Elijah*, the Prophet was empower'd (e) to call Fire down from Heaven, which consum'd his Sacrifice, and gain'd him the Victory over his Adversaries ; and, to convince *Naaman* the Syrian of the true God's being in *Israel*, *Elisha* was directed (f) to cure him of his Leprosy, by the simple Prescription of dipping himself in the River *Jordan*. Upon these, and the like Occasions, when the Honour of God, or the Truth of the Prophet seem'd to be call'd in Question, a Power of working Miracles was communicated to him, as an evident Demonstration of God's abetting his Cause, and attesting the Truth of what he pretended to reveal.

*A Recapitulation of the Argument.*

PUTTING all this together then, viz. that the Prophets were Men of Sobriety, and good Education, but void of all Craft and Dissimulation ; that they expos'd themselves to infinite Hazards and Difficulties, in the Execution of their Office ; that they taught Doctrines consonant to the divine Attributes, and made Discoveries of the greatest Importance ; foretold Events, which none but God cou'd know ; and perform'd Works, which none but God cou'd do ; gave all imaginable Evidence of the Truth of their Commission, and sealed it very often with the Testimony of their own Blood : It will certainly follow, that we have all the Reason we can desire (all indeed that the Nature of the Thing will bear) to believe, that they were Messengers, sent from God, to supply the intermediate Space between *Moses* and *Christ*, and consequently, that the Revelation of God's Will in the Old Testament (so far as they are concern'd in declaring it) is indubitably true.

*An Objection.*

“ BUT be the Character of *Moses* and the Prophets (as Messengers sent from God, to impart his Will to Mankind) never so well establish'd ; yet, what is that to us, who live in Times, so distant and remote from them, and have only the Tradition of Men uninspir'd, and the Testimony of a Set of Books (said indeed to be dictated by the Holy Ghost, but how truly we cannot tell) for the Foundation of our Faith ? Had we liv'd indeed in the Days of *Moses* and the Prophets, when Revelation was attended by Signs and mighty Wonders, the Testimony of many glorious Miracles, and the Completion of many remarkable Prophecies, we shou'd have then been inexcusable, had we remained incredulous amidst these Instances of Divine Power : But since, in our present Circumstances, we are reduc'd to the bare Letter of the Scriptures, which, for ought we know, may be spurious and corrupt ; or, if genuine, seem to have small Signatures of a divine Spirit in their Composition ; which, almost in every Passage, are loaded with Absurdities and Contradictions, with Mysteries and Riddles, and obscure Passages ; and, where they chance to be intelligible, are so trifling in their Narrations, so illogical in their Reasonings, so confus'd in their Method, so insipid in their Style, so tedious in their Repetitions, so ambiguous in their various Readings, and, in the Whole, so barren of any real Entertainment to an ingenious Reader ; that, instead of poring in these musty and perplex'd Records, (and which perhaps too may not be so ancient as is pretended)

“ we

(d) 1 Kings xii. 1.

(e) Ch. xviii.

(f) 2 Kings xv.



“ we think it the easier and safer Way, to attend to the Sentiments of our Minds, and  
“ these plain and immutable Laws, which God has written upon the fleshly Tables of  
“ our Hearts.”

WE allow indeed, that there is a great deal of Difference between those, who were  
*Contemporaries* with *Moses* and the *Prophets* and *us*, who are at some thousand Years  
distance. The Completion of a Prediction gave Sanction to the Prophet's Pretensions,  
and Miracles carried with them a clear and present Conviction; they enter'd quick, and  
gain'd Assent without any Argumentation: Whereas our Faith now is founded on *human*  
Testimony, and the Evidences of our Religion compris'd in no very large Volume. But  
then, we are to consider, that we give Credit to the Contents of other Books upon no  
better Grounds; that, upon this very Account, we firmly believe, that *Alexander*, about  
two thousand Years ago, conquer'd a great Part of the World; and that there was such  
a Person as *Julius Cæsar*, who, upwards of seventeen hundred Years ago, conquer'd  
*France*, and came into *England*: And yet the Authority of the *sacred* Records has been  
more strictly examin'd into, and found to be better attested, than That of any *human*  
Composition. The *Contemporaries* with inspir'd Men were convinc'd by Sense, and ocular  
Demonstration; but in this we have the Advantage of them, that, having liv'd to see  
the whole *Scheme* of Revelation compleated, and at once placed in our View, we can  
compare one Part with the other, and thence observe, how the *Mystery* of Man's Re-  
demption gradually advances; what *Harmony* there is between the *Old* and the *New*  
Testament; and how the many Prophecies in the one receive their Accomplishment in  
the other; which cannot but give great Comfort and Satisfaction to an *inquisitive* Mind.

*The State of  
the Case be-  
tween Con-  
temporaries  
with the Pro-  
phets, and those  
of After-Ages.*

IT is not to be doubted then, but that *we*, of After-Ages, upon whom the Ends of  
the World are come, have sufficient Grounds for our Faith to rest upon, if we can but  
satisfy ourselves — That the Persons, by whom God made Revelations of his Will,  
at sundry Times, and in diverse Manners, were directed by him to record them in certain  
Books — That, in writing these Books, they were assisted by the *Inspiration* of his  
infallible Spirit — That, according to the best Computations, they were wrote by the  
very same Persons, to whom they are ascrib'd — That, at a proper Period of Time,  
they were compil'd into one Body by such as were authoriz'd, and enabled so to do —  
That from them, they have descended to us, true and genuine, without any considerable  
Loss, or Alteration — That the Books now extant, and receiv'd by the *Christian*  
*Church*, are the very same, which were thus written by Inspiration, and compil'd by Au-  
thority — And that they are not liable to the foregoing *Objections*, but deserve a bet-  
ter Character, and better Usage, than some in this Age are pleas'd to give them.

(g) 'Tis the Opinion of some learned Men, that *Writing* was an Art coæval with  
Mankind, and the Invention of *Adam* himself. *Josephus* indeed informs us, that it was  
in use before the *Flood*; and from thence some have conjectur'd, that the History of the  
*Creation*, and the rest of the Book of *Genesis*, were (for the Substance of them) deliver'd  
down to *Moses* in Verse (which was the most ancient Way of writing) and that, from  
them, he compil'd his Book. This however can hardly be a probable Conjecture, be-  
cause it is scarce conceivable, how Men cou'd have lost the Sense of Religion so totally, as  
we find they did, had there been any *standing* Records of it at that Time. The more  
probable Opinion is, that it was the long-experienc'd Insufficiency of *Oral Tradition* (the  
only Way of Conveyance then in Use) that gave Occasion to the general Corruption;  
while some forgot, and others perverted, the Doctrines deliver'd to them by their An-  
cestors, and, in Compliance to their Lusts, brought themselves, by Degrees, first to be-  
lieve a *Lye*, and then to propagate it, having no written Rule of Truth to confront  
the Error.

*The Objection  
answer'd, by  
showing that  
Revelations  
were recorded  
in Books.*

IT



Why God appointed it to be so.

IT can hardly be doubted, but that God vouchsafed frequent Revelations to the *Patriarchs* before the Law, and sufficiently instructed them in his Will; nor can we question, but that these *holy Men* us'd their best Endeavours to propagate the Doctrine, they receiv'd, and to reform the Manners of those at least, who depended on them: And (what was a great Advantage to them in this Respect) both their *Lives* were so very long, and the *Principles* of their Religion so extremely few, that two Persons might have convey'd them down from *Adam* to *Abraham*. For *Methusalah* lived above three hundred Years, while *Adam* was yet alive: *Sem* was almost an Hundred, when *Methusalah* died; and when *Sem* died, *Abraham* was above an Hundred, according to the *Hebrew* Computation. Here is a great Period of Time fill'd up by two or three Persons; and yet, in this Time, the Tradition of those few things, wherein Religion was then comprehended, was so totally corrupted, that *Idolatry* was generally practis'd, and God was obliged to make a new, and immediate Revelation to the *Patriarch Abraham*.

(b) THE Promulgation of the Law on Mount *Sinai*, was one of the most amazing Things that ever happen'd: And, as the Circumstances of the whole Solemnity were very *surprizing*, the Commandments then deliver'd but few, the People all of one Language, separate from the rest of Mankind, and oblig'd to a constant Commerce among themselves; so there seems to be, in this Case, all imaginable Advantages in Favour of *Tradition*: And yet, notwithstanding these, God wou'd not trust his Precepts to this uncertain Way of Conveyance, but (i) Himself, with his own Finger, twice wrote them upon two *Tables of Stone*. The *historical* Transactions of the *Jews*, the many strange Deliverances Heaven vouchsafed them, and, particularly, their signal Victory over the *Amalekites*, God commanded *Moses* not to relate to his Posterity by Word of Mouth only, but to write them for a Memorial in a Book (k): Nay, the very *ceremonial* Part of the Law, tho' not intended to be of perpetual Obligation, was not referr'd to this *traditionary* Method, but, according to Divine Appointment, committed to Writing, and reposit'd with the Priests: And therefore we have less Reason to wonder, that, in Things, which were to come to pass in future Ages (such as the Predictions of the *Prophets* were) and whereon the Fate of Nations, as well as Divine Veracity, did depend, we always find God giving Injunctions of this Kind, (l) to write their Inspirations before the People in a Table, and to note them in a Book, that they might be for the Time to come, for ever and ever.

That these Books were written by divine Inspiration.

THAT the Books, which were *successively* wrote in this Manner, were wrote by the Order and Assistance of God's blessed Spirit, no one can doubt, who either attends to the high Sentiments which the *Jews* of old entertain'd of them, or to the Testimony, whereby both *Christ* and his Apostles have given a full Sanction to them. The *Law of Moses* was to the *Jews* accounted the Law of God himself, and the *Pentateuch* esteemed the Foundation of their Religion. The familiar *Converse* he had with God, the *Wonders* and *Miracles* that he wrought, and the Divine Wisdom, and Gift of Prophecy which resided in him, put it beyond all Dispute, that the Books, which he left behind him, were penn'd by the Inspiration of the Spirit of God, whercof he was full. The other *canonical* Books, which, in Process of Time, were collected into a *Body*, the *Jews* always held in the like Veneration; insomuch that (as *Josephus* tells us) they were accustomed, from their Infancy, to call them the *Doctrines of God*, and were ready, at any Time, to lay down their Lives in Vindication of them: Nor is it any bad Argument to us *Christians*, that we find our blessed Lord quoting these Books, under the Title of the *Scriptures*, and acquainting us with the common Distribution of them, in his Days, into the *Law*, the *Prophets*, and the *Psalms*; because the Book of *Psalms* was placed in the Front of that Collection, which was usually stil'd the *Hagiographa*. 'Tis upon the Evidence of these Books, that he proves himself to be the *Messias*; 'tis by them,

(b) *Punct* on the Articles.

(i) Exod. xxxi. 18.

(k) Gen. xvii. 14.

(l) Isa. xxx. 8.



them, that he confutes the *Jews*; and to them, that he appeals, both in the Proof of his own Doctrine, and in all his Disputations with them. And therefore we need not wonder, that we find both the Apostle of the *Gentiles* assuring us, that (m) *all Scripture is given by the Inspiration of God*, and the Apostle of the *Jews* asserting the same Thing, viz. that (n) *no Prophecy of the Scripture is of private Interpretation; for the Prophecy came not, in old Time, by the Will of Man, but holy Men of God spake, as they were moved by the Holy Ghost*. Upon the whole therefore we must conclude, (o) either that *Moses*, and the other Writers of the *Old Testament*, were inspir'd, or that they were consummate *Cheats*; and that, not only *Christ* and his *Apostles*, by remitting us to them, and citing their Writers as *Divine*, did connive at the *Cheat*; but that God himself likewise, by giving them the Power of *Miracles* and *Prophecy*, did countenance the *Imposture*; and, by investing them with the Character of his *Authority*, and all outward *Marks* of his Approbation, inevitably lead us into Error: Which is most impious to think, and most blasphemous to say.

CONSIDERING then that the Divine Intention, in having the Scripture wrote, was to make them the *Standard* of Faith, and *Rule* of Life, in all future Ages of the Church; there was a strong Reason why God shou'd take Care that the Books, which he design'd to be the sole *Guide* of Mankind in Matters of Religion, and which, he foresaw, all Posterity wou'd appeal to, as the great *Touch-stone* of Truth, shou'd not be liable to any Errors; but that his Holy Spirit shou'd so guide the Hand of his *Penmen* (as it were) and assist them in their Compositions with such an *infallible* Veracity, as might be of sufficient Authority to silence all Differences, whenever they shou'd arise. And accordingly we may observe, that, in all Ages, both *Jews* and *Christians* have appeal'd to these Books, as to *Oracles*, in order to decide all Controversies in Religion; that, in every general *Council*, the *Holy Bible* was always plac'd on high, as the *Directory*, and *unerring Compass*, whereby to steer in their Debates; and that, at the Opening of such *Assemblies*, each *Member* was wont to declare himself, much in the same Sense, with (p) the *Article* of our Church; "That the Holy Scripture containeth  
" all Things necessary to Salvation; so that, whatsoever is not read therein, nor may be  
" prov'd thereby, is not to be requir'd of any Man, that it shou'd be believ'd, as an  
" *Article* of the Faith, or be thought requisite or necessary to Salvation."

IT is needless, and almost impossible for us to define precisely, how far the *Spirit* of God was engag'd in the *Composition* of the Holy Scriptures. It seems more consonant however to the Manner of the Divine Operations, which do not usually put any Force upon human Nature, but leave it, in a great Measure, to the Exercise of its *Faculties*, to suppose, that the Authors of them were something more than mere *Amanuenses* to the Holy Ghost. The great Diversity of Style and Diction, which may be observ'd in several Books, and sometimes the expressing one and the same Thing in *different Terms* by different Authors, is almost a sure Indication, that they themselves had some Share in the Composition, and that the Holy Ghost was not the *sole* Author of every Word and Expression: For, if this had been the Case, the Style of each Book had been alike and uniform; at least, there had not been that apparent Difference in it, which we now see, and which (taking in the *Holy Penmen* for a Share in the Composition) may not unfitly be ascrib'd to *natural* Causes. If the Holy Ghost had dictated every Word, I say, why shou'd *Isaiab*, who was bred in a Court, be more *florid* and *magnificent* in his Expression than *Amos*, who had his Education among the *Herds*? 'Tis a more easy Supposition therefore of the two, that God shou'd suggest the *Matter* of his Revelation first to their Minds, and then leave them to weigh it in their Thoughts (as they did other Truths) and so put it into such a Form of Words, as their own Minds, or the Tenour of their *Education*, naturally inclin'd to.

G

THE

(m) 2 Tim. iii. 16.

(n) 2 Pet. i. 21.

(o) Vid. *Calmer's Dissert.* Vol. I.

(p) Article the VIth.



THE Writings of the *Holy Penmen* are of different Kinds : Some of them are *Historical*, some *Preceptive*, some *Argumentative*, some *Doctrinal*, some *Poetical*, and some *Prophetical* ; in all which, the *Measure* of the Divine Assistance seem'd to *vary* in Proportion to the Nature of the *Subject*, whereof they treated. If they wrote *Historically* of Matters of Fact, which either they themselves knew, or had receiv'd from credible Witnesses, there was no Reason that the Substance of their History shou'd be reveal'd again ; all that seems requisite is, that the Holy Ghost shou'd so far inspect them, as to prevent any Error in the *Relation*. If they deliver'd any *moral* Precepts, or *argu'd* from any reveal'd Truths, he then allow'd them to employ their reasoning Faculties, as far as their Arguments were suitable and *solid* ; and, at the same Time, clear'd their Understanding, and hinder'd them from writing any Thing *impertinent*. If their Compositions were of the *Poetic* Kind, he left them to follow the establish'd Rules of that *Art*, and to *scan* out the *Metre* by themselves ; and all that he did, in this Case, was to quicken their *Invention*, and refine their *Fancy*. But, if they were to indite Things of an *Higher* Nature, and such as were above their Faculties ; if they were either to predict some remarkable *Event*, or declare some *Divine Truth*, that was never reveal'd before ; it seems reasonable to believe, that the *Whole* of these was *immediately* inspir'd into their Minds by the *Holy Ghost* ; because they cou'd be the Result neither of their *Understanding*, nor *Memory*, and consequently cou'd come into their Minds no other Way, but by *immediate Inspiration*.

FROM the whole then it is reasonable to think, that the Measures of Divine Inspiration varied according to the Nature of the Subject, or the *Exigences* of the Penmen, who recorded it : That, in the main, they pursued their own Method, and Manner of Expression ; but, on some important Occasions, had the Words dictated to them : That, in some Subjects, they had their *Memory* refreshed ; in others, their *Understanding* enlighten'd ; in others, their *Fancies* elevated ; in *all*, their Wills directed to the Discovery and Declaration of the Truth : And, even in the *least* Matter they wrote, were never so far left to their own Discretion, as not to have the Holy Spirit presiding over them, and keeping them from expressing any Thing contrary to the Divine Mind, or the Dignity of the sacred Subject.

The Number,  
Order, and  
Authority of  
the Books.

NOW the Books of the *Old Testament*, which, by the Divine Will and Inspiration were, in this Manner, written, were by the *Jews* of old usually divided into three several *Classes*, whereof the *first* comprehended the five Books of *Moses* ; the *second*, all the *Prophets* ; and the *third*, those Writings, which they call'd *Chetubim*, the *Greeks* *Hagiographa* ; or Books, that were written by holy Men, but not with such *Fullness* of Spirit, as to be rank'd among the Prophets. In this Division they reckon'd *five* Books in the *first* Class ; *eight* in the *second* ; and *nine* in the *third* ; in all *two* and *twenty* ; according to the Number of the Letters of their *Alphabet*, and as fully comprehending all that was necessary to be *known* and *believ'd*, as the Number of their Letters did all that was requisite to be *said* or *written* ; for in this Method it is that they range them.

The Books of Moses. V.	{	Genesis.
		Exodus.
		Leviticus.
		Numbers.
		Deuteronomy.

Four Books of the former Prophets. IV.	{	Joshua.
		Judges, and (q) Ruth.
		Samuel I, and (r) 2.
		Kings I, and (r) 2.

Four

(q) Which was put as an Appendix to the Judges.

(r) Counted them but one Book.



Four Books of the *later* Prophets.  
IV.

[ *Isaiab.*  
*Jeremiah*, and his (*s*) *Lamentations*.  
*Ezekiel*.  
(*t*) The Books of the 12 *lesser* Prophets.

And the rest of the *holy* Writers.  
IX.

[ King *David's* *Psalms*.  
King *Solomon's* *Proverbs*.  
His *Ecclesiastes*.  
His *Song of Songs*.  
The Book of *Job*.  
The Book of *Daniel*.  
The Book of *Ezra*, and (*u*) *Nehemiah*.  
The Book of *Esther*.  
The Book of (*x*) *Chronicles* 1, and 2.

WHICH two Books of *Chronicles*, containing the Sum of all their former Histories, and reaching, from the *Creation* of the World to the *Jews* Return from *Babylon*, are a perfect *Epitome* of the *Old Testament*, and therefore not improperly plac'd, as if they concluded, and clos'd up, their whole *Bible*.

THE Book of *Genesis*, which is an *Introduction* to the rest of the *Pentateuch*, (and *Genesis* contains the History of about 2369 Years, from the Beginning of the World to the Death of the Patriarch *Joseph*) is so call'd, because it treats of the Creation of the World, the Beginning and *Generation* of Man, and all other Creatures (*y*).

THAT of *Exodus*, which relates the Tyranny of *Pharaoh*, and the Bondage of the *Israelites* under him (and contains an History of near 145 Years) is so call'd, because it comprehends the History of the Departure of the *Israelites* out of *Egypt*, under the Conduct of *Moses* (*z*).

THAT of *Leviticus*, (which contains about one Month's Time) has it's Name, because it gives an Account of the *Jewish* Service and Worship, of the Offices of the *Levites*, and the whole *Levitical* Order (*a*). *Leviticus*

THAT of *Numbers*, (which contains the History of somewhat more than 38 Years) and relates several remarkable Incidents in the *Israelites* Passage thro' the Wilderness, has it Denomination from *Moses's* numbering the Tribes of the People (*b*), according to God's Order and Appointment (*c*). *Numbers*

THAT of *Deuteronomy*, which signifies a *second Law*, (and takes up about the Space of six Weeks) is a summary (\*) *Repetition* of the Laws, both *Moral*, *Civil*, and *Ceremonial*, which *Moses* had given the *Israelites* in the former Books; together with several kind Admonitions, and earnest Exhortations to better Obedience for the Time to come, from the Consideration of the many *Divine Favours* already receiv'd, and the Promises that were in *Reversion* (*d*). *Deuteronomy*

THIS

(*i*) Counted but one Book. (*t*) Which were all put in one. (*u*) The *Jews* reckon'd them both together for one. (*x*) And these two went with them for one Book. (*y*) The *Hebrews* call it *Beresith*, in *Principio*, in the Beginning, because, in their Language, it begins with that Word. (*z*) The *Hebrews* call it *veele Schemoth*, because it begins with these Words, *Now these are the Names*, &c. (*a*) The *Jews* term it *Vaiera*, because in *Hebrew* it begins with this Word, which signifies *and he called*. (*b*) For now that they were passing through the Wilderness, wherein they were in Danger of meeting with many Enemies, it was highly convenient to take an Account of their Forces, and to

put themselves in a Posture of Defence. *Lewis, Antiq. Heb. L. 8.*

(*c*) The *Jews* term it *Vacdabber*, and *be spake*, because in *Hebrew* it begins with those Words.

(\*) This seems to be of absolute Use, because the *Israelites*, who had heard them before, died in the Wilderness; and as there was now another Generation of Men sprung up, 'twas highly requisite to have these Laws promulg'd afresh, which *Moses* does in this Book, and here and there intersperses both Explications and Additions. *Lewis, Ibid.*

(*d*) The *Jews* call it *Elle-haddeburim*, *hec sunt verba*, these are the Words, because the *Hebrew* Text begins in this Manner.



THIS is the Scope of the *Pentateuch*, or five Books of *Moses*: And that He, and none but he, was the Writer of them, we have all the Assurance that innumerable *Passages* in the holy Scriptures, the joint *Authority* of Christ and his Apostles, the universal *Consent* of all Ages, and (e) the concurring *Testimony* of the most antient Heathen Authors, can give us. Only it must be observed, that some Part of the last Chapter of *Deuteronomy*, wherein Mention is made of the Death of *Moses*, must have been added by some other Writer, either by *Joshua*, his immediate Successor, or (as others wou'd have it) by *Ezra*, the great Restorer of the *Jewish Canon*.

Joshua.

THE Book of *Joshua* (which contains the History of 17 Years) is so called, not so much upon the Account of its *Author*, as of its *Subject-Matter*; since it contains the History of the Wars, and other Affairs, which happen'd under the Administration of that great *Captain*: But since the Author of the Book of *Ecclesiasticus* gives him this Character, (f) *that he was the Successor of Moses in Prophecies*, i. e. the next inspir'd Writer of Scripture after *Moses*, we have no Reason to oppose the Judgment of the *Jewish Church*, which (g) generally ascrib'd it to him.

Judges.

THE Book of *Judges*, which relates the State of the *Jewish People* in the Land of *Canaan*, in the Time of the *Judges*, from *Joshua's* Death until *Eli*, (i. e. about 300 Years, is very antient, as appears from a Passage in a Psalm of *David*, (h) *When thou wentest forth before the People, when thou marchedst thro' the Wilderness, the Earth shook, the Heavens also dropped at the Presence of God*; which Words are an exact Imitation of these in (i) *Judges*; *Lord, when thou wentest out of Seir, when thou marchedst out of the Field of Edom, the Earth trembled, the Heavens dropped, the Clouds also dropped Water*: And, that it was wrote by *Samuel*, as well as the Book of *Ruth*, (which is an Appendix to it) the Doctors of the *Talmud* agree, tho' others attribute it to *Hezekiah*, and many to *Ezra*.

The Books of Samuel.

THE two Books of *Samuel*, which are publick Histories of the Transactions under the two last Judges, *Samuel* and *Eli*, and under the two first Kings, *Saul* and *David*, (comprizing the Compass of 100 Years) have likewise evident Marks of their *Antiquity*: and, tho' it be not absolutely certain who their Author was, yet the Generality of the *Jews* do, with great Probability, assert, that the four and twenty first Chapters were written by *Samuel* himself, and the rest by the Prophets *Nathan* and *Gad*; which Assertion they found on this Passage in the *Chronicles*, (k) *Now the Acts of David the King, first and last, behold, they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer*.

Kings, and Chronicles.

THE Books of *Kings* (l), and the *Chronicles* (for I take them in the Order wherein they now stand in our Bibles) which, taking in some Part of the foregoing Books, contain the History of the *Jewish Monarchy*, down to the Captivity of *Babylon*, (a Space of above 500 Years) were compiled out of ancient *Records*, which Records were wrote by Men of a *Prophetic Spirit*; and all that *Ezra* (or whoever their *Compiler* was) added of his own, was only some *genealogical* Observations, at the Beginning of the *Chronicles*, and some other Passages of small Moment, relating to the Times after the *Captivity*.

THE

(d) Vid. Grot. de Verit. L. 1. Sect. 16. Du Pin's Canon, Vol. 1. and Le Clerk's Prologom. de Scriptura Pentateuchi.

(f) Ecclef. xlii. 1.

(g) The Talmudists indeed make him the Author of the Book; but some of the Ancients, and many modern Writers deny it: and, accordingly, we find Theodoret affirming, that this Volume was collected a long Time after *Joshua's* Death, and that it was no more than an Abstract of an ancient Commentary, called the Book of Just Men, whereof we find Mention made in the tenth Chapter of the said Book of *Joshua*. Lewis's Antiq. Hebr. Lib. 8.

(h) Psal. lxxviii. 7. (i) Judges v. 4. (k) 1 Chron. xxix. 29.

(l) Though it be a Matter of great Uncertainty, whether the Book of the Kings, or of the Chronicles were first written, yet it is evident, that this of the Chronicles is more full, and comprehensive than that of the Kings: and from thence these Books are called *Paralipomena*, *Remains*, *Supplements*, and *Additions*, by the Greek Interpreters, because they contain some Passages, or Circumstances that were omitted in the other Historical Writers. Lewis, Ibid.



THE Book of *Ezra*, which is a Continuation of the *Chronicles*, and comprises the *Ezra*. History of the *Jews*, from the Time that *Cyrus* made the Decree for their *Return*, until the 20th Year of *Artaxerxes Longimanus* (which was about 100 Years) was all compos'd by him, except the six first Chapters, which contain an Account of the *first* Return of the *Jews*, upon the Decree of *Cyrus*; whereas *Ezra* did not return, until the Time of *Artaxerxes*. 'Tis of his *second* Return therefore that he writes the Account; and, adding it to the other (which he found ready compos'd to his Hand) he made it a compleat History of the *Jewish Restoration*.

NEHEMIAH, who was the Son of *Hilkiab*, of the Tribe of *Levi*, was advanced *Nehemiah* in *Babylon* to be *Cup-bearer*, or Page, to King *Artaxerxes*; and from him he obtained Leave to return to *Judea* for 12 Years, in order to rebuild the City of *Jerusalem*. He continues the History of *Ezra*, from the 20th Year of *Artaxerxes* to the Reign of *Darius Nothus* (about 40 Years in all) and is, (m) by the Writer of the Book of *Maccabees*, attested to be the Author of that Work.

THE History of *Esther*, a *Jewish Captive Virgin*, who, for her transcendent Beauty, *Esther* was advanc'd to the Throne of *Persia*, and, by her Interest with her Royal Husband (n) *Abasuerus*, (whom some will have to be the same with the abovemention'd *Artaxerxes*, and others with *Darius Hystaspis*) procur'd to her *Countrymen* a wonderful Deliverance from *Haman's* intended Massacre, by some is suppos'd to have been written by *Ezra*, and by others by *Mordecai*. But the more probable Opinion of the *Talmudists* is, that the great *Synagogue* (to perpetuate the Memory of that remarkable Event, and to account for the Original of the Feast of *Purim*) order'd this Book to be compos'd, and afterwards approv'd, and admitted it into the *Sacred Canon*.

WHO the Author of the Book of *Job* was, is indeed uncertain: 'Tis very probable *Job* however, that he was a Person of great *Antiquity*, and one, who liv'd before the Promulgation of the *Jewish Law*; because there are no Traces of *That* to be found in the whole Compass of the Book: And therefore the most general Opinion is, that it was written by *Moses*, during his Abode in *Egypt*, or in his Flight into the Land of *Midian*, with an Intent to encourage the *Jews* under the Severities of the *Egyptian Bondage*. Tho' some will rather have it, that the *Materials* of this Book were drawn up first by *Job* himself, or some of his Friends, the *Interlocutors*; and afterwards coming into the Hands of *Moses*, and thence into the Possession of *Solomon*, were by him turn'd (†) into *Hebrew Verse*, in the Manner we now find them.

SOME of the ancient Fathers were of Opinion, that the whole Book of *Psalms* was *Psalms* written by *David* only; but in this they must be mistaken; because the Titles of several *Psalms* tell us, that they were compos'd by *Moses*. The *Hebrew Doctors* do generally agree, that the 92d *Psalms* was made by *Adam*. *Solomon*, no doubt, was the Author of the 49th *Psalms*, which is much of the same Strain with his other *Nuptial Song*, which is called the *Canticles*; and 'tis no improbable Conjecture, that the 88th and 89th *Psalms* were indited in the Time of the *Egyptian Bondage*; the *former* condoling the *Peoples Distress*, and the *latter* prophesying their *Deliverance*. However this be, 'tis certain, that *David* (who had an excellent Gift of *Poetry* and *Psalmody*) was the Composer of much the greater Part of them; and therefore his Name was thought proper to give Title to the whole *Collection*, which was undoubtedly made by *Ezra*.

H

THAT

(m) 2 Mac. ii. 13. (n) Vid. *Prideaux's Connect.* Part 1. Book 4. (†) St *Jerom*, in his Preface to the Book of *Job*, informs us, that, for the most Part, it is in Heroic Verse; that from the Beginning of the Book to the third Chapter, 'tis *Prose*, but, from the Words, *let the Day perish wherein I was born*, Chap. iii. 3. to these, *wherefore I abhor myself, and repent in Dust and Ashes*,

Chap. xiii. 6. all is Hexameter Verse, consisting of Dactyls and Spondees, like the *Greek Verses* of *Homer*, or the *Latin* of *Virgil*. And *Marianus Victorius*, in his Note upon this Passage of St *Jerome*, tells us, that he has examin'd this Book of *Job*, and finds St *Jerome's* Observations to be true, *Shuckford's Connect.* Vol. II. ch. ix.



*The Proverbs.* THAT the Book of *Proverbs*, *Ecclesiastes*, and *Canticles*, were written by King Solomon, is the general Opinion of the *Jewish* Doctors, who pretend to tell us, that he wrote the *Canticles* in his Youth, his *Proverbs* in his Manhood, and his *Ecclesiastes* at the latter End of his Life. There are however, but 25 *Chapters* in the Beginning of the *first*, which are reputed the original Collection of Solomon, the rest were compil'd by other Hands; only the *last Chapter* (which bears the Name of *Lemuel*) is suppos'd to have been written by him under a *borrow'd* Name, and seems to be made up of some wife Instructions, which his Mother *Bathsheba* had taught him when he was a Child.

*Canticles.* THE *Song of Songs* (as it is call'd) tho' it may relate to Solomon's Marriage with the Daughter of the King of *Egypt*, and is so far *Historical*; yet the Pious, in all Ages, have ever esteem'd it an *allegorical* Dialogue between *Christ* and his *Church*: And, tho' some

*Ecclesiastes.* Passages in *Ecclesiastes* seem to express an *Epicurean* Notion of Providence; yet it is to be remember'd, that the Author (in an *Academic* Way) disputes indeed on both Sides, but, in the *Conclusion*, determines for that, which is right, viz. (o) to fear God and keep his Commandments, which is the whole Duty of Man; for God, says he, will bring every Work to Judgment, and every secret Thing, whether it be good, or whether it be evil.

*The Prophets.* THAT the Books both of the *greater* and *lesser* Prophets (for we have no need to consider them separately) have been always thought to belong to the Persons, whose Names and Inscriptions they bear, we have the universal Consent of the *Jewish* Church, several plain Passages from *Josephus*, and a very remarkable Testimony in the Book of *Ecclesiasticus*, to convince us; where, after many Praises bestow'd upon *Ezekiel*, and other Prophets, and Worthies of *Israel*, there are these Words: (p) And, of the twelve Prophets let the Memorial be blessed; let their Bones flourish again out of their Place; for they comforted Jacob, and deliver'd them by a certain Hope.

*The Canon of the Old Testament compil'd by Ezra.* THUS it appears, that the Books of the *Old Testament* were either the Work of the Men whose Names they bear; or, at least, the Compositions of Persons assisted by the *Holy Ghost*: And how they came to be collected into a *Body*; and, by Persons who were duly qualify'd for the Work, revis'd, and publish'd in one *Volume*, in the Manner we now have them, is the next Point of Enquiry we are to pursue.

It must be acknowledg'd indeed, that we cannot give an *exact* Account of the Settlement of the *Canon* of the *Old Testament*, because we have no Authors extant, who *professedly* treat of this Affair: But, if we may believe the concurring Testimony of ancient Writers, both *Jewish* and *Christian* (who might probably have their Opinions from some Authorities that are now lost) we must allow that *Ezra*, upon his Return from the Captivity of *Babylon*, undertook the Work; and, after he had finish'd it, had it approv'd by the grand *Sanhedrim*, and publish'd by Authority. Only we must observe, (q) that the two Books of *Chronicles*, and those of *Nehemiah*, *Esther*, and *Malachi*, were very probably afterwards added by *Simon the Just*; and, that it was not till his Time that the *Jewish Canon* of the Holy Scriptures was fully compleated.

THAT this Canon began to be compil'd soon after the Return from the Captivity, is pretty plain from the above-cited Passage in *Ecclesiasticus*, which makes mention of the *twelve minor* Prophets, and is an Argument, that they were then collected, and digested into one Volume: And if we believe (r) that the LXX Interpreters translated *all the Old Testament* (which is an Opinion that many learned Men do maintain) that it is evident, that the Canon must have been settled before the Time that their Version was made, which was done under *Ptolemy Philadelphus*, and not improbably at the Beginning of his Reign. The Truth is, both the *Jewish* History ends, and the Spirit of Prophecy ceas'd, much about this Time: *Nehemiah* was the last *Historian*, and *Malachi*

the

(o) Ecclef. xii. 13. (p) Ecclef. iv. 10. (q) Vid. *Prideaux's Connect.* Part I. L. 5. (r) Vid. *Hutton's Prolog.* 9. in *Bib. Polyg.*



the last *Prophet*, both Contemporaries with *Ezra*, and both assisting to him in publishing this new Edition of the Scriptures; and therefore 'tis reasonable to suppose, after the *Race* of such Writers was extinct, and *all Vision and Prophecy seal'd up* among the *Jews*, that this was a proper Period for collecting the several *Copies*, and adjusting the *Catalogue* of their Sacred Books.

BUT *Ezra* did more than this: (s) He not only collected all the Books, whereof the holy Scriptures did consist, and dispos'd them in their proper Order; but, by comparing the several Copies together, he corrected all the Errors which had crept into them, thro' the Negligence or Mistakes of *Transcribers*. He chang'd the old Names of several Places that were grown *obsolete*, and, instead of them, insert'd such new ones, as the People were better acquainted with. He filled up the Chasms of History, and added, in several Places, throughout the Books of this Edition, what appear'd to him to be necessary for the Illustration, Connection, and Completion of the Whole. And, lastly, he wrote every Book in the *Chaldee Character*, which, since the Time of the Captivity, the People understood much better than the old *Hebrew*. But whether, upon this Review, he added the *Vowel Points*, as they are now in our *Hebrew Bibles*, is a Question a little too prolix and intricate, for us to engage in at present. Those, who have a Mind to have their Curiosity, in this Respect, satisfied, may see the Arguments on both Sides fairly stated in the learned (t) *Connection*, we have had so frequent Occasion to quote.

What he did to make his Edition perfect.

WHAT we have to observe farther is, that, in the several Corrections, Additions, and Alterations, which *Ezra* made, he did not proceed according to his own Humour and Caprice, but was directed by the same Spirit, which, at first, assisted the Writers of these sacred Volumes. For besides that, Himself was a (u) Prophet, or (as he is stiled) (x) a ready Scribe in the Law of Moses, we can hardly suppose, but that, in an Affair of such Consequence, he wou'd not only use the best Skill he had himself, but consult likewise with *Haggai*, *Zechary*, and *Malachi*, (the last of whom must needs have been alive in his Time, and possibly the other two) and do nothing without their Advice; because, in Matters of much less Moment (*viz.* where some, who pretended to the Priesthood, cou'd not prove their *Pedigree*) we find him so very cautious, that he wou'd determine nothing himself, but left the Matter undecided, until a Priest shou'd arise, who (y) had *Urim and Thummim*, whereby he might consult the Divine Will upon all Occasions.

THUS was the Canon of the Old Testament settled, in, or about, the Times of *Ezra*: And, that it continued in the same Manner or Order, until the Publication of the Gospel, (besides the Authority of several Christian Writers) we have this remarkable Testimony from (z) *Josephus*. “ We have only two and twenty Books, says he, which comprehend the History of all Ages, and merit our Belief: Five belong to Moses, which contain what relates to the Origin of Man, and the Tradition of the several Successions and Generations, down to his Death.—From the Death of Moses, to the Reign of *Artaxerxes* (who was King of Persia after *Xerxes*). The Prophets, who succeeded him, have, in their Books, written what happen'd in their Time. The other Books contain Hymns to the Praise of God, and Precepts for the Conduct of human Life. What happen'd since the Time of *Artaxerxes*, down to our Days, has likewise been recorded by the Writers thereof; but they have not met with the like Credit, because there has not been any certain Succession of Prophets, during that Time. And from hence, says he, it is manifest, what Respect and Estimation “ has

And that the same Number of Books has descended to us.

(s) Vid. *Prideaux's Connect.* Part I. Lib. V.

(t) Part I. Lib. V. p. 497. (u) The *Jews* look upon *Ezra* as another *Moses*; they call him the second Founder of the Law, and hold his Person in so great Esteem and Veneration, that it is a common Saying among their

Writers, If the Law had not been given by *Moses*, *Ezra* was worthy to have been the Publisher of it. *Levett, Antiq. Heb. Lib. VIII.*

(y) Chap. ii. 62, 63.

(x) *Ezra* vii. 6.

(z) Contra Apion.



“ has been paid to the Books, which compleat our *Canon*; since, in so long a Tract of  
 “ Time, no Man has ventur’d either to *add* any Thing to them, or *diminish*, or *alter*  
 “ any Thing in them; since the *Jews* from their Infancy are accustomed to call them  
 “ *Divine Institutions*, to believe them stedfastly, and, upon Occasion, to lay down  
 “ their Lives in Defence of them.”

Apocryphal  
Books rejected.

THAT the same Number of *Authentic* Books has been transmitted to us, we may plainly perceive, if we will but turn to the several *Catalogues*, which the Fathers, in their Writings, have left us of them, which the *Council of Laodicea* enumerates, and sundry general *Councils* afterwards confirm. And though, in Process of Time, several *Apocryphal* Books (as containing Matters of *Jewish* History, and many *moral* Precepts) were, by Degrees, admitted into the Service of the *Church*, and publicly read for the Instruction of the People; yet it wou’d be no hard Matter to shew, that some of the *best* and most *learned* Writers of their Times always denied their *Canonical* Authority. *The Church* indeed allow’d them to be read, (as St *Jerome* tells us) *but she did not receive them into the Canon of Scripture*; and, in like Manner, our Church declares concerning them, that she *doth read them for Example of Life, and Instruction of Manners, but does not apply them to establish any Doctrine*. So that, tho’ some of these be confessedly *spurious*, and, accordingly, have been rejected by the Wisdom of the Church; yet this can be made no Argument against *such*, as have been universally receiv’d, and handed down by unanimous, constant *Tradition*.

An Objection.

“ BUT, tho’ we have been careful to receive no more Books than what are strictly  
 “ Canonical, yet how shall we satisfy ourselves that we have received them all? In several  
 “ Parts of Scripture we find Books referr’d to, such as the Book of the Covenant, the  
 “ Book of the Wars of the Lord, the Book of Asher, the Book of the Acts of Solo-  
 “ mon, &c. none of which are now extant; and, therefore, as we suppose them lost, we  
 “ cannot but infer, that our present Canon of Scripture is very lame and imperfect.”

Answer’d, by  
showing that  
none of the ca-  
nonical Books  
are lost.

WHAT has given Credit to this *Objection* is the common Notion, that the Books, here supposed to be lost, were Volumes of some Size, and all indited by the Spirit of God; whereas we may observe, 1st, That the Word *Sepher*, which we render *Book*, signifies properly a bare *Rehearsal* of any Thing, or any Kind of Writing, be it ever so small; and that the Custom of the *Jews* was to call every little *Memorandum* by that Name: For what we translate a *Bill of Divorcement*, is (a) in the *Original*, a *Book of Divorcement*, and the short Account of our Saviour’s *Genealogy* is (b) *the Book of the Generation of Jesus Christ*. 2dly, That several of these Tracts, which are not now extant, were written, not by Persons pretending to any supernatural Assistance, but by such (c) as were stiled *Recorders*, or *Writers of Chronicles*, (as it is in the Margin) an Office of great Honour and Trust, but of a different Kind to that of *Prophets*. 3dly, That supposing they were indited by such, as were properly *Prophets*, yet they were not written by Divine Inspiration; “ for *Prophets* (as (d) St *Austin* observes) did not  
 “ at all Times write under the Guidance and Direction of the *Holy Ghost*. In the *Fundamentals* of Religion, indeed, they were divinely assisted; but, in other Matters,  
 “ they only wrote as faithful *Historians*.” And, 4thly, That most of these Pieces (e) are still remaining in the Scriptures, tho’ they go under other *Appellations*; and that such, as are not to be found there, were never designed for religious Instruction, nor are they essential to Man’s Salvation. And now to apply these Observations to the Books we imagine to be lost.

THE *Book of the Covenant*, which is mention’d in *Exod.* xxiv. 7. and thought to be missing, is not any distinct Book from *the Body of the Jewish Laws*. For, whoever

impartially

(a) Dent. xxiv. 1. (b) Mat. i. 1. (c) 2 Sam. viii. 16. 2 Kings xviii. 18. 2 Chron. xxix. 8. (d) Vid. *Edward’s* Perfection of the Holy Scrip-  
 De Civit. Dei, lib. XVIII. Cap. XXXVIII. (e) *Jenkins’s* Reasonableness of the Christian Reli-  
 gion, Vol. II.



impartially examines that Passage in *Exodus*, will find, that the Book referr'd to is nothing else but a *Collection* of such Injunctions and Exhortations, as are expressly laid down in the *four* preceding Chapters.

THE *Book of the Wars of the Lord*, cited in *Numb.* xx. 14. and suppos'd to be wanting, is (in the Opinion (f) of a very able Judge) that very *Record*, which, upon the Defeat of the *Amalekites*, God commanded *Moses* to make, as a *Memorial* of it, and to rehearse it in the Ears of *Joshua*. So that it seems to be no more than a short Account of that Victory, together with some proper Directions for *Joshua's* private Use and Conduct, in the Management of the subsequent War, but not at all dictated by *Divine* Inspiration, and consequently no (g) *Canonical* Scripture.

THE *Book of Jasher*, mention'd in *Josh.* x. 13. is suppos'd by some to be the same with the Book of *Judges*, because we find Mention therein of the *Sun's standing still*: But the Conjecture of the *Jewish* Historian (h) seems to be better founded, viz. that it was compos'd of certain *Records*, (kept in a safe Place at that Time, and afterwards remov'd into the Temple) which gave an Account of what happen'd to the *Jews* from Year to Year, and particularly of the *Sun's standing still*; and (as it is in 2 *Sam.* i. 18.) Directions for the Use of the Bow, i. e. for setting up of *Archery*, and maintaining military Exercises. So that this was not the Work of an inspir'd Person, but of some common *Historiographer*, who wrote the *Annals* of his own Time, and might therefore deserve the Name of *Jasher*, the Upright; because, what he wrote was generally deem'd a true and authentic Account of all the Events and Occurrences which then happen'd.

ONCE more, the several *Books of Solomon*, mention'd in 1 *Kings* iv. 32, 33. were no Part of *Canonical* Scripture. His *three thousand Proverbs* were, perhaps, only spoken, not written down. His *Songs*, which were a thousand and five, and whereof we have but one, were very likely his *juvenile* Compositions; and his *universal* History of *Vegetables*, and that of *Animals of all Kinds*, as properly belonged to *Philosophy*. It was not necessary for every one to be acquainted with them: And tho' the Loss of them (considering the matchless Measure of Wisdom, wherewith God had endowed their Author) is certainly very great, yet it is a Loss which none, but the busy Searchers into Nature have Cause to bewail: Nor have they so much Cause either, if the Conjectures of some learned Men shou'd prove true, viz. that these Books of *Plants* and *Animals* were extant in the Days of *Alexander the Great*; or that, being perus'd, and understood by *Aristotle* and *Theophrastus*, by the Help of an Interpreter, they were translated into their Writings, in the Manner we now find them, and, in Process of Time, gain'd them great Honour and Renown. Upon the Whole therefore we may conclude, that, if any Books seem to be wanting in our present *Catalogue*, they are either such as lie secret, and unobserved under other *Denominations*; or such as had never the Title of being *Canonical*; as contain'd no Points essential to Man's Salvation; and such, consequently, as we may live safely ignorant of here, and shall never be responsible fore hereafter.

“ BUT suppose we have the whole Number of our Books, yet we are still at a Loss *An Objection.*  
 “ for the true Sense of them; because, since the Time of their first recording, they have  
 “ been so chopp'd and chang'd by the Management of those who had the Custody of them;  
 “ so soisted with Errors, and loaded with various Readings, that they render the Text  
 “ purely precarious, and make every wise Man doubtful and suspicious, whether any

NUMB. III.

I

“ Thing

(f) Dr *Lightfoot's* Chronology of the Times of the Old Testament.

(g) Others are of Opinion, that the Book here under Consideration is no other than the Book of *Judges*, which may properly enough be called the *Book of the Wars of the Lord*; because it recounts the war-like Enterprizes which those brave Men, who were stirred

by God in an extraordinary Manner, were so famous for, (or to express the Remarkableness of the Thing) *The Wars of the Lord* may signify as much as, the great, wonderful, and renowned Wars fought by the valiant *Hebrews*. *Lewis's Antiq. Heb. Lib. VIII.* (h) *Joseph. Antiq. Lib. V. Cap. II.*



"*Thing of Certainty can be gather'd from a Book, where the Sense and Phraseology is so very uncertain.*"

Answer'd, by  
shewing the  
Occasion, and  
Benefit of va-  
rious Read-  
ings.

WE readily grant indeed, that there is a great Variety of different Readings occurring in the Books of the *Old Testament*; but, as in a Multitude of *Copies*, this is a Thing unavoidable, so is it one of the most effectual Means, at this Distance of Time from all *Originals*, to help us to the true *Sense* and *Meaning* of the Text. For, put the Case, that we had but one Copy of the *Bible* by us, yet, methinks, it wou'd be a desirable Thing to have another; for (*i*) another, to join with the first, wou'd give us more *Authority*, as well as *Security*. Now chuse that *Second* where you will, there shall be numberless Variations from the *First*, and yet half, or more of the Faults still remain in them both. A *Third* therefore, and a *Fourth*, and so on, are desirable, that, by a joint and mutual Help, all the Faults may be mended: And yet, the more Copies you call to your Assistance, the more do the *various Readings* multiply upon you; because every Copy has its particular *Slips*, tho' in a principal Passage or two, it may do singular Service. Were the *Originals* indeed still in Being, they wou'd supersede the Use of all other Copies; but, since that is impossible from the Nature of Things, since Time and Calamities must consume all, the *subsidiary* Help must be from the various *Transcripts*, convey'd down to us, when compar'd and examin'd together: And no one can be ignorant, how much a *Collation* of this Kind tends, both to illustrate the Sense of any particular Passage, and to strengthen the Authority of the *Whole*.

CONSIDERING then, that, before the Use of *Printing*, more *Manuscripts* were made of the *Holy Bible*, than of any *Heathen Author* whatever; and that these Manuscripts have been examin'd with more Care, and collated with more Exactness, and the various Readings set down, even to the most minute Difference; we are not to wonder, if, with all this scrupulous Search and Enquiry, the *Variations* are so many. The Editors of profane Authors do not use to trouble their Readers with an useless List of every little Slip, committed by a lazy, or ignorant *Scribe*. What is thought commendable in an Edition of the Scriptures, and has the Name of *Fairness* and *Fidelity*, wou'd be deem'd trifling and impertinent in them: But, if the like *Scrupulousness* were observ'd, in registering the smallest Changes in *Profane*, as is allow'd, nay requir'd, in *Sacred Authors*, the Number of their Variations wou'd rise, at least, to a full *Equality*.

WE ought to account it therefore a singular Instance of God's good Providence, considering the great *Antiquity* of many Books of the Scriptures, beyond that of any other Books in the World; the Multitude of *Copies* that have been taken in all Ages and Nations; the Difficulty to avoid Mistakes, in transcribing Books in a Language, which has so many of its *Letters*, and of its *Words* too, so like one another; the Defect of the *Hebrew Vowels*, and the late Invention (as most are now agreed) of the *Points*; the Change of the *Samaritan*, or ancient *Hebrew* for the present *Hebrew*, or *Chaldee* Character; the Captivity of the whole Nation of the *Jews* for seventy Years; and the *Mixtures* and *Changes*, which, during that Time, were brought into their Language; considering, I say, that all the Accidents, which have ever happen'd to create Errors and Mistakes in any Book, have concurr'd to occasion them in the *Old Testament*; we ought to esteem it a particular Instance of God's Providence, that the different Readings are fewer, and make much less Alteration in the Sense, than those of any Book of the same *Bigness*, and of any Note, or *Antiquity*, if all the *Copies* shou'd be as carefully examin'd, and every little Variation as punctually set down, as those of the Holy Scriptures have been. And much more are we to bless the Divine Providence, that, whatever Differences are to be found in the several Copies of the *Bible*, they do not, in the least, prejudice the *Fundamental* Points of Religion, nor weaken the *Authority* of these Sacred Records. For this is the Judgment of one, (*k*) who had studied the Subject much,

and

(i) Philaleas. Lips. Answer to a Discourse of Free Thinking.

(k) Lud. Cappel. Crit. Sac. Lib. 6. Cap. 2.



and was sufficiently vers'd in *Scripture Criticism*; viz. "That the Things, relating  
 " either to *Faith* or *Practice*, are plainly contain'd in all Copies whatever. Difference  
 " there is indeed in lesser Things, as in Matters of *Chronology*, which depend upon the  
 " Alteration, or Omission, or Addition of a Letter; or in the Names of Men, or of  
 " Cities, or Countries; but the principal Doctrines of Religion are so dispers'd through-  
 " out the Scriptures, that they can receive no Damage, or Alteration, unless the Whole  
 " shou'd be chang'd, or very grossly corrupted."

FOR, besides this *Providential* Care (which we may well suppose to go along with *And that the*  
 Writings of so divine a Character) we find God making all proper and prudent Provi- *Text was ne-*  
 sion for their *Preservation*, by inserting a particular, and strict Prohibition in the Law it- *ver alter'd, or*  
 self, (l) *That no one shou'd presume to add unto, or diminish ought from it*; by enjoining *corrupted.*  
 the People to make it their constant Study, (m) *to bind it, as it were, for a Sign upon*  
*their Hands, and as Frontlets between their Eyes, and to write it upon the Gates, and*  
*Posts of their Houses*; and by requiring them to read it diligently, both in private to  
 their Families, and, after a more solemn Manner, in their public Congregations. All  
 which cou'd not but make them competent Judges of the Law of *Moses*, and enable  
 them to descry any Change, or material Corruption, which shou'd, at any Time, at-  
 tempt to insinuate itself.

To secure the other inspir'd Writings, a continu'd Succession of Prophets was of  
 great Service: And it seems next to impossible for any dangerous Alteration to have been  
 made, without Detection and Censure, so long as that *Order* of Men, whose Office and  
 Zeal led them to correct any *Error* in *Faith*, as well as *Corruption* in *Practice*, was in  
 Being. Nor can we suppose it probable, that any Person wou'd attempt such Alterations,  
 where the *Copies* were in so many Hands, and so openly read and consulted, that there  
 was scarce any private Person, who might not have known (if any such Thing had hap-  
 pen'd) when, and wherein, they had been *corrupted*.

NAY, so far were the *Jews* from suffering Corruptions to creep into the Holy Scrip-  
 tures, that, (n) if but *one Word* happen'd to be alter'd in any Copy, it was to be laid  
 aside, as utterly useless; unless it was sometimes given to a very poor Man, to read to  
 his Family, upon Condition, that he brought it not with him to the *Synagogue*, nor  
 made any other Use of it. The religious *Factions* among the *Jews* were many Times  
 very violent; but we no where find any *Party* accusing the other of *corrupting*, or falsi-  
 fying Scripture; nor does our *Saviour* himself, who so frequently reproves the *Scribes*  
 and *Pharisees* for their *Traditions*, and false *Glosses*, ever once charge them with *adul-*  
*terating* the Text itself; which he certainly wou'd not have fail'd to do, had they been  
 culpable in that Respect. On the contrary, both he, and the Apostles appeal to it, as  
 true and *authentic*, and borrow their Proofs from it, in Confirmation of the *Christian*  
*Faith* and Doctrine. To conclude this Argument then,

THAT from the Time of *Ezra*, to the Coming of our Saviour Christ, the *Jews* did  
 not corrupt the Text of the *Sacred* Writings, is plain from his not charging them with  
 any such Practice, which doubtless he wou'd have done (as well as reprove their *false*  
*Comments* upon them) had they been equally guilty of both: And that, since the Begin-  
 ning of *Christianity*, neither they, nor any other Sect whatever, cou'd possibly make any  
*Falsifications*, and either *add*, or *diminish* any Thing material, without an immediate  
 Detection, is manifest from the Multitude of true and *authentic* Copies, which were  
 every where dispers'd, as far as Christianity prevail'd, and from that *jealous* and *vigilant*  
 Eye, which each Party had upon the other: So that we may reasonably suppose, that  
 all the little Errors, which may be remark'd in them, proceeded, not from any ill De-  
 sign, but merely from the *Ignorance*, or *Inattention* of their *Transcribers*. And indeed,  
 (o) considering the many Ages, thro' which the Books have past, we have much more  
 Reason

(l) Dent. iv. 2.  
 Burnet on the Articles.

(m) Chap. vi. 8, 9.

(n) Vid. *Jenkins's Reasonableness*, Vol. II.

(o) Bishop



Reason to wonder, that they are brought down to us so *entire*, and so manifestly *genuine*, in all their main and fundamental Points, than that we shou'd see some Instances of human Frailty in those, who copied, and preserv'd them.

An Objection. " *BUT* be the Books ever so genuine, and their Tradition ever so certain, yet we cannot suppose them wrote by Persons divinely inspir'd, so long as we see in them certain Characters inconsistent with such a Supposition. Surely the purest Language, the most perfect Style, the greatest Clearness, the most exact Method, the soundest Reasoning, the most apparent Consistency, and, in a Word, all the Excellencies of good Writing, might be expected in a Piece, compos'd, or dictated by the Spirit of God; but Books, wherein we find the Reverse of all this, 'tis idle, if not impious, to ascribe to the Deity."

Answer'd, by  
showing that  
Translations  
are defective.

I. ONE great Mistake, which the Generality of Readers run into, is, to judge of the Composition of the Scripture, not from it's *Original*, but from it's *Translations*. For, (p) besides that in ancient Writings (such as the *Bible* is) there are Allusions to many Rites and Customs that are now laid aside, and, for this Reason, must needs seem flat or impertinent, which, when they were in Use, had a great deal of Spirit and Propriety in them; and besides, that the *Hebrew*, in particular, is a Language of a peculiar Cast, both in the *Contexture* of it's Words, and the *Cadence* of it's Periods, and contains certain Expressions, whose *Emphasis* can no more be translated into another Language, than the *Water* of a Diamond can be painted, without detracting from the Original: Besides all this, I say, the *Translators* themselves, sometimes by running into Mistakes, and, at all Times, by *adhering* too religiously to the Letter of the Text, have contributed not a little to make the Style of the Sacred Writings appear less advantageous. For, whereas other Translators have taken a Liberty to accommodate the *Beauties* of the Language, whereinto they translate, to the *Idiotisms* of that, wherein their Author wrote; *these* have thought themselves restrained from using such Freedom in a Divine Composition, and have therefore left several *Hebraic*, and other foreign Phrases in their Version, which seem a little *uncouth*, and give the Reader (who can look no farther) a very odd Notion of the *Original*: Tho' it is certainly manifest, that the most elegant Piece of *Oratory* that ever was fram'd, if we render it *literally*, and not give it the true *Genius* of the Language whereunto we are admitting it, will lose all it's Beauty, and appear with the same Disadvantage.

That Eloquence  
is not peculiar  
to any Country.

II. ANOTHER Mistake that we run into, is, when we confine Eloquence to any Nation, and account *That* the only Proof of it, which is accommodated to the *present Taste*. We indeed, in these *European* Countries, whose Languages, in a great Measure, are deriv'd from *Greek* and *Latin*, make them the *Patterns* for our Imitation, and account them the *Standard* of Perfection; but there is no Reason why the *Eastern Nations*, whose Languages have no *Affinity* with *them*, shou'd do the same; much less is it reasonable to expect it in Writers, who liv'd long before these *Greek* or *Latin* Authors (we so much admire) were born. 'Tis sufficient for them, that they wrote according to the *fashionable*, and *esteemed* Eloquence of their own Times: But, that the *Holy Ghost* shou'd inspire them with certain Schemes of Speech, adapted to the *modern Taste*, and such as were utterly unknown in the Countries where they liv'd, is a Thing, that can never enter into any sober Man's Consideration. The Truth is, since *Moses* was bred up in all the refin'd Learning and Wisdom of the *Egyptians*; since *Solomon* was excellent in all Kind of Knowledge, and, in a Manner, *idoliz'd* by the *Eastern World*; and since *Daniel's* promising Youth was improv'd by the Learning of the *Chaldean Sages*, we have all the Reason imaginable to believe, that they wrote according to Perfection of Style, which was then in Use; that, tho' their Eloquence differs from ours, yet it is excellent in its Kind; and that, if we have other Notions of it, 'tis only because

we

(p) Vid. *Boyle* of the Style of the Scripture, and *Nicholls's* Conference, Vol. I.



we are unacquainted with those bold *Allegories*, and figurative Ways of Discourse; those dark *Sentences*, surprising *Brevities*, and inconnected *Transitions*, wherein the Nature of their true *Sublime* did consist.

III. ANOTHER *Mistake* we run into is, when we suppose that the *Critical Rules* of Eloquence are any Ways necessary in *Divine Compositions*. The Design of God, in recording his Laws, was to inform our Understandings, to cure our Passions, and rectify our Wills; and, if this End be but attain'd, 'tis no great Matter, in what Form of Diction the *Prescription* be given. We never expect that a *Physician's Receipt* shou'd be wrote in a *Ciceronian Style*: and, if a Lawyer has made us a firm *Conveyance* of an Estate, we never enquire what Elegancies there are in the Writing. — When therefore, — God intends to do for us far greater Things than these; when he is delivering the Terms of our Salvation, and prescribing the Rules of our Duty; why shou'd we expect, that he shou'd insist on the Niceties of Style and Expression, and not rather account it a *Diminution* of his Authority, to be elaborate in *Trifles*, when he has the momentous Issues of another Life to command our Attention, and affect our Passions? In some of the greatest Works of Nature, God has not confin'd himself to any such Order and Exactness. (q) The *Stars*, we see, are not cast into *regular Figures*: *Lakes* and *Rivers* are not bounded by *streight Lines*; nor are *Hills* and *Mountains* exact *Cones* or *Pyramids*. When a mighty Prince declares his Will by Laws and Edicts to his Subjects, is he (do we think) careful at all about a pure Style, or elegant Composition? Is not the Phrase thought proper enough, if it conveys as much as was intended? And wou'd not the fine Strains of some modern Critics be thought *Pedantic* and affected on such Occasions? Why then shou'd we expect in the *Oracles* of God an Exactness, that wou'd be (r) unbecoming, and beneath the Dignity of an Earthly *Monarch*, and which bears no Proportion, or Resemblance to the magnificent Works of the Creation? A strict Observation of the Rules of *Grammar* and *Rhetoric*, in elegant *Expressions*, harmonious *Periods*, and *Technical Definitions* and *Partitions*, may gratify indeed some Readers, but then it must be granted, that these Things have the Air of *Human Contrivance* in them; whereas in the simple, unaffected, artless, unequal, bold, figurative Style of the Holy Scriptures, there is a *Character* singularly great and *Majestic*, and what looks more like Divine Inspiration, than any other Form of Composition.

Nor necessary in a Divine Composition.

THESE Observations being premis'd, if we shou'd now consider the Nature of *Eloquence* in general, as it is defin'd by (s) *Aristotle*, to be a *Faculty of Persuasion*, which *Cicero* makes to consist in three Things, *instructing*, *delighting*, and *moving* our Readers or Hearers Mind, we shall find, that the Holy Scriptures have a fair Claim to these several Properties.

The Style of Scripture instructive, and affecting.

FOR, where can we meet with such a *plain Representation* of Things, in *Point of History*, and such *cogent Arguments*, in *Point of Precept*, as this One Volume furnishes us with? Where is there an *History* written more simply and naturally, and, at the same Time, more nobly and loftily, than that of the Creation of the World? Where are the great Lessons of *Morality* taught with such Force and Perspicuity (except in the *Sermons* of Christ, and the Writings of the *Apostles*) as in the Book of *Deuteronomy*? Where is the whole Compass of Devotion, in the several Forms of *Confession*, *Petition*, *Supplication*, *Thanksgiving*, *Vows*, and *Praises*, so punctually taught us, as in the Book of *Psalms*? Where are the Rules of *Wisdom* and *Prudence* so convincingly laid down, as in the *Proverbs* of Solomon, and the choice Sentences of his *Ecclesiastes*? Where is Vice and Impiety of all Kinds more justly display'd, and more fully confuted, than in the Threats, and Admonitions of the *Prophets*? And what do the little Warmths, which

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may

(q) Vid. The Minute Philosopher, Dialogue IV.

(r) Cujuscunque orationem videris sollicitam & politam, scito agnimum quoque non minus esse pulillis occupatum:

Magnus remissius loquitur, & securius. Quaecunque dicit plus habent *fiduciae*, quam *cure*. Sen. Epist. 115.

(s) Rhet. L. 1. c. 2.



may be rais'd in the Fancy by an artificial Composure, and Vehemence of Style signify, in Comparison of those strong Impulses, and Movements, which the Holy Scriptures make upon good Mens Souls, when they represent the frightful *Justice* of an angry God to stubborn *Offenders*, and the Bowels of his *Compassion*, and unspeakable *Kindness* to all true *Penitents*, and faithful *Servants*?

THE Holy Scripture indeed, has none of those *flashy* Ornaments of Speech, wherewith human Compositions so plentifully abound; but then it has a sufficient Stock of *real*, and peculiar Beauties to recommend it. To give one Instance for all, out of the History of *Joseph*, and his Family: The whole Relation indeed, is extremely *natural*; but the Manner of his discovering himself to his Brethren is inimitable. (t) *And Joseph cou'd no longer refrain himself—but, lifting up his Voice with Tears, said—I am Joseph—Doth my Father yet live?—And his Brethren cou'd not answer him; for they were troubled at his Presence. And Joseph said to his Brethren, Come near me, I pray you: and they came near, and he said, I am Joseph—your Brother—whom ye sold into Egypt.* Nothing certainly can be a more lively Description of *Joseph's* tender Respect for his Father, and Love for his Brethren. And, in like Manner, when his Brethren returned, and told their Father in what Splendor and Glory his Son *Joseph* liv'd, 'tis said, that (u) *Jacob's Heart fainted, for he believed them not; but when he saw the Waggon, which Joseph had sent for him, the Spirit of Jacob, their Father, reviv'd: and Israel said, It is enough—Joseph my Son is yet alive—I will go—and see him, before I die.* Here is such a Contrast of different Passions, of utter *Despondency*, dawning *Hope*, confirm'd *Faith*, triumphant *Joy*, and paternal *Affection*, as no *Orator* in the World cou'd exprefs more *movingly*, in a more easy Manner, or shorter Compass of Words.

Figurative  
and lofty some-  
times.

NAY more, had I Leisure to gratify the *Curious*, I might easily shew, that those very *Figures*, and *Schemes* of Speech, which are so much admir'd in *Profane* Authors, as their great *Beauties* and *Ornaments*, are no where more conspicuous than in the *Sacred*.

ONE *Figure*, for Instance, esteem'd very florid among the Masters of Art, is, when all the Members of a *Period* begin with the same Word. The Figure is called *Anaphora*; and yet (if I mistake not) the 15th *Psal*m affords us a very beautiful Passage of this Kind. *Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill? He, that walketh uprightly; he, that backbiteth not with his Tongue; he, that maketh much of them that fear the Lord; he, that sweareth to his Hurt, and changeth not; he, that putteth not out his Money to Usury, nor taketh Reward against the Innocent; he, that does these Things shall never be moved.*

THE ancient *Orators* took a great deal of Pride in ranging finely their *Antitheta*. *Cicero* is full of this, and uses it many Times to a Degree of Affectation; and yet I cannot find any Place, wherein he has surpassed that Passage of the Prophet. (x) *He that killeth an Ox, is as if he slew a Man; he that sacrificeth a Lamb, as if he cut off a Dog's Neck; he that offereth an Oblation, as if he offer'd Swines Blood.* But above all other Figures, that, whereon Poets and *Orators* love chiefly to dwell, is the *Hypotyposis*, or lively Description; and yet we shall hardly find, in the best *Classic* Authors, any Thing comparable, in this Regard, to the *Egyptians* Destruction in the *Red-Sea*, related (y) in the Song of *Moses* and *Miriam*; to the Description of the *Leviathan* (z) in *Job*; to the *Descent* of God, and a *Storm at Sea* (a) in the *Psalmist*; to the *Intrigues* of an *adulterous* Woman (b) in the *Proverbs*; to the *Pride* of the *Jewish* Ladies (c) in *Isaiab*; and to the *Plague* of *Locusts* (d) in *Joel*; which is represented like the ravaging of a Country, and storming a City by an Army: *A Fire devoureth before them,*  
and

(t) Gen. xlv. 1, &c.

(u) Ver. 26, &c.

(x) Isa. lxvi. 3.

(y) Exod. xv.

(z) Ch. xli.

(a) Psal. xviii. 17.

(b) Ch. vii.

(c) Ch. iv.

(d) Ch. i.



and behind them a desolate Wilderness, and nothing shall escape them——Before their Face People shall be pain'd; all Faces shall gather Blackness. They shall run like mighty Men; they shall climb the Wall like Men of War; they shall march every one in his Way, and they shall not break their Ranks——They shall run to and fro in the City; they shall run upon the Wall; they shall climb up upon the Houses; they shall enter into the Windows as a Thief.——The Description is more remarkable, because the *Analogy* is carried quite throughout without straining, and the whole Processes of a conquering Army, in the Manner of their *March*, their destroying the Provision, and *burning* the Country; in their scaling the Walls, breaking into Houses, and *running* about the vanquish'd City, are fully delineated, and set before our Eyes.

FROM these few Examples (for it wou'd be endless to proceed in Instances of this kind) it appears, that the *Holy Bible* is far from being defective in Point of Eloquence; and (what is a peculiar Commendation of it) it's Style is full of a grateful Variety; sometimes *Majestic*, as becomes *that high and holy One, who inhabiteth Eternity*; sometimes so *low*, as to answer the other Part of his Character, *who dwelleth with Him, that is of an humble Spirit*; and, at all Times, so *proper*, and adapted so well to the several Subjects it treats of, that, (e) whoever considers it attentively, will perceive, in the *narrative Parts* of it, a Strain so *simple and unaffected*; in the *Prophetic and Devotional*, something so *animated and sublime*; and in the *Doctrinal and Preceptive*, such an Air of *Dignity and Authority*, as seems to speak it's Original *Divine*.

At all Times proper.

WE allow indeed, that *Method* is an excellent Art, highly conducive to the Clearness and Perspicuity of Discourse; but then we affirm, that it is an Art of *modern* Invention, in Comparison to the Times when the Sacred *Penmen* wrote; and *incompatible* with the *Manner* of Writing which was then in Vogue. We indeed in *Europe*, who, in this Matter, have taken our Examples from *Greece*, can hardly read any Thing with Pleasure, that is not digested into Order, and sorted under proper Heads; but the *Eastern* Nations, who were us'd to a free Way of Discourse, and never cramp'd their Notions by *methodical* Limitations, wou'd have despis'd a Composition of this Kind, as much as we do a School-boy's *Theme*, with all the Formalities of it's *Exordium's*, *Ratio's*, and *Confirmatio's*. And, if this was no *Precedent* for other Nations, much less can we think, that God Almighty's Methods ought to be confined to human Laws, which, being design'd for the Narrowness of *our* Conceptions, might be improper and injurious to *his*, whose *Thoughts* are as far above *our's*, as the *Heavens* are higher than the *Earth*.

Method, a modern Invention.

THE Truth is, (f) *Inspiration* is, in some Measure, the Language of another World, and carries in it the *Reasoning* of Spirits, which, without Controversy, is vastly different from *our's*. We indeed, to make Things lie plain before our Understandings, are forc'd to *sort* them out into distinct *Partitions*, and consider them by little and little, that so at last, by gradual Advances, we may come to a tolerable Conception of them; but this is no Argument for us to think that *pure Spirits* do reason after this Manner. Their Understandings are quick and *intuitive*: they see the whole Compass of *rational Inferences* at once; and have no Need of those little *methodical* Distinctions, which oftentimes help the Imperfection of our *Intellects*. Now, though we do not assert, that the Language of the Holy Scriptures is an exact Copy of the Reasoning of the *Spiritual* World; yet, since *they came by the Inspiration of the Holy Ghost*, it is but reasonable to expect, that they should preserve some small *Relish* of it; as Books, *translated* into another Tongue, always retain some Marks of their *Originals*. And hence it comes to pass, that, tho' the *Holy Ghost* does vouchsafe to speak in the Language of Men, yet, in his *Divine Compositions*, there are some Traces to be found of that bold, and unlimited *Ratiocination*, which is peculiar to the Heavenly Inhabitants, whose noble and *flaming* Thoughts are never clogg'd with the *cold* and *jejune* Laws of human Method.

And not so proper in Divine Compositions.

To

(e) The Minute Philosopher, Dial. IV.

(f) Nicholl's Conference with a Theist, Vol. I.



To which Purpose we may observe, that, even among the *Heathens*, whenever their Authors represent a Person inspir'd, a *Sibyl*, a *Cassandra*, or a *Tiresias*, they never introduce him making a set, *formal* Speech; but always saying something noble and sublime, which disdains all ordinary, *artificial* Fetters. And if the greatest Masters of *polite* Writing thought it proper to neglect all Rules and Restraints, in Compositions of *pretended* Inspiration, why shou'd *That* be accounted *culpable* in the *Holy Scriptures*, which is held so *exquisite* in *Sophocles*, or any other lofty *Tragedian*?

Though, in many Cases, the Scriptures observe it.

BUT after all, the Holy Scriptures (as far as can be expected) are not destitute of *Method*. They are not indeed wrote upon the Plan of some *Greek* and *Latin* Compositions; but they are deliver'd in such a Manner, as is *easy* to be understood, *not unpleasant* to read, and, to those who are accusom'd to *Oriental* Compositions, exceedingly *beautiful*. For, where can we find a more *methodical History*, than that of *Moses*, beginning at the *first Creation* of all Things, and the *Formation* of human Kind; proceeding in the Account of their *Increase*, *Depravation*, and almost total Destruction by an universal *Deluge*; after their second Increase, relating their *Relapse* into Idolatry, and thereupon God's *electing* a *peculiar* People to serve him according to his own Appointment; and so recording the first *Original*, and various *Adventures* of their Progenitors; the *Afflictions* and *Wanderings* of that chosen Nation, and the *Polity* which they shou'd observe, when once they were settled in the *Promis'd Land*? Nothing can be more clear and regular than this: And as for the other *Historians*, who wrote the Transactions of the *Jewish* Nation, from the *Conquest* of *Canaan* to the *Babylonish Captivity*, they are so exact in observing the *Order* and Series of Time, and in setting down the *Length* of each Prince's Reign, that they afford a better Foundation for *Historical* Truth, as well as *Chronological* Certainty, than is to be found in the best *Heathen* Writers of this Kind.

IT cannot be expected indeed, that *Psalms* and *Hymns*, wrote upon sundry Occasions, or such *Proverbs*, and wise *Axioms*, as took their Rise from different Observations, and were noted down the Instant they were conceiv'd, should have any Connection, or mutual Dependence. *Prophecies* too were to be loose, and unconfin'd to Rule, as being the Language of a Spirit, which will admit of no Restraint; but, as for the *Doctrinal* and *Argumentative* Parts of the Scripture, they are digested in such a Manner, as to make them plain and intelligible: And, tho' the *Partitions*, and *Transitions* of them are not so *formally* distinct as in some other Books, yet are they *perceivable* enough to an attentive Reader, and will receive great *Illustration* from the *Analytical* Works of some *Expositors*.

And why sometimes not.

IT must not be dissembled however, that the *Hebrew* Tongue (wherein a great Part of the *Bible* was written) has many *Words*, consisting of the *same Syllables*, and yet of very *different* Signification; and that it is defective in several *Moods* and *Tenses*, which our *modern* Languages have: So that, if the *Translator* has mistaken the Signification of the *Word*, he spoils the Connection; or, if he has not given the *Verb* the right *Mood* and *Tense* (which, in a great Measure, he is oblig'd to guess at) there will be a plain *Incoherence* in the Sense. Nor must it be forgot, that the present *Division* of the Scripture into *Chapters* and *Verses* (tho' of excellent Use to the Memory) has sometimes *separated* Things, which shou'd have been *united*, and sometimes *united* Matters, that shou'd have been *separated*; and this disturbs the Sense, and makes it look wild and incoherent, to such as are not qualified to observe it's *Propriety* and *Connection* in the *Original*.

The Causes of some Obscurity in the Scriptures.

THESE are some of the Causes of the seeming *Irregularity*, and the like may be said of the great *Obscurity*, which some have complain'd of, in the Holy Scriptures; viz. that, where it is not occasion'd by the *Subject-Matter*, which sometimes contains *Mysteries* above all human Comprehension, and sometimes alludes to *Customs* and *Transactions*, which Length of Time has conceal'd from our Knowledge, it usually happens,

when



when the *Signification* of Words is *ambiguous* and uncertain in the *Original*; when there occur some particular *Idioms* of the *Hebrew Tongue*, not so familiar to us; when the *Construction* is *intricate*, and the Words make different *Senses*, according as they are differently join'd together; when the *Style* itself is obscure, by reason of *Metaphors* and *Allegories*, which are usual in the *poetical Books*; when the *Writer* passes from one Subject to another somewhat *abruptly*, which frequently happens in the *prophetical*; or when he makes *Transpositions* in the Order of *Narration*, as is sometimes perceivable in the *historical*. But these Cases excepted, (which, with a little Study and Application of our own, as well as Attention to those, who undertake the *Exposition* of these Difficulties, may easily be remedied) that the Holy Scriptures are, in all *Points* necessary to Salvation, and, to all *Persons* of competent Understanding, sufficiently *plain* and *intelligible*, the very Design of God's having them wrote, is a sufficient *Demonstration*. For, as the Design of all Writing is to convey our Thoughts intelligibly to others, so wou'd it be a great Reflection upon the Divine Wisdom, if a *Book*, written by God's Direction, and for the Instruction of Mankind, shou'd fall short of that End, which even human Compositions seldom fail of.

WE cannot deny indeed, but that there is a great *Obscurity* generally spread over the Writings of the *Prophets*; but then we affirm, that such *Obscurity* is *necessary* for wise Purposes, and *providential* Reasons. For, as the Creator of the World governs it with Wisdom, and (where the free Will of Man is concern'd) with great Condescension; had the *Holy Spirit* reveal'd to the *Prophets* future Events so *distinctly*, as that they might have express'd the most minute Circumstance of *Time*, *Place*, *Persons*, &c. in proper Terms; had the *Predictions*, I say, been so plain and apparent, that every Body, at first Sight, might see the whole *Contrivance*, and look thro' all the *Scenes* of Action, they cou'd never have been *accomplish'd*, without offering Violence (by some miraculous Interposition) to Mens voluntary Determinations. Had God, for Instance, foretold our Saviour's Crucifixion, with all its particular Circumstances, the Manner *how*, the Time *when*, the Place *where*, and the Persons *by whom*, it was to be effected; it is hardly supposable, that the *chief Priests*, and so many principal Men among the *Jews* wou'd have had an Hand in it, without being perfectly carried on to it by an *over-ruling* Power, against their own Inclinations; which (besides its *Contrariety* to the Principles of human Nature) must needs make God *the Author of Sin*. But, since the *Prophecies* concerning the *Messias*, and his Sufferings, were deliver'd with such a Mixture of *Obscurity*, as never fully to be understood, till after their Accomplishment, they gave Room for the *Jews Malice* to concur with *God's Providence*, in bringing this Matter to pass; and so (as St Paul tells us) *(g) because they knew him not, nor yet the Voices of the Prophets, they fulfilled them, in condemning him*. So necessary it was, that all Prophecies of future Events shou'd be couch'd under dark and *enigmatical* Phrases, lest, by being too plainly foretold, they might possibly chance to *destroy* themselves, and defeat their own Intention.

Particularly  
in the Pro-  
phets.

WE acknowledge still farther, that, besides the Predictions of the *Prophets*, there are several Points, contained in *Scripture*, quite remote from the common Apprehension of Mankind, and, in many Respects, *hard to be understood*. But then we must observe withal, that, as these *obscure Passages* are very few in Comparison of the *plain Texts*, and no more hinder us from understanding the *Plain*, than the *Spots* in the Sun debar us from the *Light* of it; so are they far from reflecting Dishonour upon the *Dispensation* itself. If we consider seriously with ourselves, we cannot but say, that it is more reasonable to suppose *(h)*, that a *Revelation* from God shou'd contain something *different* in Kind, and more *excellent* in Degree, than what lay open to the common Sense of Men, or cou'd be discover'd even by the most sagacious *Philosopher*. The *Councils* of *Princes*,

And the Ex-  
pediency of  
some Myste-  
ries.

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we

(g) Acts xlii. 27.

(h) *Ibid.* Minute Philosopher, Dialogue 6.



we know, lie often beyond the *Ken* of their *Subjects*, who can only perceive so much as is *reveal'd* by those, who sit at the *Helm*, and are often unqualified to judge of the *Usefulness*, and *Tendency* even of *that*, till, in due Time, the *Scheme* unfolds, and is accounted for by succeeding Events. This makes the Councils of Princes *rever'd*, and preserves the Dignity of the *Cabinet*. And, in like Manner, why may not we suppose, that, (i) as *Easiness* of Access is many Times known to lay a Man open to Contempt; so, to protect his *Revelation* from rude Encroachments, by impressing an Awe and reverential Fear upon our Minds, God has thought proper to surround it (as it were) with a *sacred* and *majestic Obscurity*, and, in some Parts of it, to exhibit such exalted Truths, as transcend the *Reach* of human Wisdom; thereby to humble the *Pride* and *Haughtiness* of our *Reason*; and thereby to engage us in a closer, and more diligent *Search* into such Subjects, as will, every Moment, furnish us with *new Matter* to entertain the *busiest* Contemplation, to the *utmost Period* of human Life.

Reasons for  
seeming Con-  
tradictions in  
Scripture.

THESE are some Reasons for the *Obscurity*, and the like may be said for the *seeming Contradictions* (especially in Matters of *Chronology*) which are said to occur in the sacred Writings. For, if we consider the different *Customs* and *Ways of Speaking*, which were in use in former Days, but now are *obsolete*; and yet we might happily *reconcile* some *repugnant* Expressions, if we were but acquainted with those *Usages*, to which, in all Probability, they allude: If we consider the *narrow* Compass of the *Hebrew* Tongue, wherein one Word has sometimes a great many Significations; and yet we might make several *contradictory Passages* agree, if we knew but how to give the same Word one Signification in the *first* Passage, and another in the *second*: And, more especially, if we consider that *Chronology* is a Part of Learning, of all others, the most difficult to be adjusted; that the least Alteration of a *Word* or *Letter* may make an exceeding great Difference; that the *Jewish Years* do not exactly quadrate with those of other Nations, either as to their *Length*, or their *Beginning*; and that the *supernumerary Months* of Kings *Reigns* do often puzzle the *general Computation*; we cannot much wonder, that, in the midst of so many Difficulties, there shou'd be found some seeming Repugnancies, in the Sense of some *Texts*, as well as in the Accounts of Time. But, when we consider farther, that, by shewing the *different Acceptation* of the Words and Expressions, in these seemingly *interfering* Places; by settling the *Chronological Accounts*, and comparing them with other Parts of Scripture, which have an *Analogy* with them; and by using, in short, those several Rules of *Interpretation* and *Criticism*, which are wont to be employ'd in the Explication of all other Authors, all these *Incongruities* are sufficiently clear'd up by learned Men; we shall be induc'd to think, that they are so far from *invalidating* the Authority of the Holy Scriptures, that they do, in a great Measure, confirm it. For if the Scriptures had been written by a *Cabal* of Men, designing to *impose* upon the World, undoubtedly these Men wou'd have us'd all *Circumspection* and *Caution*, that no Sign of Contradiction shou'd have appear'd in their Writings, because nothing is so exact as a *studied Cheat*; whereas, it is no small Argument of the *Veracity* of these Writers, that they agree with one another in all *material* Points, and only neglect an *Exactness* in some little *Punctilios*, wherein nothing but a *Confederacy* cou'd have made them *uniform*.

Tho' no real  
ones, when en-  
quir'd into.

BUT, after all, we talk of *Contradictions*, and other *Absurdities*; of *Digressions*, *Repetitions*, *false Reasonings*, *impertinent*, and sometimes *ridiculous Relations* in Scripture, which, upon better Examination, will be found reconcileable to good Sense, and, in some Respect, prove its very *Perfection* and *Ornament*. We may think it a little strange, for Instance, that *Cain*, upon the Murther of his Brother, shou'd be introduc'd, as saying (k) *every one, that findeth me, shall slay me*; and, presently after, as (l) *going into the Land of Nod, and there building him a City*; whereas, according to the

common

(i) South's Sermons.

(k) Gen. iv. 14.

(l) Ver. 17.



common Notion, there were but (besides himself) three Persons, his Father, Mother, and his Wife, upon the Face of the whole Earth: But now, if the Word *Kol*, which we render *every one*, may as well be translated *every Thing, every Creature (m)*, every wild Beast of the Field, (the Man's Conscience foreboding, that God might possibly let loose the *Brute-Creation* upon him) and if, upon a moderate *Computation*, the other *Descendants* of *Adam* (for *Moses* takes Notice only of the two Lines of *Cain* and *Seth*) might be *numerous* enough to stock whole Countries with Inhabitants, (as some have calculated even to a Demonstration) where will the Absurdity be then?

IT may look perhaps like a careless *Ramble* of Thought, to see a Prophet (for it is only in the *prophetical* Works, that this happens) after he has begun a plain and methodical Discourse, upon an *incidental* Word or Expression, break out, all at once, into a long *Digression*, which seems not so suitable to his main Purpose; but if we attend to the Matter of that *Digression*, we shall generally find it a Prediction of the *glad Tidings of the Gospel*, the most important Subject, that *inspir'd* Authors can employ their Thoughts upon, and what the *Holy Ghost* took every Occasion to suggest to their Minds. Nor can we be ignorant, that in the best *Heathen Authors*, who pretended to Inspiration (as most of their *Poets* did) these very *Digressions* (which were styled *Episodes*) were thought their greatest *Beauties*; and that, in some of their loftiest Compositions (such as those of *Pindar*, and of *Horace*, (n) where he imitates *Pindar*) these wild *Excursions* were held *essential* to the *Poem*, the only Indications of the *Divine Enthusiasm*, and some of the daring *Flights* of a bold aspiring *Muse*, which despis'd all Rules, and disdain'd to be controul'd.

Digressions in Scripture.

THE *Repetitions* in *Scripture* we perhaps may take Offence at, and think them more frequent in the *Bible*, than in any other Book. But when it is considered, that the several *Tracts* of the *Bible* were written by different Persons, and at different Times, it can be no more Fault or Blemish in it, that its *different* Writers shou'd sometimes happen to say the *same* Things, than that the same History shou'd be written by *Appian* and *Curtius*, or the same Arguments made use of by *Aristotle* and *Cicero*.

Repetitions in Scripture whence occasion'd.

THIS is a Case, without a Combination, unavoidable: But, (\*) when we consider withal, that the Things, which are said to be so often repeated, are generally such, as relate to *moral* Duties, which can never be sufficiently enforced, and that, in inculcating these, the *sacred* Writers have us'd all the *Variety*, that can be expected; in some Places exhorting Men to Goodness, from the *Reward*, in others, from the *Beauty* of Virtue; in some exhibiting the *Danger*, in some the *Turpitude*, and in others the *Folly* of Sin; here commending *Sobriety* from its *temporal*, and there from its *eternal* Recompence; here representing *Pride* as *contemptible* to Men, and there as *hateful* to God; and every where *diversifying* their Arguments, to make them work upon the *Love*, the *Hope*, or the *Fear* of their Readers, from the Consideration of the *Goodness*, the *Promises*, or the *Justice* of God: When we observe the *Prophets* denouncing Judgments, sometimes against the *People*, sometimes against the *Priests*, and at other Times against the *Kings*; some reprehending them for their *Pride*, some for their *Idolatry*, and others for their *Profanation of the Sabbath*; one bringing them the joyful News of a *Restoration* from their Captivity, and another of their *Redemption* by the *Messias*; one weeping over the *Old Jerusalem*, and another ravish'd with the Thoughts of the *New*: When we consider, I say, this wonderful *Variety* of fresh Matter in the sacred Writers, both *moral* and *prophetical*, we cannot but adore the Goodness of God, in giving us *Line upon Line, and Precept upon Precept*; in condescending so graciously to our Infirmities, that, in almost every Page of his Holy Word, he has supply'd us with fresh Motives,

(m) He was afraid (says *Josephus*) lest, while he wander'd up and down in the Earth (which was Part of his Punishment) he shou'd fall among some Beasts, and be slain

by them. *Antiq. Lib. 1. Cap. 3.*

(n) Vid. *Carm.*

*Lib. 3. Ode 3.* where the Digression begins, Line 18.

(\*) *Boyle* of the Style of the Scriptures.



Motives, and Exhortations to those great and momentous Duties, we are so apt to transgress; and must needs be very grossly prejudic'd, if we can suppose, that the Writings either of *Seneca* (who usually feeds his Reader with nothing but *whip Cream*, or a very little Sense, froth'd out into a Multitude of Words) or even of the *Divine Plato* himself (who, stript of his *unintelligible Rant*, makes but a poor Figure in Point of *solid Sense*) any Way comparable to the *Holy Bible*, wherein God seems to have provided for our *Entertainment*, as well as our *Edification*; and to have overspread it with a pleasing *Diversity of Subjects and Arguments*, in the same Manner, that he has adorn'd the *Creation* with a curious Variety of *Plants and Animals*.

And its Method of Reasoning vindicated.

IT must not be dissimul'd indeed, that, what with *misrendering* the *connective Particles*, which have many *different* Significations, and now and then (o) *misplacing* a *Parenthesis* in the *Hebrew Tongue*, the *Thread* of the Discourse comes often to be interrupted; and those, who overlook the *figurative*, and sometimes *abrupt* Way of *arguing* usual among the *Eastern Nations* (where the Reader is often left to make the *Deduction* for himself) will meet with some Perplexities: But, where either this is not the Case, or where these Difficulties are surmounted, a Man of a competent Understanding may see the *Force and Tendency* of any Scripture-Argument, as clearly as if it were drawn up in *Mood and Figure*. The Art of *Logic* is a novel Invention, compar'd with the *Date* of the Authors we are now speaking of: And therefore they are not blameable for not being perfect in all the Niceties of the *Greek Schools*; especially considering, that, if even they had been Masters of this Art, since they were to address themselves to *popular* Auditories, Prudence wou'd have directed them to make use of *popular* Arguments (as we find they did) which, in such a Case, the greatest Heathen Orators have always employ'd, and thence found, that they carry'd their Point with better Success, than in the most irrefragable *Syllogisms*.

(p) THE *Heathen Moralists*, we find, urge Virtue from the rational Topics of *Convenience* and *Inconvenience*, by displaying the *Amiability* and *Advantages* of Good, and the *Deformity* and *Mischief*s of Evil: And are not the Arguments, which *Moses* uses to engage the *Jews* to a Compliance with the *Laws*, which God enjoin'd them, drawn from the Obligation they owed him for his *creating* them; from his *delivering* them from Bondage, and making them his *chosen* People; from the *Prosperity*, which their Obedience wou'd procure, and the certain *Calamities*, which their Disobedience wou'd bring upon them? Are not the Arguments, which the *Prophets* use, when they denounce such terrible *Judgments* against them, and tax them with such vile *Ingratitude*, such stupid *Idolatry*, and such other awakening Motives to Repentance; are not these Arguments, I say, as powerful to persuade a Nation to abandon their Sins, and adhere to the Service of God, as the most pompous *Harangues* concerning the *Wretchedness* of Vice, and the *Beatitudes* of *philosophic* Virtue? (q) Especially considering, that, what these *scriptural* Writers have left us, comes back'd with the *Authority* of *Almighty God*, which is *instead* of a thousand *Arguments* and *Reasonings*.

And its Relations neither impertinent.

I mention but one *Objection* more, and that is, the *Impertinence* of some Relations, occurring in the *historical*, and the *Ridiculousness* of some Actions, mention'd in the *prophetic* Books of Scripture: But, before we pass that *Censure*, we shou'd do well to consider, whether the Sacred Writers might not possibly have some farther Prospect in recording these Matters, than we, at this Distance of Time, are aware of. The Book of *Ruth*, the History of *Isaac* and *Rebecca*, of *Joseph* and his Brethren, &c. (which some are pleas'd to call little *simple Family-Stories*) deserve a better Name, even though they were no more, than short *Memoirs* of the *Jewish* History, giving us an Account of the Lives of some considerable *Personages* of that Nation: But, when we consider the

(o) Parentheses were not originally in the *Hebrew Tongue*.  
the Excellency of the Scripture.

(p) *Young's Sermons*.

(q) *Edwards of*



the whole *Scheme* of God's providential Dispensation in sending the *Messias* into the World, and the Method, which he was pleas'd to take, in preparing the Way for it, by separating one Man's Family (from whose Loins the design'd Saviour of the World was to descend) from his *idolatrous* Relations and Countrymen, and making his Offspring the *Standard* of true religious Worship for many Ages; it is but reasonable to suppose, that some particular Account shou'd be given of the *Origin* of this *extraordinary* Family, by which all the World has received such a wonderful Benefit, and *all the Kingdoms of the Earth have been blessed*, in the *Birth* of Jesus Christ. And when we consider farther, that many Things relating to *Abraham* and *Sarah*, the Sacrifice of *Isaac*, and the Captivity and Exaltation of *Joseph*, &c. are so particularly related, because God design'd that these Occurrences shou'd be *Types* and *Shadows* of some Things remarkable under the Gospel, *viz.* of the *Incarnation*, *Passion*, *Resurrection*, and *Ascension* of our Lord and Saviour; we cannot but perceive, that, if the *Historian* had omitted the Relation of these ancient Facts, *Christianity* had wanted some considerable Evidences of its Truth, and the wise *Scheme* of God's *Providence*, in the *Salvation* of the World, had not been so amply *display'd*.

THERE is more Difficulty indeed, in accounting for some *Passages* in the Behaviour of the *Prophets*, in whom any *Indiscretion* may be held more inexcusable, because they are all along suppos'd to be guided by the *Holy Ghost*, and, in those very Actions, which are thought liable to Censure, had the immediate Order and Injunctions of God: and yet, when we read of *Isaiah's* (r) *walking naked, and barefoot three Years*; of *Jeremiah's* taking a long Journey, only (s) *to carry a Linnen-Girdle, and hide it in the Hole of the Rock of the River Euphrates*; of *Ezekiel's* (t) *taking his Household-Stuff, and digging a Hole through the Wall of the City, to carry it out*; and of *Hosea's* (u) *going, and taking unto him a Wife of Whoredoms, and Children of Whoredoms*, &c. When we read these extravagant Actions, I say, if we were to understand them in a *literal* Sense, we shou'd be apt to account the *Doers* of them *distracted*, rather than *inspir'd*; and under some Temptation to think, that, by putting them upon such unaccountable Offices, God was minded to make his Servants *ridiculous*. The Scripture however, has taken Care to inform us, that (x) *the Spirits of the Prophets are subject to the Prophets*, i. e. (y) they are not hurried on by a mad *Enthusiasm*, but are always left in a Composure of Mind fit to comport themselves, and to speak to the People, as the *Ministers* of a rational and all-wise God.

Now there are three Ways, whereby learned Men have undertaken to account for these seemingly strange and whimsical Actions of the Prophets. (z) Some suppose, that what, in these and several other Places, is told, was *really* and *literally* perform'd; others, that it was transacted in *Vision*; and others again, that it is all no more than a *Parable*, dictated by God to the Prophet, and by the Prophet recited to the People. However, to make these and such like Actions of the several Prophets all of a Piece and uniform, we are to observe, that whereas some of them are only *parabolical*, and others *impossible* to be transacted in *Reality* (for tho' *Jeremiah*, for Instance, might take two long Journeys to *Euphrates* about the Affair of a *Girdle*, without demurring to the Authority of him who sent him; yet we can hardly think, that he really sent *Bonds and Yokes* to the several Princes that are mentioned, *Ch.* xxvii. *ver.* 2, 3. much less, that he took the *Wine-Cup* from the *Hand of God*, and made the *Kings of all Nations*, as is related, *Ch.* xxv. *ver.* 15, &c. *drink thereof*) whereas, I say, the Nature of the Thing wou'd not permit these, and the like Actions to be perform'd in *Reality*, we have abundant Reason to suppose, that they were perform'd in an *imaginary* Sense only; i. e. that

M

these

(r) Isa. xx. 3. (s) Jer. xlii. 4. (t) Ezek. xii. 7. (u) Hos. i. 2. (x) Vid. *Lowth* on Inspiration.  
(y) 1 Cor. xiv. 32. (z) *Waterland's Scripture Vindication*, Part. 3.



these Actions of the Prophets were, by a Divine Impulse, represented to them (a) in a Dream or Trance, which left in their Minds a lively Idea, and occasion'd their publishing to the People, not only the *Representations* themselves, but what they were likewise design'd to *typify*, with more *Force* and *Energy*. And, accordingly, we may observe, that, even in the *Christian Church*, when the Spirit of *Prophecy* came to revive, these Kind of *emblematical Representations* were likewise introduc'd; as is evident, not only from *Agabus's taking St Paul's Girdle* (b), and *binding his own Hands and Feet*, to signify what shou'd befall the Owner thereof, as soon as he came to *Jerusalem*, but, more particularly, from *St Peter's Vision* (c) of the *Sheet let down from Heaven, wherein were all Manner of four-footed Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls of the Air*: Which Vision we find him, in his Vindication (d) soon after, recounting to the *Jews* with all Boldness, and explaining likewise the *symbolical Intent* of it, viz. his Commission, and Delegation to preach to these *Gentiles* in order to their Conversion.

But, taken  
all together,  
very beautiful  
and excellent.

THUS we have taken a *Survey* of the Scriptures of the *Old Testament*; found out their *Authors*, and the *Nature* and *Degree* of their *Inspiration*; enquir'd into the *Number* and *Order* of their Books, and by whose Care and Superintendency they were all digested into one *Code*; trac'd down their *Descent*, even to our own Times, without any *Loss* or considerable *Alteration*; and (what we chiefly intended) endeavour'd to satisfy the most popular *Objections*, that are usually made against them. And indeed the *Objections* against them wou'd be far from being so many, if we had a little more Skill and Knowledge in them; but the Misfortune is, we live at a great Distance from the *Apostolic Age*, and much more from the latest Times of the inspir'd Writers of the *Old Testament*, and so must needs be under some Difficulties, from our Unacquaintance with the *Style*, and *Way of Writing*, as well as the *Manners* and *Customs* of those Ages. There will, of necessity, therefore be some *Spots* and dark Places in them, as there are in the *Sun*, not for want of *Light* and *Elegance originally* in them (any more than for want of *Light* in the *Sun*) but by Reason of some *Deficiency* in ourselves, who are at a Distance, and under such Circumstances, as intercept our Sight, and hinder us from making true and exact Observations. But if we cou'd stand (as we are to judge of *Pictures*) in the same *Light*, in which they were *drawn*, and had liv'd in the same Ages, in which these Books were written, we shou'd be able to make a much truer Judgment, and penetrate much farther into the Meaning of them, than we now can do. And, even in our present Situation, if we wou'd make any tolerable Judgment of them, we must not consider them *separately*, but as they all together make up a compleat *System* of Religion: And therefore (to conclude this Argument in the Words of a pious Vindicator of the *Style of the Holy Scriptures*). (e) "I conceive, says he, that, as in a lovely Face, tho' the Eye, the Nose, the Lips, and the other Parts, singly look'd on, may beget De- light, and deserve Praise; yet the whole Face must necessarily lose much, by not being all seen together: So, tho' the several Portions of Scripture do, *irrelatively*, and in themselves, sufficiently evidence their heavenly Extraction, yet he, who shall attentively survey that whole Book of *Canonical Writings*, which we now call the *Bible*, and shall judiciously, in their *System*, compare and confer them together, may discern, upon the whole Matter, so admirable a *Contexture* and *Disposition*, as may manifest that Book to be the Work of the same Wisdom, which so accurately compos'd the *Book of Nature*, and so divinely contriv'd this vast *Fabric* of the World." And therefore to proceed to other Considerations.

ONE

(a) That these Actions of the Prophets were not *real*, but merely *imaginary*, and such as were represented upon the Stage of their Fancies, when in a *Dream* or a *Trance*, must be plain to every one, who considers the Circum-

stances of them. *Smith's select Discourses.*

(b) Acts

xxi. 11.

(c) Acts x. 11.

(d) Ch. xi. 5.

(e) Mr Boyle, p. 74.



ONE Commendation of that Part of the BIBLE, which is called the *Old Testament*, is, that it is the *best*, as well as most *ancient* History in the World. The *Egyptians* of old, we read, contended with the *Babylonians* and *Chaldeans*, for the Glory of *Antiquity*; and, as the *Babylonians* divide the State of Mankind into three Governments, *viz.* the first under *Gods*, which (according to them) contains *ten Generations*, the second under *Demi-Gods* or *Hero's*, and the third under *Kings* or *Men*, and during the Course of these three States, they reckon up above 30,000 Years; so *Manetho*, the *Egyptian* Historian, to display the Antiquity of his Nation, and throw the Balance on their Side, divides, in like Manner, his *Chronological* Account into the same Forms of Government, of *Gods*, *Demi-Gods*, and *Kings*; and, from the pretended Pillars of *Hermes*, (whence he compil'd his History) makes the Whole amount to upwards of 36,525 Years. There is good Reason however, why we shou'd despise such *monstrous* Accounts, as have only bare Words for their Foundation, and are plainly contrary to all Observations on the *Progress* of Mankind, the *Improvement* of Husbandry, and the *Advancement* of Arts and Sciences.

The Bible the best and most ancient History in the World. The Pretensions of the Egyptians and Chaldeans.

WE acknowledge indeed, that the most ancient Way of preserving any Monuments of Learning, in those elder Times, and especially among the *Egyptians*, was by Inscriptions on *Pillars*; but, besides the Difficulties of conceiving how Pillars of any Kind shou'd be able to withstand the Violence of the *Deluge*, without being defac'd; besides, that no other Historian, who has wrote of the Affairs of *Egypt*, has once made mention of these Pillars, and that *Diodorus* (who liv'd since the Time of *Manetho*) never once quotes him as an Author of any Credit; there is, in Truth, very little in his *Dynasties*, besides Names and Numbers, except it be now and then a Story of the *Nile's* overflowing with Honey, of the *Moon's* growing bigger, of a *speaking Lamb*, and *seven Kings*, who successively reign'd as many Days, one King only a Day; and such other strange and *Romantic* Accounts, as are enough to invalidate the Authority of any Writer.

THE *Chinese* at present are very ambitious to be thought an ancient People, and wou'd make us believe, that they can reckon up Successions of Kings and their Reigns, for several thousand Years, before the Beginning of the World, assign'd by *Moses*; but besides that (*f*) the Character, which Writers (who have liv'd among them) do generally give that Nation, *viz.* That they are Men of a trifling and credulous *Curiosity*, addicted to search after the *Philosopher's-Stone*, and a Medicine to make them *immortal*; and, whatever Advantage their Situation and *political* Maxims have given them, are far from being so learned, or so accurate in Point of any Science, as the *Europeans*: It is plain from all Accounts, that their Antiquities reach no higher than the Times of *Fohi*; for *Fohi* was their first King, and his Age co-incides with that of *Noah*. So that upon the whole, we have good Reason to question the *Authentickness* of those *Annals*, which relate such fabulous Things, as the Sun's not *setting* for ten Days, and the Clouds *raising Gold* for three Days together. But of what Antiquity soever their *first* Writers might be, 'tis certain, that, since the Time of *Hoam-ti*, their XIth Emperor, who, about, 200 Years before *Christ*, order'd (upon Pain of Death) all the Monuments of *Antiquity*, whether *Historical* or *Philosophical*, to be destroy'd; there is little or no Credit to be given to the Books, which they produce: And though they make mighty Boasts of the *Date* and Perfection of such Volumes, as they pretend escaped the common *Wreck*; yet, if we may credit the *Testimony* of Persons, who made it their particular Business (when among them) to enquire, they have not any one Copy, in an *intelligible* Character, above 2000 Years old.

Of the Chinese.

THE *Grecians* of old were so very great Pretenders to Antiquity, that they scorn'd to have any *Father* or *Founder* of their Nation assign'd them; and therefore they affected to be called *Aborigines*, & *Genuini Terræ*, the eldest Sons of the Earth, if not

And Grecians refuted.

coëval

(f) Vid. *Le Comptes Memoires*, and *Bianchini's Hist. Univer.*



coeval with it: And yet, if we look into the *Date* of their *Historians*, we shall find, that none of them exceeded the Times of *Cyrus* and *Cambyfes* (g), about 550 Years before Christ; that several of their ancient Writers have left nothing behind them, but barely their Names; and that even from those, whose Works have descended to us, we have no Account of any *historical* Facts, older than the *Persian War*. *Herodotus* (who wrote a little more than 400 Years before Christ) is called by *Cicero* the *Father of History*, as being the eldest *Greek* Historian that we have extant; and yet, when he pretends to relate the *Origin* of any Nation, or *Transactions* of any considerable Distance, he is forc'd to intersperse many *fabulous Reports*, which himself seems not to believe; and for this Reason, some imagine it a Point of *Modesty* and *Ingenuity* in him, that he calls the Books of his History by the Names of the *Muses*, on purpose to let his Readers know, that they were not to look for mere *History* in them, but a Mixture of such *Relations*, as (tho' not strictly true) wou'd nevertheless please and entertain them. However this be, 'tis certain, that *Thucydides*, in the very Entrance of his History, not only confesses, but largely asserts the *Impossibility* of giving any competent Account of the Times, which preceded the *Peloponnesian War*; and therefore we find *Plutarch*, who ventur'd no farther back, than the Times of (b) *Theseus* (a little before the Ministry of *Samuel*) justly observing, that, "as Historians, in their *Geographical* Descriptions of " Countries, croud, into the farthest Parts of their *Maps*, those Places, which they know " nothing of, with some such Remarks as these, on the Margin; *all beyond is nothing* " *but dry Deserts, impassable Mountains, frozen Seas, and the like*: So I may well say " of the Facts of History, that are farther off than the Times of *Theseus*; *all beyond is* " *nothing but monstrous, and tragical Fictions*. There the Poets and there the Inven- " tors of Fables dwell: Nor is there any Thing to be expected worthy of Credit, or " what carries the least Appearance of Certainty."

BUT now, whoever reads the *Bible* with Care and Impartiality, in the *historical* Part of it, will find nothing *fabulous* or *romantic*; no *Computations* of an immoderate Size; no *Excursions* into Ages infinite and innumerable; no *Successions* of *Monarchs*, *Heroes*, and *Demi-Gods*, for thousands of thousand Generations. On the contrary, he will perceive, (i) that *Moses*, who was above a thousand Years older than any *Historian* we know of, (and, upon that Account, deserves the greater Credit) has fix'd the *Beginning* of Time at a proper *Period*, about 2433 Years before his own Birth; has given us a *fair* and *authentic* History of the *Origin* and *Formation* of the World, of the *Creation* and *Introduction* of the Parents of all Mankind, of the *peopling* the Earth with Inhabitants, and of the first Institution of *civil* Government; that he has given us the *earliest* Account, not only of all useful Callings and Employments, such as *Gardening*, *Husbandry*, *Pasturage* of Cattle, &c. but of all the politer Arts and Sciences, such as *Poetry*, and *Musick*, *History*, *Geography*, *Physic*, *Anatomy*, and *Philosophy* of all Kinds. In a Word, he will perceive, that the sacred Bible is not only a *Record* of all the most ancient Learning, but a *Magazine* of all Learning whatever; and, consequently that he, who desires to appear in the Capacity of a *Scholar*, either as a *Critick*, a *Chronologer*, an *Historian*, an *Orator*, a *Disputant*, a *Lawyer*, a *Statesman*, a *Pleader*, or a *Preacher*, must not be unacquainted with this inexhaustible Fund.

ANOTHER Commendation of this most excellent Book, is, that the *Language*, in which a great Part of it is written, was the *first* and *original* Language in the World; but then the Question is, which is the Original? The Writers, who have handled this Subject, have produc'd the several Claims of the *Hebrew*, the *Chaldean*, the *Syrian*, and *Arabian*: But, as the Arguments for *Syrian* and *Arabian* are but few and trifling, the chief Competition seems to lie between the *Hebrew* and *Chaldean*.

Now

The Bible  
wrote in the  
first and origi-  
nal lan-  
guage.

(g) Vid. *Stillingfleet's Orig. Sac.* Chap. IV.  
Perfection of the Scriptures,

(b) Vid. *The Life of Theseus.*

(i) *Edwards* on the



Now it is natural to suppose, that a *primitive* Language shou'd be *plain* and *easy*; shou'd consist of *simple* and uncompounded Sounds; of as few Parts of *Speech*, and as few *Terminations* in those Parts, as possible. (k) *Moods* and *Tenses*, *Numbers* and *Persons* in Verbs, and the different *Cases* in *Nouns*, we may well imagine were the Improvements of Art, and Study, and not any first *Essay*, or original Production; and in this Respect, we cannot but conceive that the *Hebrew* Tongue (I mean as it stands in our *Bible*, and not as the *Rabbins* have enlarg'd it) bids fair for the Precedency. Its *radical* Words (which are (l) not many) consist generally of three *Letters*, or two *Syllables* at the most. Its *Nouns* are not declined by different *Cases*, nor are its *Numbers* distinguish'd by different *Terminations* (as the *Latin* or *Greek* are) but by (m) the Addition of a short *Syllable* in the *dual* and *plural*, which at the same Time denominates the *Gender*. The *Gender* is likewise included in the *Verb*, which prevents the Necessity of having many *Pronouns*; and, by varying its *Conjugations* (which are seldom *irregular*) it has the less Use for *auxiliary* Verbs. Add to this, that the *Hebrews* use seldom any *Vowels* in writing; have no *compound* Nouns or Verbs; few *Prepositions*, few *Adjectives*; no *Comparatives*, or *Superlatives*; no great Number of *Conjugations*; but two *Moods*, two *Tenses*; no *Gerunds*, no *Supines*; and of *Particles* of all Kinds far from many; and then we can hardly conceive a Language more *simple* and *easy*, more *short* and *expressive*, than *theirs*.

The Hebrew the first.

UPON this Account some of late have imagin'd, that the *Chinese* might possibly be the first original Language of Mankind: For, besides that *Noah* very probably settled in these Parts, its Words are, even now, very few, not above twelve Hundred; its *Nouns* are but three Hundred and twenty-six, and all its Words confessedly *Monosyllables*; so that, whatever the Original of this Tongue was, it seems very likely to have been the first that was planted in the Country. For, tho' it is natural to think, that Mankind might begin to form *single Sounds* at first, and afterwards come to enlarge their Speech by doubling and redoubling them; yet it is not to be imagin'd, that, if Men had first known the *Copiousness* of *Expression* arising from Words of more Syllables than one, they wou'd ever have reduc'd their Language to its primitive *Monosyllables*. But, since we have not a sufficient Knowledge of this Language to make a competent Judgment of it, we must wave its Pretensions for the present.

The Pretences of the Chinese and Chaldee.

THE *Chaldee*, it must be own'd, has a great many Marks of this *original* Simplicity in it: But then, what gives the *Hebrew* a farther Claim to *Priority*, are certain *proper Names* of Persons mention'd before the *Flood*, such as (n) *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, &c. of antient *Countries*, such as (o) *Lydia*, *Affyria*, &c. of ancient *Heathen Gods*, such as (p) *Saturn*, *Jupiter*, *Belus*, *Vulcan*, &c. of several Kinds of *Animals*, and *musical Instruments*; and, in short, of *Mountains*, *Rivers*, *Cities*, and *Places*, which derive their *Etymology*, or right Signification, from this Tongue, and this Tongue only; as *Bochart*, with an immense deal of *oriental* Learning, has abundantly proved.

THERE are other learned Men however, who, being willing to compromise the Matter between the two Languages (the *Hebrew* and *Chaldee*) are apt to fancy, (q) that, if any one would be at the Pains to examine them strictly, and to take from each what may reasonably be suppos'd to be *Improvements*, made since their *Original*, he will find the *Chaldee* and *Hebrew* Tongues to have been at first the same. However that be, 'tis certain, that those, who maintain the *Perpetuity* of the same Tongue from *Adam* to *Moses*, do assert, that, before the Confusion of *Babel*, there was but one *universal*

The Hebrew and Chaldee perhaps originally the same.

NUMB. IV.

N

Language

(k) *Shuckford's* Connection of Sacred and Profane History, Vol. I. Lib. 2. (l) About five Hundred. (m) *Im* is added to the Plural in Nouns *Masculine*; and *oth*, in such as are *Feminine*. (n) Thus the Word *Adam* comes from the *Hebrew* *Adamah*, which signifies *Earth*; *Eve*, or *Chava* from *Ghiab*, *Life*; *Cain* from *Canah*, to

*possess*; *Abel* signifies *Vanity*; and *Seth* from *Seath*, to *substitute*. (o) Thus *Lydia* from *Lud*; *Affyria* from *Affur*. (p) Thus *Saturn* from *Satar*, to hide ones self; *Jupiter* from *Jehova*; *Belus* from *Baal*; and *Vulcan* from *Tubal-Cain*. (q) Vid. *Shuckford's* Connection, Vol. I. Lib. 2.



Language among all the Nations upon Earth; that this very Language (even after the Confusion) was continued, in its Purity, in the Family of *Seth* and *Heber*, from whom it had its Name, and from whom *Abraham*, the *Father of the Faithful*, descended; That *Abraham*, notwithstanding his Intercourse with other Nations, still preserv'd this primitive Tongue; and his Descendants, notwithstanding their sojourning in the Land of *Egypt*, were under no Temptation to corrupt it, because they liv'd *separately*, and by themselves in the Land of *Goshen*, until the Ministry of *Moses*. And, if this be a true Descent of the Tongue, then we are sure, that the *Pentateuch*, and other Books of the *Old Testament*, were all wrote (except some Portions after the *Babylonish Captivity*) in the same sacred primæval Language, which God himself spake, which he taught our first Parents, and wherein all the *Patriarchs*, and Worthies of old among his *chosen* People were known to converse.

IN a Word, (*r*) the Conciseness, Simplicity, Energy, and Fertility of the *Hebrew* Tongue; the *Relation* it has to the most antient *oriental* Languages, which seem to derive their Origin from it; the *Etymology* of the Names, whereby the first of Mankind were called, and the Names of Animals, which are all significant in the *Hebrew Tongue*, and describe the Nature and Property of these very Animals; *Characters* not to be found in any other Language, and yet all meeting together in *this*, do raise a Prejudice very much in favour of its *Primacy*; and this certainly is no small Commendation of the *Bible*, that it comprizes the *Compass* of a Language, which is the most *ancient*, and (as some think) the most *excellent* in the World, and no where else to be found. If any *Critics* or *Grammarians* cou'd say the like concerning the *Greek* or *Latin* Tongue, *viz.* that there is a certain Book, wherein either of these, in its first Purity, is wholly contain'd, they wou'd be very lavish in their *Encomiums* of it, and the Prolation of it to all other Volumes whatever would not want a proper *Display*.

The great Respect shewn to the Bible.

AND indeed, whatever the merry *Scoffers* of this Age, or the graver *Lovers of Sin* and Singularity may think, 'tis certain, that, in former Days, Men of all Orders and Degrees, of the highest *Station* in Life, as well as *Capacity* in Knowledge, of *polite* Parts, as well as *solid* Judgments, and conversant in all *human*, as well as *divine* Literature, have, all along, held the Scriptures in singular Veneration; have employ'd their *Wit* and Eloquence in setting forth their Praise; and not only thought their *Pens*, but *Poetry* itself, ennobled by the Dignity of such a Subject.

By Persons of the highest Rank.

*DAVID*, in his Time, was a considerable Prince, a mighty Warrior, and Subduer of the Nations that were round him; and yet his living in a *military* Way made him no Despiser of the Scriptures: For observe what a beautiful *Panegyrick* he has given us barely of that Part, which we call the *Pentateuch*, (*s*) *The Law of the Lord is an undefiled Law, converting the Soul; the Testimony of the Lord is sure, and giveth Wisdom unto the Simple; the Statutes of the Lord are right, and rejoice the Heart; the Commandment of the Lord is pure, and giveth Light unto the Eyes; the Judgments of the Lord are true, and righteous altogether: More to be desir'd are they than Gold, yea, than much fine Gold; sweeter also than the Honey and the Honey-Comb. Moreover, by them is thy Servant taught, and in keeping of them there is great Reward.*

*PTOLEMY* *Philadelphus* was one of the greatest Monarchs in his Age: He had large *Armies*, fine *Fleets*, vast *Magazines* of warlike Stores, and (what was peculiar in his Character) he was a Person of extensive Learning himself, a generous Encourager of all liberal Sciences, and so great a Collector of Books, that in one Library at *Alexandria* he had four hundred thousand Volumes; and yet, as if he cou'd not be at Ease, nor think his Collection compleat, without the *Bible* (*t*), he sent for an *authentic* Copy from *Jerusalem*, and for a Number of learned Men to make a Translation of it in the *Greek* Tongue, for which he plentifully rewarded them: Which puts me in mind of Mr *Selden*,

one

(r) *Calmer's Dictionary.*

(s) *Psal. xix. 7, &c.*

(t) *Vid. Prideaux's Connection, Part II. l. 2. p. 110.*



one of the greatest *Scholars* and *Antiquaries* of his Age, and who, in like Manner, made vast Amassments of Books and *Manuscripts* from all Parts of the World (a *Library* perhaps not to be equall'd, on all Accounts, in the Universe) as he was holding a serious Conference with Archbishop *Usher*, a little before he died, he professed to him, that, (u) *notwithstanding he had possessed himself of such a vast Treasure of Books and Manuscripts on all ancient Subjects, yet he cou'd rest his Soul on none but the Scriptures.* And the greatest Learning, and Wit.

St. *PAUL* was doubtless a good *Scholar*, as well as a good *Christian*, and his Knowledge in polite Literature is distinguishable by the several *Citations*, which he makes of the ancient *Heathen Poets*; and yet he is not ashamed to give us this Character of the Bible: (x) *All Scripture is given by the Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.* Which calls to my Remembrance what (y) another great Man of our Nation, in a Letter to one of his Sons, declares. “ I have been acquainted somewhat, says he, with Men and Books: I have had long experience in Learning and in the World: There is no Book like the Bible for excellent Learning, Wisdom, and Use; and it is want of Understanding in them, who think or speak otherwise.”

*LONGINUS*, the World must own, was a competent Judge of all Kind of Eloquence. His little Book on the Subject, tho' impair'd by the Injury of Time, has given us Specimen enough of his exquisite Taste that Way; and yet, tho' he was an *Heathen*, he gives Honour where Honour is due, and seems to praise and admire the true Sublime of *Moses*, more than that of any other Author he quotes.

*TERTULLIAN* (if we will think no worse of him for being one of the *Fathers* of the Church) was an excellent *Orator*, a great *Philologist*, and an acute *Reasoner*; and yet we find him (z) *adoring the Plenitude of the Scripture.* The noble *Picus Mirandula* was the best *Linguist* and *Scholar* of his Age; and yet, after he had run through innumerable Volumes, he rested in the Bible (as he tells us) *as the only Book, wherein he had found out the true Eloquence and Wisdom:* And therefore it was no wild Rant, but a Sentence proceeding from mature Judgment, that of *Robert*, King of *Sicily*, to *Fran. Petrarcha*: *I tell thee, my Petrarcha, those holy Letters are dearer to me than my Kingdom, and, were I under Necessity of quitting one, it should be my Diadem.*

WE need less wonder then, that we find our profound *Logician*, Mr *Locke*, declaring that (a) “ the little Satisfaction and Consistency he found in most of the Systems of Divinity, made him betake himself to the sole Reading of the Scripture, which he thought worthy of a diligent and unbiass'd Search.” That we find our religious *Philosopher*, Mr *Boyle*, (as well as the learned *Grotius*) asserting the Propriety and Elegance of the sacred Style; and our incomparable *Newton* (b) giving the Preference to *Scripture Chronology*, above that of the *Egyptians*, *Greeks*, *Chaldeans*, or any other Nation whatever. That we find, I say, some Persons of the most sparkling Wit and Fancy dissenting, either on the sacred History of the Bible, or on some Divine Matters contain'd in it; a *Milton*, taking the whole Plan, and a great Part of the very *Diction* of his lofty Poem thence; a *Cowley*, embellishing the Story of King *David*; a *Buchanan*, rendering his *Psalms* in *Latin Verse*; and in *English*, a *Prior* paraphrasing on the *Ecclesiastes* of his Son. Which manifestly shews, that some of the greatest Personages in the World, the most noble and refin'd Wits, the most knowing and judicious Heads, have bore the greatest Esteem for the Holy Scriptures, and not thought their Learning or Ingenuity misemploy'd in their Service. And this will give us Occasion to enquire a little into some of the principal *Versions* and *Expositions* that have been made of them.

Now

(u) In his Life. (v) 2 Tim. iii. 16. Preface to his Reasonableness of Christianity.

(y) Judge Hale.

(z) Lib. adver. Hermogenem.

(a) Jenkins's

(b) Vid. His Chronology of ancient Kingdoms amended passim.



The Septuagint Version.

Now the (c) *first* and principal *Version* we have of the Holy Scriptures, is that which we call the *Septuagint*, from the 70, or 72 Interpreters, which *Ptolemy Philadelphus* (as we said before) employ'd in the Work. For, about the Year of the World 3727, he being very intent on making a great Library at *Alexandria*, committed the Care of that Matter to *Demetrius Phalerius*, a Nobleman of *Athens*, and who, at that Time, was his *Librarian*. *Demetrius*, pursuant to the King's Order, made diligent Search every where; and, being inform'd, that among the *Jews*, there was a Book of great Note, call'd *The Law of Moses*, he acquainted the King with it; hereupon the King sent to *Eleazar* the High-Priest, requesting him to send an *authentic* Copy thereof, and (because he was ignorant of the *Hebrew* Tongue) to send withal some Men of sufficient Capacity to translate it into *Greek*. The Messengers, who went upon this Errand, and carried with them many rich Presents for the Temple, when they came to *Jerusalem*, were received with great Honour and Respect both by the High-Priest, and all the People; and having received a Copy of *The Law of Moses*, and six *Elders* out of each Tribe (i. e. *Seventy-two* in all) to translate it, return'd to *Alexandria*. Upon their Arrival, the Elders, by the King's Appointment, betook themselves to the Work, and first translated the *Pentateuch*, and (not long after) the rest of the *Old Testament* into *Greek*. This is the Substance of *Aristeas's* History; but herein he has intermix'd so many strange and incredible Things, that (d) many learned Men have been inclined to think the whole of it a mere Fiction, contriv'd by the *Hellenistical Jews* of *Alexandria*, on purpose to give the more Sanction and Authority to this Translation, whose true *Original* they relate to be thus.—Upon the Building of *Alexandria*, and Encouragement given to other Nations (as well as *Greeks* and *Macedonians*) to come and inhabit it, great Multitudes of *Jews* resorted thither. In-Process of Time, they made a considerable Part of the City; and by Degrees so accusom'd themselves to speak the *Greek* Language, that they forgot their own; and were thereupon obliged to have the Scriptures translated into *Greek*, both for their private Use and public Service. It was the Custom, at that Time, to read the *Pentateuch* only in the Synagogues; and therefore, this was the first Part of the Scriptures, which they translated. In the Days of *Antiochus Epiphanes*, the Prophets were introduced, and then they were under a Necessity of translating them likewise; (e) and in a short Time after, some private Men might turn the rest of the Books (which they call the *Hagiographa*) into the *Greek* Language, and thus the whole Version, which, from the Fable of *Aristeas*, goes under

(c) The other *Greek* Translations by *Aquila*, *Symmachus*, and *Theodocian* are now lost, except only some Fragments of them, which still remain.

(d) *Vid.* Du Pin's *History of the Canon*, &c. F. Simon's *Critical History of the Old Testament*. Dr Hoddy DE BIBLIORUM TEXTIBUS ORIGINALIBUS. Dr Prideaux's *Connection of the Old and New Testament*, &c. and the Reasons they give for their supposing the whole to be a Fiction, are such as these. 1. That *Aristeas*, who pretends to be an *Heathen Greek*, speaks all along as a *Jew*, and (what is more) makes all the Parties concern'd speak in the same Manner. 2. That by the Seventy-two Elders, sent for from *Alexandria* to *Jerusalem*, it looks like a *Jewish* Invention, fram'd with Respect to their *Sanhedrim*, which consisted of that Number. 3. That the Disuse of the *Hebrew* Tongue, and the little Acquaintance the *Jews* had with the *Greek* make it incredible, that there should be found six Men in each Tribe capable of this Performance. 4. That the Questions, which *Ptolemy* put to the Interpreters, and the Answers, which they return'd him, carry with them an Air of Fiction. 5. That the Letters of Gold, in which the Law was written, the

*Island Pharos*, and the Cells, appointed for the Interpreters, their marvellous Agreement in every Point, and their wonderful Dispatch in finishing the whole in Seventy-two Days, are much of the same Cast. And 6. That the prodigious Sum, which *Ptolemy* is said to advance, in order to procure this Version, in Money, in Plate, in precious Stones, and Presents, &c. to the Amount of about two Millions Sterling, together with many more Absurdities, and Contradictions occurring in the History, is enough to prove it an idle Story and Romance, without any other Foundation, except, that, in the Reign of *Ptolemy Philadelphus*, such a Version of the Law of *Moses* into the *Greek* Language was made by the *Jews* of *Alexandria*. Prideaux's *Connection*, Part II. L. 1.

(e) That this Translation was made at different Times, and by different Persons, the various Styles, in which the several Books are found written, the many Ways in which the same *Hebrew* Words, and the same *Hebrew* Things are translated, in different Places, and the greater Accuracy to be observed in the Translation of some Books, than of others, are a full Demonstration. Prideaux, ib.



under the Name of the Septuagint, came to be compleated. However this be, 'tis certain, that this Translation, as soon as it was finish'd, was held in Esteem and Veneration, almost equal to the Original, and was not only used by the *Jews* in their Dispersion through the *Grecian* Cities, but approv'd by the Grand *Sanhedrim* at *Jerusalem*, and always quoted and referred to by our *Saviour* and his *Apostles*, whenever they made an Appeal to the Holy Scriptures.

'Tis true indeed, (and what every common Reader may observe) that there is frequently a manifest Difference between this *Version* and the *Hebrew* Text: But the Difference may well enough be accounted for, if we will but allow, that the *Vowels*, or Points in the *Hebrew* Tongue, might possibly then not be in Use; that the same Words in *Hebrew* are known to have different Significations, which may give the Translation a Sense different to the Original; that the *Translators* themselves sometimes take a greater *Latitude*, and render a Passage not *literally*, but *paraphrastically*; that, at other Times, they insert a Word or two by Way of Explanation, which are not directly in the Text, and perhaps now and then omit a Word in the *Original*, which they thought was sufficiently supplied by the *Emphasis* of their *Greek* Expression. These Considerations, together with the known Ignorance and Negligence of *Transcribers*, will account for the *Difference*, if not for the *Errors* and *Mistakes*, which occur in the Translation. For, that the *Translators* themselves did wilfully misinterpret the *Hebrew* Text, is a Notion, that cannot, with any Justice, be admitted, considering that they had no Manner of Temptation so to do. I shou'd rather think, that, if there shou'd be any dangerous Corruptions in the *Greek* Copies, (*f*) they were made *after* the Coming of our *Saviour*, and when the *Jews* had utterly rejected him as an *Impostor*; that the *Jewish* Doctors, having got together a sufficient Number of these Copies, might make in them (what they cou'd not so well do in the *Hebrew* Text) such *Alterations*, as they thought proper, in order to justify their *Infidelity*; and that, in all Probability, they did then curtail some *Prophecies* (*g*) (as we find they are curtail'd in the *Greek* Version) relating to the Divinity of the *Messias*; and having chang'd the *Chronology* of the *LXX*, by adding 1400 Years to the Account, cunningly dispers'd them among the long Lives of the *antediluvian* Patriarchs, in order to make it believ'd, that *Jesus* of *Nazareth*, whom they crucified, was not the true *Messias*, but that the Time of his Appearance was past and gone (as some of them still assert) a long Tract of Years before the Christian *Æra*.

*The Reasons of its differing from the Hebrew Text.*

THE Result then of all this is——that we ought to have that Respect and Esteem for the *LXX*'s Version, which it deserves; not wholly *reject* it, because most of its Errors and Faults proceed from the mere *mistaking* of Vowels; from the *Ambiguity* of Words; from the *Liberty*, which the *Translators* took of *Paraphrasing*; and from the *Neglect* of *Transcribers*: But, on the other Hand, not wholly *embrace* it, but rather read it with Candor and Caution; with *Caution*, because it has fallen into *ill Hands*, and has met with some *designing* Men, who have done their utmost to corrupt it: And with *Candor*, because it is the *oldest* *Greek* Translation of the Bible; has been made use of by the sacred Penmen of the *New Testament*; is conduceable to our better understanding the Sense of the *Hebrew*; and, as to its Disagreement therewith, may, in a great Measure, admit of a *Reconciliation*.

*And how we ought to receive it.*

OF all the Translations, which are in the *Oriental* Languages, (*b*) the *Chaldee* is of the greatest Esteem and Reputation among the Learned. It is call'd, by Way of Emi-

*The Chaldee Paraphrases, and why made.*

O

nence,

(*f*) Mr *Whiston*, in his *Literal Accomplishment of Scripture Prophecy*, and *Collection of authentic Records belonging to the Old and New Testament*, has abundantly shewn, that several Texts have been alter'd, and Prophecies dislocated, by the *Jews*, in the *Old Testament*.

(*g*) Thus Dr *Lightfoot* observes, that, in *Isa. ix. 6*. instead of these five Names of Christ, *Wonderful, Counsellor, the mighty*

God, the everlasting Father, the Prince of Peace, there is only inserted, the *Angel of the great Counsel*, in *Proöm. super Quæst. in Gen.*

(*b*) Besides this, there are other *Oriental* Versions, *viz.* the *Syriac*, which is look'd upon as genuine and faithful; the *Arabic*, which is neither of any great Antiquity or Authority; and several others.



nence, the *Targum*: For, as the Word *Targum*, in *Chaldee*, signifies in general an Interpretation, or Version of one Language into another; so by the *Jews* it is appropriated to those *Paraphrases*, which go under the Name of *Onkelos*, *Jonathan*, *Joseph*, &c. The Use of these *Targums* was to instruct the vulgar *Jews*, after their Return from the *Babylonish* Captivity: For, (i) tho' many of the better Sort retain'd the Knowledge of the *Hebrew* Tongue during that Captivity, and taught it their Children; and the Holy Scriptures, which were deliver'd after that Time (excepting only some Parts of *Daniel*, and *Ezra*, and one Verse in *Jeremiah*) were all written therein; yet the common People, by having so long convers'd with the *Babylonians*, learned their Language, and forgot their own: And therefore, that they might have the *Bible* in a Language which they understood, there were several *Targums*, at several Times, made by different Persons, and on different Parts of Scripture.

That of Onkelos.

THE *Targum* of *Onkelos*, because it comes up nearest to the *Standard* of the *Chaldee* (which is only perfect in the Books of *Daniel* and *Ezra*) is thought by some the most ancient; but others give the Preference, in Point of Antiquity, to that of *Jonathan*, whom they place about thirty Years before *Christ*, under the Reign of *Herod the Great*. Its Author is reputed to have liv'd much about our *Saviour's* Time; and, as he undertook to translate the *Pentateuch* only, so has he render'd it Word for Word, and, for the most Part, very accurately and exactly.

Jonathan.

THAT of *Jonathan*, Son of *Uzziel*, which takes in the Books of *Joshua*, *Judges*, *Samuel*, *Kings*, *Isaiah*, *Jeremiah*, *Ezekiel*, and the minor *Prophets*, has the like Purity of Style, but then it is quite different in the Manner of its Composition: For, instead of being a strict Version, it is, in many Places, very lax and paraphrastical, and, especially in the *Prophets*, full of such *Comments*, *Glosses*, and *Allegories*, as do not at all commend the Work.

And Joseph.

THAT, which goes under the Name of *Joseph*, surnam'd the *Blind*, comprehends the other Parts of Scripture, call'd the *Hagiographa*; such as the Book of *Psalms*, of *Job*, *Esther*, *Proverbs*, &c. but this, and the rest of the *Targums*, are so barbarous in their Style, so full of Mistakes, and so loaded with *Fables*, that (k) they seem to be the Compositions of some later *Talmudists*, rather than of any ancient *Paraphrast*. To mention but one more, that of *Jerusalem* is only upon the *Pentateuch*, and (l) yet it is far from being perfect: For in it whole Verses are frequently wanting; some are transpos'd, and others mutilated, which has made many of Opinion, that it is no more than a Fragment of some ancient *Paraphrase*, which is now lost.

And of what Use they are.

THE Truth is, the only Writings of this Kind, which the *Jews* have Reason to value themselves upon, are those of *Onkelos* and *Jonathan*, and with these they are so infatuated, that they hold them to be of the same Authority with the sacred Text; and, for the Support of this Opinion, pretend to derive them from the same Fountain. For they say, "That, when God deliver'd the written Law to *Moses* upon Mount *Sinai*, " he deliver'd with it, at the same Time, the *Chaldee* *Paraphrase* of *Onkelos*; and that, " when, by his Holy Spirit, he dictated to the Prophets the Scriptures of the *prophetic* " *cal* Books, he deliver'd severally to them the *Targum* of *Jonathan* upon each Book, " at the same Time; and that both these *Targums* were deliver'd down by Tradition " through such faithful Hands, as God, by his Providence, had appointed; the first " from *Moses*, and the other from the *Prophets* themselves; till at last, thro' this Chain " of *traditional* Descent, they came down to the Hands of *Onkelos* and *Jonathan*, who " did nothing more to them, than only put them into Writing."

How *Romantic* soever this Account may be, yet we are not to run into a contrary Extream, and think that these *Paraphrases* are of no Significance to us; since it is obvious,

(i) Vid. *Prideaux's* Connection, and *Edwards* on the Excellence of Scripture.

(k) Vid. *Prideaux's* Connect. Part II. Lib. 3. p. 771.

(l) Vid. *Calmet's* Dictionary on the Word *Targum*.



obvious, that they cannot fail of explaining many Words and Phrases in the *Hebrew* Original, which will conduce to our better Understanding of those Scriptures, on which they are wrote; and to hand down to us many of the Customs and Usages of the *Jews* in Vogue in our Saviour's Days, and thereby help us to illustrate many obscure Passages, which occur in the *New Testament*, as well as the *Old*.

THE *Latin* Translations of the *Bible*, (*m*) even in St *Austin's* Time, were almost innumerable; but these were all made from the *Septuagint*, and not from the *Hebrew*, until St *Jerom* (who was well vers'd in that Language) observing the Errors of the many *Latin* Translations, and their frequent Disagreement with the *Original*, undertook a new one; and, with great Care and Exactness, translated from the *Hebrew* all the *Old Testament*, except the *Psalms*, which being sung in the Church in the old *Latin*, or *Italian* Version, cou'd not be chang'd without giving the People some Offence. St *Jerom's* Translation however, was not so universally receiv'd, but that some Bishops (who were not so well acquainted with the *Hebrew*) absolutely rejected it; whilst others, who were better Judges, and saw its Conformity to the *Original*, readily embraced it. During the Time of this Division, both Translations were read in public, *i. e.* some Books in St *Jerom's* Version, and some in the *Italian*, till at length another, which was compos'd of both, and is call'd by the *Romanists*, *Vetus & Vulgata*, was thought more correct than either, and accordingly gain'd the Ascendant.

Of the ancient Latin and vulgar Translations.

THE *Romanists* wou'd make us believe, that this Translation, which they so highly extol, is the very same with St *Jerom's*, and that, whatever Variations may be perceiv'd in it, they were occasion'd by the Force of Time, and the Negligence of Transcribers. However this be, it cannot be denied, but that it has several considerable Faults; that it leaves the *Original* very often, and sometimes runs contrary to it; that it frequently follows the *Septuagint*, or the *Chaldee* Paraphrase; that it abounds with barbarous Words; with many Places, where its Sense is corrupted, and in some, quite lost: And yet (*n*) the Council of *Trent* thought fit to ordain and declare, "That the same ancient and vulgar Version, which has been approv'd of, and us'd in the Church for many Ages past, shall be consider'd as the *authentic* Version in all publick Lectures, Disputes, Sermons, and Expositions, which no Body shall presume to reject, under what Pretence soever." A Decree, which (*o*) the Authors of that Communion are forc'd to apologize for, by saying, that the Council did not intend thereby to restrain Interpreters from consulting the *Hebrew*, and, upon all Occasions, from rectifying that very Translation by the *original* Text; did not intend to compare that Translation with the *Originals*, either *Hebrew* or *Greek*, but only with the other Translations that were then extant; did not intend to pronounce it *absolutely perfect*, and free from all Errors, but only *preferable* to any other, and proper enough to be declared *authentic*, if it was but *morally* consonant to its *Original*.

And the Sentiments of the Romanists thereupon.

BUT whatever the Merit, or Authority of this Translation formerly was, not long after the Year 1500, there arose several learned Men, well skill'd in Languages, who, seeing the Corruptions that were in *this*, as well as other *Latin* Versions, and comparing them with the *Originals*, endeavour'd to correct them from these *Fountains*. In the *Roman Communion*, those of the best Note, were *Ximenius*, Archbishop of *Toledo*, who gave us the first *Polyglot Bible*; *Sanct. Pagninus*, a *Dominican* Monk, who, in his Translation, is a rigid Observer of the *original* Text, but somewhat *obscure*; *Malvenda*, another *Dominican*, who is *Grammatical* enough, but both *obscure* and *barbarous*; Cardinal *Cajetan*, who is literal, without Obscurity; the renowned *Erasmus*, whose Version of the *New Testament*, in all Respects, is justly commended; And, of the *reformed Religion*,

Of modern Latin Translations.

(*m*) Qui enim Scripturas ex Hebræâ Linguâ in Græcam vertunt, numerari possunt; Latini autem interpretes nullo modo. *Aug. de Doct. Christi*, Lib. 2. Cap. 11.

(*n*) Sess. 4.

(*o*) *Du Pin* on the Canon, and Father *Simon's* Critical History.



ligion, the most remarkable, are *Sebastian Munster*, a German, who renders the *Hebrew* Text very closely and exactly; *Leo Juda*, a Zuinglian, who indulges a Kind of *Paraphrase*, to make the Sense more obvious; *Castallio*, who wrote in a neat and elegant, but, as some think, too florid and affected a Style; *Theodore Beza*, who has translated the *New Testament* with good Success; and *Junius* and *Tremellius*, who, with a true and natural Simplicity, did both of them jointly translate the *Old Testament* out of the *Hebrew*, and *Tremellius* alone, the *New Testament*, out of the *Syriac*.

And their Use. THESE are most of the later Versions of the Bible, which, more or less, have amended the Faults of the *vulgar Latin*, and brought us nearer to the *Original*. Upon the Whole therefore we may conclude, that these several learned Translators are all of them, in their Kinds, very useful; some by keeping close to the *Original*, and others by using a Latitude. In the main, they have presented us (tho' in a different Style and Manner) with the true and genuine Meaning of the Text; "But wheresoever the *Latin* Translators disagree, (says a great Man (*p*) of the *Roman Communion*, and himself an able Translator) or a Reading is thought to be corrupted, we must repair to the *Original*, in which the Scriptures were wrote: So that the Truth and Sincerity of the Translators of the *Old Testament* must be examin'd by the *Hebrew* Copies, and of the *New*, by the *Greek* ones."

The English Translations.

As soon as the *Reformation* began to appear in *England*, several Editions of the *Old* and *New Testament* were publish'd in our *Tongue*. In the Year 1527, *Tindal* translated the *Pentateuch*, and the *New Testament*, and afterwards, both he and *Coverdale* join'd in the Work, and finish'd the Translation of the whole Bible; which being revis'd by *Matthews*, about ten Years after, was reprinted. But it had not long been reprinted, before *Henry VIII*, forbid the Sale of *that*, and every other *English* Translation; and, at the same Time, ordered *Tunstal*, Bishop of *Durham*, and *Heath*, Bishop of *Rocheſter*, to make a new one, which was publish'd in the Year 1541: When, being displeas'd with *that* likewise, he forbid all *English* Translations whatever; so that, during his Reign, no one was permitted to read the Scriptures in the *vulgar* *Tongue*, without a proper Licence. In the Reign of *Edward VI*, the Editions of *Tindal* and *Tunstal* were reviv'd: But, as the Life of that Prince was but short, upon *Queen Mary's* Succession to the Throne, a violent Persecution arose, and all *English* Translations (as being done by *Protestants*, and thought injurious to the *Roman Cause*) were utterly suppress'd. During this Reign, some *Calvinists*, who had fled for Shelter to *Geneva*, made a new *English* Translation of the Bible, according to the *Geneva-Form*, which was publish'd in that City, as soon as finished, but not in *London*, until the Year 1598. Many Passages in this Version were made to favour the *Presbyterian Cause*; and therefore those of the *Episcopal Party*, in the Beginning of *Queen Elizabeth's* Reign, endeavour'd to get it suppress'd: But not being able to accomplish their Design, Archbishop *Parker*, in Conjunction with several other Bishops, made another Translation in Opposition to it. This is usually called the Bishop's Bible, or Translation. It was made according to the *Hebrew* of the *Old*, and the *Greek* of the *New Testament*; but, because in many Places it receded from the *Hebrew* Original, to come nearer to the *Septuagint*, it was not so well approv'd by King *James I*, and therefore he order'd a new one to be made, which might be more conformable to the *Hebrew Text*.

The Translation in present Use.

THIS is the Translation which we read in our Churches at this Day; only the old Version of the *Psalms* (as 'tis call'd) which was made by Bishop *Tunstal*, is still retain'd in our publick Liturgy: And tho' it cannot be denied, that this Translation, especially taking along with it the *marginal Notes* (which are oftentimes of great Service to explain difficult Passages) is one of the most perfect in its Kind; yet I hope it will be no Detraction to its Merit, nor any Diminution of the Authority of the Holy Scriptures,

to

(*p*) Cardinal *Ximenius* in his Preface to Pope *Leo*.



to wish, that such, as are invested with a proper *Authority*, wou'd appoint a *regular* *Revisal* of it, that, where it is faulty, it may be amended; where difficult, render'd more plain; where obscure, clear'd up; and, in all Points, made as obvious, as possible, to the Apprehension of the *meanest* Reader.

THE *Learned* indeed may better dispense with a less perfect Version. They know that there are *Faults* in some *Copies*, which must be *rectify'd*; sometimes a *Transposition* of Terms, which must be *re-plac'd* in their proper *Order*; and many Times various *Readings*, some of which, for several Reasons, are to be *preferr'd* before others. They know, that there is a *literal* Sense and a *figurative*, which must not be confounded; some *Propositions*, which seem *negative*, and yet are to be taken *interrogatively* or *affirmatively*; and some *Parentheses*, which darken the Sense, unless they are more *distinctly* *mark'd*, than they commonly are in most Translations. They know, that the different *Pointing* of the same *Hebrew* Words gives them quite different Senses; that the *Signification* of the *Hebrew* Verb changes according to its *Conjugation*; that there are certain *Allusions* to such *Customs* and *Usages*, as explain many Difficulties; and several *Ways of Speaking* among the *Jews*, and other *Eastern* Nations, which must be adjusted to our *Ideas*. They know, that there are *general* *Expressions*, which must be restrain'd to the *particular* Subject in Hand, and that the different *Circumstances* of the Subject, the *Connection* with what goes before and after, and Design of the Author, must often determine the *Meaning*.

Rules for interpreting Scripture.

THESE, and many more *Rules* of Interpretation, are not unknown to the *Learned*: But the common People, who are no less concern'd to know the Will of God, are entirely ignorant in this Respect; and therefore, if a Version be defective in several of these Particulars (as those, who have examin'd *ours* with Observation, are forc'd to acknowledge that it is) if, when the *Original* is *figurative*, our *Translators*, in several Places, have express'd it in a Way not accommodated to our present Notions of Things, when they might have done it with the same *Propriety*: If, when there is an *Ambiguity* in any Word or Phrase, they have frequently taken it in a *wrong* Sense, and, for Want of attending to the *Transposition* or *Context*, have run into some *Errors*, and many Times unintelligible *Diction*: If they have committed palpable Mistakes in the Names of *Cities* and *Countries*, of *Weights* and *Measures*, of *Fruits* and *Trees*, and several of the *Animals*, which the Scripture mentions: And, lastly, if, by misapprehending the Nature of a *Proposition*, whether it be *Negative* or *Affirmative*, or the Tense of a Verb, whether *past* or *future*, they have fallen upon a Sense, in a Manner, quite *opposite* to the *Original*; and, by not attending to some *Oriental* Customs, or Forms of Speech, have represented Matters in a Dress quite foreign to the *English* *Dialect*: If in these, and such like Instances, I say, our *Translators* have made such Mistakes, the People, who know not how to rectify them, must be misled; and therefore, to prevent the Danger of this, we will instance a little in one or two of the most obvious of them.

The Defects of our present Translation.

FEW or none, I hope, are so grossly ignorant, as to think that God has a Body, like unto ours, though the Scripture attributes *Eyes*, *Hands*, *Mouth*, *Bowels*, &c. to him; but yet, since People are ready to receive wrong Notions by these, and such like *figurative* Expressions, and since our Language has Words in Abundance, whereby to express them in a proper Sense, it seems more reasonable, that, when the *Original* speaks of God's *Hand*, it shou'd be translated God's *Power*; his *Eyes*, his *Care* and *Providence*; his *Mouth*, his *Order* and *Commandments*; his *Bowels*, his most *tender* *Compassions*, &c.

THE Scriptures, we may observe, frequently call *Cities*, *Kingdoms*, and their *Inhabitants*, by the same Names with their *Kings* or *Founders*: But certainly a Version (if it is design'd to be understood) shou'd distinguish them exactly. Thus, the Name of *Asser*, when it signifies the Son of *Shem*, shou'd be kept in the Translation; but when it signifies his *Country*, it shou'd be render'd *Assyria*; and when the *Inhabitants* of the



Country, it shou'd be translated *Affyrians*: But this Rule of Distinction our *Interpreters*, to the great Confusion of the Reader, have not observ'd.

PRODIGALS divert themselves much with that *quaint* Advice of *Solomon*, (as they call it) (q) *Cast thy Bread upon the Waters, and thou shalt find it after many Days*: But wou'd they only observe, that the *Hebrew* Word *Lechem* not only signifies *Bread*, but likewise *Wheat*, whereof it is made; and that the Word *Majim* not only denotes *Waters*, but also *Ground that is moist*, or lies near the *Waters*; they might easily perceive, that the Sense of the Text is,——*Throw thy Grain into moist Ground, and, in Process of Time, thou shalt find it again.*

THE Profane do likewise abuse another wholesome Precept of *Solomon*, (r) *Be not righteous over much, neither make thyself over wise*, as if a Man can be too righteous, or too wise: Whereas, wou'd they but consider, that *Solomon* is here speaking of that *Justice*, which a Man is to exercise towards others (as the Context plainly shews) they cou'd not but perceive the *Propriety* of this Interpretation;——*Do not exercise Justice too rigorously, neither set up for a Man of too great Wisdom.*

SOME Parents are so very severe and cruel to their Children, as to observe no Bounds in their correcting them; and they may possibly ground their Severity upon this Text, (s) *Chasten thy Son, while there is Hope, and let not thy Soul spare for his crying*: But had they any tolerable Skill in the *Hebrew* Tongue, they wou'd soon see that the latter Part of the Verse shou'd be thus render'd;——*But suffer not thyself to be transported so, as to cause him to die.*

'Tis a strange Kind of Blessing that, which God gives to the Tribe of *Asber*, as our Translators have order'd it; (t) *Thy Shoes shall be Iron and Brasses, and as thy Days, so shall thy Strength be*: But had they consider'd, that the *Hebrew* Word *Mineal* never signifies a *Shoe* in Scripture, but only a *Bolt* or *Bar*; and that the Word, which they render *Strength*, equally denotes *Peace* or *Rest*; they wou'd have made better Sense of the Blessing thus;——*Thy Bolts shall be of Iron and Brasses, and thou shalt have Peace in thy Days.*

'Tis a Text of much Obscurity, and hardly consistent with Decency, to say, (u) *Moab is my Wash-Pot, over Edom will I cast out my Shoe, Philistia be thou glad of me*: But now, (x) considering that the Word, which is render'd *Wash-Pot*, is employ'd to express the lowest Degree of Servitude; and what is render'd a *Shoe*, signifies often a *Chain*, and so implies a State of *Slavery* and *Bondage*; there is a Spirit and Dignity in the Words thus render'd,——*I will reduce the Moabites to the vilest Servitude, I will also triumph over the Edomites, and make them my Slaves, and the Philistines shall add to my Triumph.*

To name but one more, it wou'd seem, at this Day, not very decent, to see a Man go *naked*, and especially if he pretended to a Divine Mission, most sober People wou'd conclude him *lunatic*: And therefore when *Isaiah* is said to have (y) *walked three Years naked and barefoot, for a Sign and a Wonder upon Egypt, and upon Ethiopia*, we must either suppose that this was (z) only acted in *Vision* (as several other Things recorded of the Prophets were) or that all the while he went only without his upper Garment, (enough to denominate him *naked*) but wore his other Cloaths as usual; “ For far be it from God (says (a) *Maimonides*) to make his Prophets *ridiculous*, or to prescribe them such Actions, as must of Course denote them Fools and Madmen.”

THESE are some of the Places, wherein our *Translators* have been manifestly faulty; and, I mention it again, that I have produced these, not with any *sinister* Design, but purely to clear the *sacred Oracles* from a Censure, which the Negligence of their *Interpreters*

How to make  
a New or  
better Transla-  
tion.

(q) Eccles. xi. 1.	(r) Chap. vii. 16.	(s) Prov.	(t) Vid. <i>Smith's</i> Select Discourses.	(u) More
xix. 18.	(v) Dent. xxxlii. 25.	(w) Psal. lx. 8.	Nev. Part II. Chap. xvi.	
(x) Essay for a new Translation.	(y) Isa. xx. 3.			



*interpreters* may have possibly brought upon them; and to shew the World, that the Call for a new, at least a more perfect Translation, is neither *groundless* nor *unreasonable*: But then, the Question is, how must this *Project* be put in Execution? or, who is the Person sufficient for such a Work? My Reply to those, who make this Enquiry, must be in the Sense of such, (*b*) as have made it the Subject of their most mature Deliberation, and have thereupon thought, that a new *English* Version might be compos'd out of our *last Edition*, if improv'd with such *Alterations* and *Amendments*, as might make the Style and Sense, in many Places, more accurate, and accommodate the *Whole* to the Taste of the most curious Reader: But then they assert, that the Person, who is to attempt *this*, or another Translation *perfectly new*, must have a competent Knowledge of the *Hebrew* and *Greek* Tongues, and be daily conversant in reading the Scriptures, in order to make their Phrase and Style, and Manner of arguing, familiar to him: Must be sufficiently acquainted with the *Jewish*, and other *oriental* Rites and Customs, their *Manners* and *Schemes* of Diction, to which, Passages almost in every *Page*, do allude; Must be sufficiently skill'd in *History*, *Chronology*, *Geography*, &c. in the Proportion of *Weights* and *Measures*; in the Names of *Plants* and *Animals*; and indeed of all *Arts* and *Sciences*, either express'd or referr'd to in the Scriptures: Must be well vers'd in *critical* Learning, in the best *Commentators*, both ancient and modern; and especially in such Writers, as have given us Rules and Directions *preparatory* to their right Interpretation: That, being thus qualified, he must take abundant Care to have the *Text* of the *Bible* (from whence he translates) duly *establish'd*, by an exact Collation of it with divers ancient *Copies*, and ancient *Translations* made from the *original* Language: That he must be a perfect Master of the *Purity* and *Elegance*, the Strength and whole Compass of the Language, whereinto he translates; (because, in the Course of the Work, he will have frequent Occasion to try it all :) That, in the Main, he must keep close to the *original* Text; but, when the Terms of the two Languages are found incompatible, must consider the *Sense*, rather than the *Words* of the *Original*, if he would either do *that*, or his own Translation Justice: That he must decline making use of *Hebrew*, or other *exotic* Words, which, in a Translation, design'd for common Use, must needs be improper, as well as barbarous and unintelligible: Must *modernize* a little (to make them more familiar) those Words, and Forms of Speech, which allude to ancient *Nations* and *Customs*; and (as some wou'd have it) reduce the old *Geography*, as well as *Weights* and *Measures*, and *Computations* of all Kinds, to the *Names* and *Standards* that are now in Use: That, when any *Equivocal* Word or Phrase occurs, he must examine every Sense, wherein it may be taken, and make Choice of that, which is most consonant to the Author's *Design*, and agrees best with the *preceding* and *following* Discourse: That, when any dark Passage presents itself, he must consult those of the like Import that are plainer; or (if none such there be) advise with the best *Commentators*, and so determine; laying down this for a certain Rule, that whenever a Scripture seems to express any Thing contrary to *right Reason*, it must admit of another Meaning: And therefore, lastly, he must attend diligently to the different Senses of Scripture, *figurative* and *literal*; watch narrowly when *Transpositions* of Words or Phrases occur; when *Parenteses* are wanting or redundant; and in what Manner each *Chapter* and *Verses* is divided; because, upon a wrong Disposition of these, much Obscurity is known oftentimes to arise.

THE Division of the *Pentateuch* into *Sections* was of so early a Date, that the ancient *Jews* accounted it one of those *Constitutions*, which *Moses* received from God on Mount *Sinai*. The whole was divided into 54. Sections, according to the Number of their

*The Division of the Scriptures into Sections, Chapters and Verses.*

(b) *Vid.* Father Simon's Critical History, L. 3. Du Pin's History of the Canon, L. 1. C. 10. Dissert. de S. Script. Interpret. per D. Whishy. An Essay for a new

Translation of the Bible; and Edwards's Excellency of the Holy Scripture.



their *Sabbaths* in a Year, and on each Sabbath-Day a different Section was read, until the whole Number was concluded. After the *Babylonish* Captivity, (c) the common People had almost forgot their Mother-Tongue, and were therefore forc'd to have the Scriptures, when read to them on the Sabbath-Day, interpreted in *Chaldee*; and, that the *Reader* and *Interpreter* might keep their proper Periods, every Pause was mark'd with two great *Points*, which the *Jews* called *Soph Pasuk*, i. e. *the End of the Verse*. In this Manner the *Jews* divided their Scriptures into Sections and Verses; but the Division of them into *Chapters*, and *numerical* Verses (as we have them now) is of a much later Date.

*HUGO de Sancto Caro* (commonly called *Hugo Cardinalis*) about the Year 1240, being minded to write a *Commentary* upon the *Old Testament*, found it necessary for his Design to invent a *Concordance*; and, to make the *Concordance* more useful, he divided the Books into shorter *Sections*, than were in the *Hebrew* Bible, and these Sections into *Subdivisions*, the better to make his *References*. These Sections are the *Chapters*, into which the Bible has ever since been divided; but the *Subdivisions* were not mark'd by *Figures*, (as are the Verses with us) but by the *Capital Letters*, A, B, C, D, E, F, G, plac'd on the *Margin*, in equal Distances from each other. In this State the Scriptures continu'd, till, about the Year 1438; *Rabbi Nathan*, being, in like Manner, to make a *Concordance* in *Hebrew*, imitated *Hugo* in the Division of the *scriptural* Books into Chapters; but, instead of his *capital Letters*, he took the old Way of *Periods* or *Verses*, and distinguish'd them by *Numbers*; a Method, which *Vatablus* first follow'd in his Edition of the *Latin Bible*, and *Robert Stephens* in his of the *Greek New Testament*; which has ever since been of common Use in every *Edition* of the Holy Scriptures, whether in the *learned*, or *vulgar* Languages.

The Design of  
the following  
Work.

THUS we have taken a sufficient View, both of the *internal* and *external* Parts of the Holy Scriptures, of those of the *Old Testament* more especially; and the proper Result of all our Enquiry is, the putting in Practice that wholesome Advice, which our blessed Saviour gives the *Jews*; (d) *Search the Scriptures, for in them you think* (and think with very great Justice) *that you have eternal Life*: And, to facilitate that Search, the Design of the following Sheets is,—by the Help of *analytick* Writers, to give the Reader a plain and easy *Narrative* of the *Historical* Parts of the Bible; by the Assistance of the best *Critics* and *Commentators*, to explain difficult Passages, and reconcile seeming Contradictions; by the Strength of *Reason* and *Argument*, to silence the *Cavils* and *Objections*, which have given Umbrage to *Profaneness* and *Infidelity*; and by these several Means (if possible) to retrieve the Credit of the sacred Writings; to reclaim the Heart of the *Unbeliever*, and stop the Mouth of the *noisy Scoffer*; to instruct the *Ignorant*, confirm the *Weak* and *Wavering*, satisfy the *Curious* and *Inquisitive*, and, in short, convince every sober and impartial Enquirer of the Truth and Justice of the *Psalmist's* Prayer and Sentiment, (e) *Teach us, O Lord, the Way of thy Statutes, and we shall keep it unto the End. Give us Understanding, and we shall keep thy Law, yea, we shall keep it with our whole Heart; for great is the Peace, which they have, who love thy Law, and are not offended at it. Amen.*

(c) Vid. *Prideaux's Connect.* Part I. L. 5.

(d) John v. 39.

(e) *Psal.* cxix. 33, 34, 165.



# T H E P R E F A C E.

**A**FTER so long an Apparatus, there will be less Occasion to say much in the Preface; and yet I thought it not improper to give the Reader a little Notice, from what Motives it was, that I have undertaken this Work, and in what Method I intend, with the Blessing of God, to pursue it.

The Holy Bible itself, I readily grant, is, in a great Measure, Historical, and an History of an History may seem a Solecism to those, who do not sufficiently attend to the Nature of these sacred Writings, whose Scope, and Method, and Form of Diction are vastly different from any modern Composition: Wherein the Idiom of the Tongue, in which it was penn'd, and the oriental Customs, to which it alludes, occasion much Obscurity; the Difference of Time, wherein it was wrote, and Variety of Authors concern'd therein, a Diversity of Style, and frequent Repetitions; the Intermixture of other Matters, with what is properly Historical, a seeming Perplexity; the Malice of Foes, and Negligence of Scribes, frequent Dislocations; and the Defect of publick Records (in the Times of Persecution) a long Interruption of about four hundred Years; to say nothing that this History relates to one Nation only, and concerns itself no farther with the rest of Mankind, than as they had some Dealings and Intercourse with them. Whoever, I say, will give himself the Liberty to consider a little the Form, and Composition of the Holy Bible, and the weighty Concerns which it contains, must needs be of Opinion, that this, of all other Books, requires to be explained where it is obscure; methodiz'd where it seems confus'd; abridg'd where it seems prolix; supply'd where it is defective; and analyz'd, where its Historical Matters lie blended and involved with other quite different Subjects. This I call writing an History of the Bible: And hereupon I thought with myself, that if I cou'd but give the Reader a plain and succinēt Narrative of what is purely Historical in this sacred Book, without the Interspersion of any other Matter; if I cou'd but settle the Chronology, and restore the Order of Things, by reducing every Passage and Fact to its proper Place, and Period of Time; if I cou'd but (by Way of Notes, and without breaking in upon the Series of the narrative Part) explain difficult Texts, rectify Mistranslations, and reconcile seeming Contradictions, as they occurred in my Way; if I cou'd but supply the Defect of the Jewish Story, by continuing the Account of their Affairs, under the Rule and Conduct of the Maccabees; if I cou'd but introduce profane History, as I went along, and, at proper Distances of Time, sum up to my Reader what was transacting in other Parts of the then known World, while he was perusing the Records of the Hebrew Worthies; and, at the same Time, if I cou'd but answer such Questions and Objections, as Infidelity, in all Ages, has been too ready to suggest against the Truth and Authority of the Scriptures; and, withal, discuss such Passages, and illustrate such Facts and Events, as make the most considerable Figure in Holy Writ: If I cou'd but do this, I say, I thought I had undertaken a Work, which might possibly be of publick Use and Benefit; seasonable at all Times, but more especially in the Age wherein we live, and (if I may be permitted to apply to myself the Apostle's Words) such, as might make me (a) unto God a sweet Saviour in Christ, in them that are saved, and in them that perish; to the one the Saviour of Death unto Death, and to the other the Saviour of Life unto Life.

I am very well aware, that several have gone before me in Works of the like Denomination; but I may boldly venture to say, that none of them have taken in half that Compass of View, which I here propose to myself. Blome has given us a very pompous Book; but besides that it is no more than a bare Translation of Sieur de Royamont's History

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of



of the Old and New Testament, it omits many material Facts, observes no exact Series in its Narration, but is frequently interrupted by Insertions of the Sentiments of the Fathers, which prove not always so very pertinent; and, in short, is remarkable for little or nothing else, but the Number of its Sculptures, which are badly design'd, and worse executed. Elwood, in some Respects, has acquitted himself much better: he has made a pretty just Collection of the Scripture-Account of Things; but then, when any Difficulty occurs, he usually gives us the sacred Text itself, without any explanatory Note or Comment upon it, and so not only leaves his Reader's Understanding as ignorant as he found it, but his Mind in some Danger of being tainted by the unlawful Parallels he makes between the Acts of former and later Times, and by a certain Levity, which he discovers (b) upon several Occasions, not so becoming the Sacredness of his Subject. Howel has certainly excelled all that went before him, both in his Design and Execution of it. He has given us a continu'd Relation of Scripture-Transaction; has fill'd up the Chasm between Malachi and Christ; has annex'd some Notes, which help to explain the Difficulties that are chiefly occasioned by the Mistakes of our Translators: But, in my Opinion, he has been a little too sparing in his Notes, and (as some will have it) too pompous in his Diction. He has omitted many Things, that might justly deserve his Notice, and taken notice of others, that seem not so considerable. Some very remarkable Events he has thought fit to pass by without any Comment; nor has he attempted to vindicate such Passages, as the Lovers of Infidelity are apt to lay hold on, in order to entrench themselves the safer.

Whatever other Men's Sentiments might be, these Things I thought in some Measure essential, and at this Time (more especially) extremely necessary in an History of the Bible; and, to encourage my Pursuit of this Method, I have several Helps and Assurances, which those, who went before me, were not perhaps so well accommodated with.

The Foundation of a Lecture by the Honourable Mr Boyle has given Occasion for the Principles of natural and revealed Religion to be fairly stated, and the Objections and Cavils of Infidelity of all Kinds to be fully answer'd. The Institution of another by the Lady Moyer has furnished us with several Tracts, wherein the great Articles of our Christian Faith are strenuously vindicated, and, as far as the Nature of Mysteries will allow, accurately explain'd.

The uncommon Licence, which, of late Years, has been taken, to decry all Prophecies and Miracles, and to expose several Portions of Scripture, as absurd and ridiculous, has rais'd up some learned Men (God grant that the Number of them may every Day increase!) to contend earnestly for the Faith, and, by the Help of critical Knowledge in ancient Customs, and sacred Languages, to rescue from their Hands such Texts and Passages, as the Wicked and Unstable were endeavouring to wrest, to the Perversion of other Men's Faith, as well as their own Destruction. The Commentaries and Annotations we have upon the Scriptures, both from our own Countrymen, and from Foreigners, have of late Years been very solid and elaborate; the Dissertations, or particular Treatises on the most remarkable Facts and Events, extremely learned and judicious; the Harmonists, or Writers, who endeavour to reconcile seeming Contradictions, very accurate and inquisitive; such, as have wrote in an Analytical Way, clear and perspicuous enough; and (to pass by several others) sacred Geography has been fully handled by the great Bochart; sacred Chronology sufficiently ascertain'd by our renowned Usher; and the Chasm in the sacred Story abundantly supply'd by our learned Pridcaux; so that there are no Materials wanting, to furnish out A New and Compleat History of the Bible, even according to the Compass and Extent of my Scheme. That therefore the Reader may be appriz'd of the Method, I propose to myself, and what he may reasonably expect from me, I must desire him to observe, that, according to the several Periods of Time, from the Creation of the World, to the full Establishment of Christianity, my Design is, to divide the whole Work into Eight Books. Whereof

The

(b) Vid. his Account of the Plague of Lice of Pharaoh and his People; the Story of Sampson's Foxes, and that of Esther.



*The I. Will extend from the Creation, to the Deluge.*

*The II. From the Deluge, to the Call of Abraham.*

*The III. From the Call of Abraham, to the Departure of the Israelites out of Egypt.*

*The IV. From the Departure of the Israelites, to their Entrance into the Land of Canaan.*

*The V. From their Entrance into Canaan, to the Building of Solomon's Temple.*

*The VI. From the Building of the Temple, to the Babylonish Captivity.*

*The VII. From the Captivity, to the Birth of Christ. And*

*The VIII. From the Birth of Christ, to the Completion of the Canon of the New Testament.*

*Each of these Books I purpose to divide into several Chapters, and each Chapter into three Parts. The Number of Chapters will vary, according as the Matter in each Period arises, but the Parts in each Chapter will be constantly the same, viz.*

*1st, A Narrative Part, which, in plain and easy Diction, will contain the Substance of the Scripture-History for such a determinate Time.*

*2dly, An Argumentative Part, which will contain an Answer to such Objections, as may possibly be made against any Passage in the History compriz'd in that Time. And*

*3dly, A Philological Part, which will contain the Sentiments of the Learned, both ancient and modern, concerning such remarkable Events or Transactions, as shall happen in that Time; or perhaps a summary Account of what is most considerable in profane History, towards the Conclusion of each Period.*

*That the Reader may perceive how I gradually advance in the Sacred History, and, by turning to his Bible, may compare the Narrative with the Text, and find a proper Solution to any Difficulty that shall occur in the Course of his Reading, I shall, at the Top of the Page, in each Section, set down the Book, and Chapter, or Chapters, I have then under Consideration, and the Date of the Year, both from the Creation, and before and after the Coming of Christ, wherein each remarkable Event happen'd. And, that all Things may be made as easy as possible to the Reader, I shall take Care not to trouble him with any exotic Words in the Text; but, where there is occasion to insert any Hebrew Expressions, for his Sake, I shall chuse to do it in English Characters, and to reduce every Thing, that I conceive may be above his Capacity, to the Notes and Quotations, at the Bottom of the Page.*

*The Notes (besides the common References) will be only of four Kinds.*

*1st, Additional; when a Passage is borrow'd from any other Author, whether Foreign or Domestick, to confirm, or illustrate the Matter, we are then upon; mark'd thus [\*].*

*2dly, Explanatory; when, by producing the right Signification of the Original, or enquiring into some ancient Custom, and the like, we make the Passage under Consideration more intelligible; mark'd thus [†].*

*3dly, Reconciliatory; when, by the Help of a parallel Place, or some logical Distinction, we shew the Consistency of two, or more Passages in Scripture, which, at first View, seem to be contradictory; mark'd [‖].*

*4thly, What we may call Emendatory; when, by considering the various Senses of the original Word, and selecting what is most proper, or, by having a due Attention to the Design of our Author, and the Context, the Mistakes in our Translations are set right; mark'd [‡].*

*So that, when the Reader sees any of these Characteristicks, he may be assur'd what Manner of Note he is to expect. And, that nothing may be wanting to the farther Illustration of this Work, such Cuts and Sculptures, as conduce to that End, shall be all along inserted in their proper Places; but the Chronological, and other Tables must be reserv'd to the Conclusion of the Work.*



*An Account of the Years, Months, and Kalender of the Jews; together with a Reduction of the Money, Weights, and Measures, to the present Standard, and Manner of Computation, to which the Reader, in the Course of the History, will have frequent Occasion to refer.*

### THE JEWISH YEARS.

THE *Hebrews* did originally (even as the *Syrians* and *Phœnicians*) begin their Year from the *autumnal* Equinox; but, upon their coming up out of the Land of *Egypt*, (which happen'd in the Month of *Nisan*) they, in Commemoration of that Deliverance, made their Year commence at the Beginning of that Month, which usually happen'd about the Time of the *vernal* Equinox. (c) This Form they ever after made use of in the Calculation of the Times of their *Fasts*, *Festivals*, and all other *Ecclesiastical* Concerns; but, in all *civil* Matters, as Contracts, Obligations, and all other Affairs, that were of a *secular* Nature, they still made use of the old Form, and began their Year, as formerly, from the first of *Tisri*, which happen'd about the Time of the *autumnal* Equinox: So that the *Jews* had two Ways of beginning their Year; their *sacred* Year (as they call'd it) with the Month *Misan*, and the *civil* Year, with the Month *Tisri*.

THE Form of the Year, which they anciently made use of, was wholly *inartificial*: For it was not settled by any *Astronomical* Rules, or Calculations, but was made of *Lunar* Months, set out by the *Phasis* or Appearance of the Moon. When they saw the new Moon, then they began their Months, which sometimes consisted of 29, and sometimes of 30 Days, according as the new Moon did, sooner or later, appear. The Reason of this was, because the *synodical* Course of the Moon (*i. e.* from new Moon to new Moon) being 29 Days and a half, the half Day, (which a Month of 29 Days fell short of) was made up, by adding it to the next Month, which made it consist of 30 Days: So that their Months were made up of 29 Days, or 30 Days, successively, and alternately; with this certain Rule, that the first or initial Month (whether of their *sacred* or *civil* Year) always consisted of 30 Days, and the first Day of each Month was called the *New Moon*. Of twelve of these Months did their common Year consist: But, as twelve *Lunar* Months fell eleven Days short of a *solar* Year; so every one of these common Years began eleven Days sooner, which, in thirty Years Time, wou'd carry back the Beginning of the Year through all the four Seasons, to the same Point again, and get a whole Year from the *solar* Reckoning. To remedy therefore the Confusion that might from hence arise, their Custom was, sometimes in the *third* Year, and sometimes in the *second*, to call in another Month (which they call'd *Veader*, or the second *Adar*) and make their Year then consist of thirteen Months; so that, by the Help of this *Intercalation*, they reduc'd their *Lunar* Year, in some Measure, to that of the Sun, and never suffer'd the one, for any more than a Month at any Time, to vary from the other.

THIS *Intercalation* of a Month however, every second or third Year, makes it impracticable to fix the Beginnings of the *Jewish* Months to any certain Day in the *Julian* Kalender; but, as they therein always fell within the Compass of 30 Days, sooner or later, I have given the Reader the best View I cou'd, of their Co-incidence, and Correspondency, in the following *Scheme*, wherein the first *Column* gives the several Names, and Order of the *Jewish* Months, and the second of the *Julian*; within the Compass of which, the said *Jewish* Months have always, sooner or later, their Beginning and Ending.

(c) *Prideaux's* Connection, in the Preface.



JEWISH MONTHS.

1 <i>Nisan</i>	takes in Part of	{ March and April	7 <i>Tifri</i>	takes in Part of	{ September and October
2 <i>Jyar</i>		{ April and May	8 <i>Marchesvan</i>		{ October and November
3 <i>Sivan</i>		{ May and June	9 <i>Cisleu</i>		{ November and December
4 <i>Tamuz</i>		{ June and July	10 <i>Tebeth</i>		{ December and January
5 <i>Ab</i>		{ July and August	11 <i>Shebat</i>		{ January and February
6 <i>Elul</i>		{ August and September	12 <i>Adar</i>		{ February and March.

THE thirteenth Month (*Veader*) is then only *intercalated*, or cast in, when the Beginning of *Nisan* wou'd otherwise be carry'd back into the End of *February*...

THE *Jews* of old had very exact *Kalenders*, wherein were set down their several *Fasts* and *Festivals*, and all those Days, wherein they celebrated the Memory of any great Event, that had happen'd to their Nation; but these are no longer extant. All they have, that favours of any Antiquity, is their *Megillah Thaanith*, or *Volume of Affliction*, which contains the Days of Fasting and Feasting, that were heretofore in Use among them, but are now laid aside, and therefore no longer to be found in their *common* Kalenders. Out of this Volume however, as well as some of their other Kalenders, I thought it not improper to set down some of their *historical Events*, in order to let the Reader see, on what particular Day of each Month, their Memorial (whether by Fasting or Feasting) was observ'd.

THE JEWISH KALENDER.

- | Months.              | Days.   |
|----------------------|---|
| 1. NISAN<br>or ABIB. | I. New Moon. Beginning of the <i>sacred</i> , or ecclesiastical Year; a Fast for the Death of the Children of <i>Aaron</i> , Lev. x. 1, 2.<br>X. A Fast for the Death of <i>Miriam</i> , the Sister of <i>Moses</i> , Numb. xx. 1.<br>XIV. The Paschal Lamb slain on the Evening of this Day.<br>XV. The great and solemn Feast of the <i>Passover</i> .<br>XVI. The Oblation of the first Fruits of the <i>Harvest</i> .<br>XXI. The Conclusion of the <i>Passover</i> , or End of <i>unleavened Bread</i> .<br>XXIV. A Fast for the Death of <i>Joshua</i> .  |
| 2. JYAR or<br>JIAR.  | VII. The Dedication of the Temple, when the <i>Asmoneans</i> consecrated it again, after the Persecutions of the <i>Greeks</i> .<br>X. A Fast for the Death of the High-Priest <i>Eli</i> , and for the taking of the Ark by the <i>Philistines</i> .<br>XXIII. A Feast for the Taking of the City <i>Gaza</i> by <i>Simon Maccabeus</i> , 1 Mac. xiii. 43, 44.<br>XXVIII. Fast for the Death of the Prophet <i>Samuel</i> , 1 Sam. xxv. 1.   |
| 3. SIVAN.            | VI. <i>Pentecost</i> , or the fiftieth Day after the <i>Passover</i> , called likewise the <i>Feast of Weeks</i> , because it happen'd seven Weeks after the <i>Passover</i> .<br>XV. A Feast for the Victory of the <i>Maccabees</i> over the People of <i>Bethsan</i> , 1 Mac. v. 52.<br>XVII. A Feast for the taking of <i>Casaria</i> by the <i>Asmoneans</i> .<br>XXVII. A Fast in Remembrance of <i>Jeroboam's</i> forbidding his Subjects to carry their first Fruits to <i>Jerusalem</i> , 1 Kings xii. 27.<br>XXV. A Feast in Memory of the solemn Judgment given by <i>Alexander the Great</i> , in Favour of the <i>Jews</i> , against the <i>Ishmaelites</i> and <i>Egyptians</i> . |



- | Months               | Days.  |
|----------------------|--|
| 4. TAMUZ or THAMMUZ. | IX. A Fast for the taking of <i>Jerusalem</i> on that Day, but whether by <i>Nebuchadnezzar</i> , <i>Antiochus Epiphanes</i> , or the <i>Romans</i> , it is not said.<br>XVII. A Fast in Memory of the <i>Tables of the Law</i> that were broken by <i>Moses</i> , <i>Exod.</i> xxxii. 15.   |
| 5. A B.              | IX. A Fast in Memory of God's declaring to <i>Moses</i> (as on this Day) that none of the murmuring <i>Israelites</i> should enter into the Land of <i>Canaan</i> , <i>Numb.</i> xiv. 29, 31.<br>X. A Fast, because, on this same Day, the City and Temple were taken, and burnt, first by the <i>Chaldeans</i> , and afterwards by the <i>Romans</i> .<br>XVIII. A Fast, because that, in the Time of <i>Abab</i> , the Evening-Lamp went out.  |
| 6. ELUL.             | VII. A Feast in Memory of the Dedication of the Walls of <i>Jerusalem</i> by <i>Nehemiah</i> , <i>Ezra</i> vi. 16.<br>XVII. A Fast for the Death of the <i>Spies</i> , who brought an ill Report of the <i>Land of Promise</i> , <i>Numb.</i> xiv. 36, 37.   |
| 7. TISRI.            | I. <i>The Feast of Trumpets</i> , <i>Lev.</i> xxiii. 34. <i>Numb.</i> xxix. 1, 2.<br>III. A Fast for the Death of <i>Gedaliah</i> , whereupon the Expulsion of the People, and the utter Destruction of the Land ensued, <i>Jer.</i> xli. 2.<br>VII. A Fast for the <i>Israelites</i> worshipping the Golden Calf, and the Sentence, which God pronounc'd against them in Consequence of that Crime, <i>Exod.</i> xxxii. 6, &c.<br>X. The Fast of Expiation, as some think, in Memory of Man's Fall, and Expulsion out of Paradise, <i>Lev.</i> xxiii. 19.<br>XV. The Feast of <i>Tabernacles</i> , in Memory of their dwelling in Tents, in their Passage through the Wilderness, <i>Lev.</i> xxiii. 34.<br>XXIII. <i>The Rejoycing for the Law</i> ; or, a Feast instituted in Memory of the Law, which God gave them by the Hand of <i>Moses</i> .  |
| 8. MARCHES-VAN.      | VI. A Fast upon the Occasion of <i>Nebuchadnezzar's</i> putting out <i>Zedekiah's</i> Eyes, after that he had slain his Children in his Sight, <i>2 Kings</i> xxv. 7. <i>Jer.</i> lii. 11.   |
| 9. CISLEU.           | VI. A Fast in Memory of the Book of <i>Jeremiah</i> , torn and burnt by King <i>Jehoiachim</i> , <i>Jer.</i> xxxvi. 23.<br>VII. A Feast in Memory of the Death of <i>Herod the Great</i> , a bitter Enemy to the Sages.<br>XXI. <i>The Feast of Mount Gerizim</i> , upon their obtaining Leave of <i>Alexander the Great</i> , to destroy the Temple of <i>Samaria</i> , which was situate there.<br>XXV. <i>The Feast of Dedication</i> , viz. of the Temple, profan'd by the Order of <i>Antiochus Epiphanes</i> , and repair'd and purify'd by the Care of <i>Judas Maccabeus</i> . This Festival Christ honoured with his Presence at <i>Jerusalem</i> . It is likewise called the <i>Feast of Lights</i> , because, during the Time of it's Celebration, the People were us'd to illuminate their Houses, by setting up Candles at every one's Door. <i>Vid.</i> <i>1 Macc.</i> iv. 52. <i>2 Macc.</i> ii. 16. <i>John</i> x. 22. |
| 10. TEBETH.          | X. A Fast in Memory of the Siege of <i>Jerusalem</i> , by <i>Nebuchadnezzar</i> , <i>2 Kings</i> xxv. 1.<br>XXVIII. A Feast for the Exclusion of the <i>Sadducees</i> out of the <i>Sanhedrim</i> , where they had once all the Power.   |
| 11. SHEBETH.         | IV. A Fast in Memory of the Death of the Elders, who succeeded <i>Joshua</i> , <i>Judg.</i> ii. 10.<br>XV. <i>The Beginning of the Years of Trees</i> , when they were first allow'd to eat the Fruit thereof, after they were four Years planted, <i>Lev.</i> xix. 23, &c.<br>XXIII. A Fast for the War of the Ten Tribes against that of <i>Benjamin</i> , for the Outrage committed upon the Body of the <i>Levite's</i> Wife, <i>Judg.</i> xx.   |



- | Months.      | Days.   |
|--------------|---|
|              | XXIX. A Memorial of the Death of <i>Antiochus Epiphanes</i> , a cruel Enemy to the <i>Jews</i> , 1 <i>Mac.</i> vi.  |
| 12. A.D.A.R. | VII. A Fast in Remembrance of the Death of <i>Moses</i> , <i>Deut.</i> xxxiv. 5.  |
|              | XIII. <i>Esther's Fast</i> , probably in Memory of that, which is mention'd in <i>Esther</i> iv. 16.  |
|              | XV. A Feast in Memory of the Death of <i>Nicanor</i> , a bitter Enemy to the <i>Jews</i> , 2 <i>Mac.</i> xv. 30.  |
|              | The Feast of <i>Purim</i> or <i>Lots</i> ; because, when <i>Haman</i> purposed to destroy all the <i>Jews</i> that were in <i>Persia</i> , according to the Superstition of the Country, he first drew <i>Lots</i> , to know on what Day of the Year it wou'd be best to put his Design in Execution, from whence the Feast, in Commemoration of their Escape, took its Name. |
|              | XIII. The Dedication of the Temple of <i>Zerubbabel</i> , <i>Ezra.</i> vi. 16.  |
|              | XXVIII. A Feast in Commemoration of the Repeal of the Decree, whereby the Kings of <i>Greece</i> had forbidden the <i>Jews</i> to circumcise their Children, to observe the Sabbath, and to reject foreign Worship.   |

WHEN the Year consists of thirteen Months, *here* is the Place where the *second* Month of *Adar*, or *Veadar*, by Way of Intercalation, comes in.

### JEWISH MONEY.

THE Custom of making Money, of such a Form, such an Allay, and such a determinate Value, is not so antient, as some may imagine. (d) The original Way of Commerce was certainly by Way of *Barter*, or exchanging one Kind of Merchandize for another, as it is the Custom, in some Places, even to this Day. In Process of Time, such Metals, as were generally esteemed to be most valuable, were received into Traffick, but then the Custom was to weigh them out to one another; till, finding the Delays and other Inconveniencies of this Method, they agreed to give each Metal a certain Mark, a certain Weight, and a certain Degree of Allay, in Order to fix its Value; but it was a long while, before Men came into this Agreement. The Coinage of Money among the *Persians*, *Greeks*, and *Romans*, was but of late Date: Among the *Persians*, no older than the Times of *Darius*, Son of *Hystaspes*; and among the *Greeks*, (from whom the *Romans* very probably took it) of the same Date with *Alexander*. We have no Traces of this Practice among the antient *Egyptians*, before the Time of the *Ptolemy's*; nor had the *Hebrews* this Custom among them, (e) until the Government of *Simon Maccabeus*, to whom *Antiochus Sidetes*, King of *Syria*, granted the Privilege of coining his own Money in *Judea*.

BEFORE that Time, they made all their Payments by Weight: and therefore the Reader need less wonder, that one and the same Word shou'd denote, both a certain Weight of any Commodity, and such a (f) determinate Sum of Money; what he has to remark is this——(g) that, among the *Ancients*, the Proportion of Gold to Silver was most commonly as ten to one; sometimes it raised to be as eleven to one, sometimes as twelve, and sometimes as thirteen: That though, in the Time of King *Edward* the First, it was here in *England* at so low an Estimate as ten to one, yet is it now advanced to the Value of sixteen to one, and in all the Reductions of this Kind, that we make, is to be so computed.

The

(d) *Calmet's Dissertations*, Vol. I. (e) And yet the *Jews* have a Tradition, that not only *Joshua*, *David*, and *Mordecai*, but even *Abraham* himself had found out the Way of coining. It is said of *Abraham* indeed, that he was very rich in Silver and Gold, *Gen.* xiii. 2. But we no where read that this Money was stamp'd with any Impression; and yet the *Jewish* Tradition runs thus, *viz.* That on *Abraham's Money* were stamp'd on one Side an old Man and an old Woman, on the other, a young Man and a

young Maid; on *Joshua's Money*, one Side an Ox, on the other a Monoceros; on *David's Money*, one Side a Staff and a Scip, on the other a Tower; and on *Mordecai's Money*, on one Side Sackcloth and Ashes, on the other a Crown. But this seems to have the Air of a Rabbinical Fiction. *Lewis's Antiq. Heb. Lib.* I. I. (f) For so the Word *Shekel* comes from *shakal*, to weigh; and may properly be interpreted the Weight. *Lewis, Ibid.* (g) *Prideaux's Connection*, in the Preface.



	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>q.</i>
The Gerah	000	00	01	3
The Hebrew Drachm	000	00	09	
Two Drachms made a Bekah	000	01	06	
Two Bekahs made a Shekel	000	03	00	
Sixty Shekels made a Mina	009	00	00	
Fifty Minas made a Talent	450	00	00	
A Talent of Gold, sixteen to one	7200	00	00	

## JEWISH WEIGHTS.

	<i>lb.</i>	<i>oz.</i>	<i>gr.</i>	<i>dec.</i>
The Gerah	000	00	10	95
The Hebrew Drachm or Zuza	000	00	54	75
Two Zuzas made a Bekath	000	00	109½	
Two Bekaths made a Shekel	000	00	219	
An hundred Shekels made a Mineth	050	00	00	
Thirty Mineths made a Talent	1500	00	00	

## MEASURES OF LENGTH.

	<i>Eng.</i> <i>Feet.</i>	<i>Inch.</i>
The Hebrew Cubit, somewhat more than	0	21
The Zerith, or Span, a little more than	0	10
The Span of a Cubit, a little above	0	7
The Palm, or Hand's-breadth, somewhat above	0	3
The Fathom, which makes 4 Cubits, above	7	0
Ezekiel's Reed, which was 6 Cubits, above	10	0
The antient Measuring-Line, or Chain, which was 80 Cubits, above	145	0
A Sabbath-Day's Journey, 2000 Cubits	3648	0

	<i>Miles.</i>	<i>Paces.</i>	<i>Feet.</i>
An Eastern Mile, 4000 Cubits,	1	10	0
A Day's Journey generally computed much about	33	0	0

## MEASURES OF CAPACITY.

## Dry Measures.

The Cab contained a Quarter of a Peck.  
 The Omer, or Gnomer in the Hebrew,  
 was the tenth Part of an Ephah.  
 The Ephah is computed to be about our  
 Bushel; and  
 The Homer is supposed to be ten.

## Liquid Measures.

The Log came near to our Pint.  
 16 Logs made an Hin, which answered  
 our Gallon.  
 6 Hins made a Bath, which was about  
 six Gallons; and  
 10 Baths made an Homer, which was 60.

THE Reader will be pleas'd to observe, that, in the Valuation of Money, I have chiefly followed Dean *Prideaux*, in his Preface to the first Part of his *Connection of Sacred and Profane History*; and, in the Reduction of Weights and Measures, our learned *Cumberland*: But whoever desires a fuller Account of these Matters, may consult the said Bishop *Cumberland*, of the *Jewish Weights, Measures, and Monies*; Mr *Brerewood*, of *ponderibus & pretiis veterum Nummorum*; Dr *Bernard*, of *mensuris & ponderibus antiquis*; and others that have written on this Argument, which is not a little difficult and perplexing.





THE  
HISTORY  
OF THE  
BIBLE.  
BOOK I.

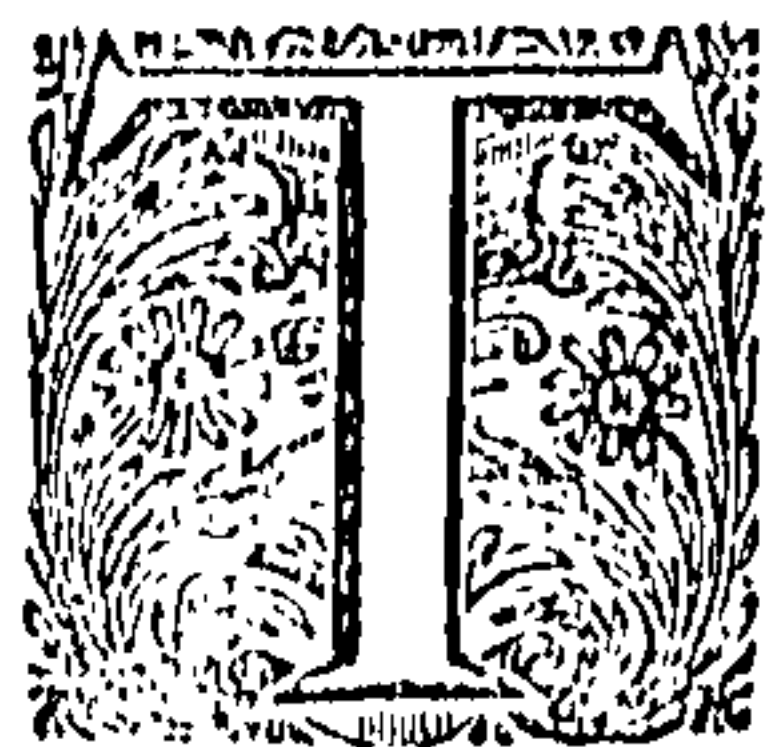
Containing an Account of Things from the Creation to the Flood, in all 1656 Years.

CHAP. I.  
*Of the CREATION of the WORLD.*

*The INTRODUCTION.*

A. M. 1.  
Ant. Chris.  
4004.

*The Creation of the supreme Heaven not included in Moses's Account.*



THE chief Design of the Author of the *Pentateuch* is, to give us a short Account of the *Formation* of the Earth, and the *Origin* of Mankind; of the most remarkable *Events*, that attended them in the Infancy of the World; and of the Transactions of one particular Nation more especially, from

whence the *Messias* was to spring: And therefore it cannot well be expected, that he should extend his History to the Creation of the supreme *Empyrean* Heaven, which God might make the Place of his own *Residence*, and the *Mansions* of those celestial Beings, whom he constituted the Ministers of his Court, and Attendants on his Throne, \* an immense Space of

Gen. Ch. i. and Part of the iid.

S

Time

\* This is no novel Notion of our own, but what has been confirmed by many great Authorities, as the learned and ingenious Dr Burnet testifies. For, speaking of some, who supposed that the whole Universe was created



A. M. 1.  
Ant. Chris.  
4004.

Time perhaps, before the *Mosaic Account* of the Origination of this *planetary World* begins.

IN the Introduction of the History indeed we are told, that *God created † the Heaven and the Earth*: But when it is considered, that Heaven, in Scripture-Language, is very commonly set to signify no more, than the upper Region of the Air; that we frequently read of (a) the Firmament of Heaven, (b) the Windows of Heaven, (c) the Bottles of Heaven, and (d) the hoary Frost of Heaven, &c. none of which extend beyond our *Atmosphere*, we have no Grounds to conclude, that, at one and the same Time, God created every Thing that is contained in the vast *extra-mundanus* Spaces of the Universe. On the contrary, when we find him recounting to *Job*, that at the Time, (e) *when he laid the Foundations of the Earth, the Morning Stars sang together, and all the Sons of God shouted for Joy*, we cannot but infer, that these *Stars*, and these *Sons of God* were pre-existent, and, consequently, no Part of the *Mosaic Creation*.

By the *Heaven* therefore we are to understand no more, than that Part of the World, which we behold above us: But then I imagine, we have very good Reason to extend our Conceptions of this World above us so far, as to include in it the whole *planetary System*. † The Truth is, the several Planets, that are contain'd within the *Magnus Orbis* (as 'tis call'd) or the *Circle*, which *Saturn* describes about the Sun, have so near a Similitude and Relation; the same Form, the same Centre, and the same common Luminary with one another, that it can hardly be imagin'd, but that they were the Production of one and the same Creation. And therefore, tho' the Historian seems chiefly to regard the *Earth* in his whole Narration; yet there is Reason to presume, that the other Parts of the *planetary World* went, all along, on in the same Degrees of Formation with it.

2dly, IT is to be observ'd farther, that this *planetary World*, or System of Things, was not immediately created out of nothing (as very probably the supreme Heavens were) but out of some such pre-existent

Gen. Ch. i.  
and Part of  
the 11d.  
That this  
World was  
formed out of  
a pre-existing  
Chaos.

at one and the same Time, and the highest Heaven and Angels included in the first Day's Work; Hieronymi Verba, *says he*, libet hic opponere. *Sex mille necdum nostri orbis implentur anni, & quantas prius Aeternitates, quanta Tempora, quantas seculorum Origines fuisse arbitrandum est, in quibus Angeli, Throni, Dominiones, ceteraque virtutes servierint Deo.* In libro de Trinitate (five Novitiani, five Tertulliani sit) tam mundus angelicus, quam Super-firmamentarius conditus dicitur ante Mundum Mosaicum his verbis. *Quam etiam superioribus, i. e. super ipsum quoque Solidamentum partibus, angelos prius instituerit Deus, spirituales Virtutes digesserit, Thronos Potestatesque praefecerit, & alia multa caelorum immensa spatia condiderit, &c. ut hic Mundus novissimum magis Dei opus esse appareat, quam solum & unicum.* Denique Catholicorum communem hanc fuisse Sententiam notat *Cassianus* suo tempore, nempe seculo quinto ineunte; *Ante illud Genesew temporale principium, omnes illas Potestates caelestes Deum creasse, non dubium est.* Burnet's Archaeolog. Philosoph. c. viii.

† By *Heaven* some understand, in this Place, the highest *super-firmamentary Heaven*, and by the *Earth*, that pre-existent Matter, whereof the Earth was originally made; and so the Sense of the Words will be ——— “ that God “ at first created the Matter, whereof the whole Universe was compos'd, all at once, in an Instant, and by a “ Word's speaking; but it was, the *supreme Heaven* only, which he then finish'd, and formed into a most excellent Order, for the Place of his own Residence, and the Habitation of his holy Angels; the Earth was left *rude* and indigested, in the Manner that *Moses* has describ'd it, until there should be a fit Occasion for it's being revised, and set “ in Order likewise.”

(a) Gen. i. 20. (b) Gen. vii. 11. (c) Job xxxviii. 37. (d) Ibid. ver. 29. (e) Ibid. ver. 4, 7.

† The better to understand this, and some other Matters, in our Explication of the Formation of celestial Bodies, it is proper to observe, that there are three more remarkable Systems of the World, the *Ptolemaic*, *Copernican*, and what is called the *new System*, which Astronomers have devised.

1st, In the *Ptolemaic*, the *Earth* and *Waters* are supposed to be in the Center of the Universe, next to which is the Element of *Air*, and next above that, the Element of *Fire*; then the Orb of *Mercury*, then that of *Venus*, and then that of the *Sun*; above the *Sun's* Orb, those of *Mars*, *Jupiter*, and *Saturn*; and, above them, all the Orb of the fix'd Stars, then the *Crystalline Orbs*, and, lastly, the *Caelum Empyreum*, or Heaven of Heavens. All these many Orbs, and vast Bodies borne by them, are, in this System, supposed to move round the terraqueous Globe once in twenty four Hours; and besides that, to perform other *Revolutions* in certain *periodical Times*, according to their Distance from the suppos'd Center, and the different Circumference they take.

2dly, In



A. M. 1.  
Ant. Chriſt.  
4004.

exiſtent Matter, as the ancient Heathens were wont to call *Chaos*. And accordingly we may obſerve, that in the Hiſtory, which *Mofes* gives us of the Creation, he does not ſay, that God at once made all Things in their full Perfection, but that \* *in the Beginning he created the Earth*, i. e. the Matter, whereof the *Chaos* was compoſed, which *was without Form*, without any Shape or Order, *and void*, without any Thing living, or growing in it; *and Darkneſs was upon the Face of the Waters*, nothing was ſeen for Want of Light, which lay bury'd in the vaſt *Abyſs*.

ACCORDING to Tradition then, and the Representation, which this inſpir'd Author ſeems to give us, \* this *Chaos* was a fluid *Maſs*, wherein were the Materials and Ingredients of all Bodies, but mingled in Confuſion with one another, ſo that heavy and light, denſe and rare, fluid and ſolid Particles were jumbled together, and the *Atoms*, or ſmall conſtituent

Parts of Fire, Air, Water, and Earth (which have ſince obtain'd the Name of Elements) were every one in every Place, and *all* in a wild Confuſion and Diſorder. This ſeems to be a Part of God's *original* Creation: But why he ſuffer'd it to continue ſo long, before he transform'd it into an habitable World, is a Queſtion only reſolvable into the Divine Pleaſure; ſince, according to the Ideas we have of his *moral* Perfections, there is nothing to fix the Creation of any Thing ſooner or later, than his own *arbitrary* Will determined. Only we may imagine, that after the Revolt of ſo many Angels, God, intending to make a new Race of Creatures, in order to ſupply their Place, and fill up (as it were) the Vacancy in Heaven; and withal, reſolving to make Trial of their Obedience, before he admitted them into his beatific Preſence, ſingled out *one* (as perhaps \* there might be many *Chaotic* Bodies in the Univerſe) plac'd at a proper Distance

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2dly, In the *Copernican* System, the Sun is ſuppoſed to be in the Center, and the Heavens and Earth to revolve round about it, according to their ſeveral *Periods*; firſt *Mercury*, then *Venus*, then the *Earth* with its *Satellite*, the *Moon*; then *Mars*, then *Jupiter* with its four Moons; laſtly, *Saturn* with its five, or more Moons revolving round it; and beyond, or above all theſe, is the *Firmament*, or Region of *fixed Stars*, which are all ſuppoſed to be at equal Diſtances from their Center the *Sun*.

3dly, In the *new* System, the Sun and Planets have the ſame Site and Poſition, as in the *Copernican*; but then, whereas the *Copernican* ſuppoſes the *Firmament* of the fixed Stars to be the Bounds of the Univerſe, and placed at equal Diſtance from its Center the *Sun*; this new Hypotheſis ſuppoſes, that there are many more Systems of Suns and Planets, beſides that, in which we have our Habitation; that every fixed Star, in ſhort, is a *Sun*, encompassed with its Complement of Planets, both *primary* and *ſecondary*, as well as ours; and, that theſe *Stars*, with their *Planets*, are placed at regular Diſtances from each other, and, according to their Diſtances from us, ſeem to vary in their reſpective Magnitudes. *Derham's Astro-Theology*, in the preliminary Diſcourſe.

\* What our Tranſlators render [*in the Beginning*] ſome learned Men have made [*in Wiſdom*] *God created the Heaven and the Earth*; not only becauſe the *Jeruſalem Targum* has it ſo, but becauſe the *Palmiſt*, paraphraſing upon the Works of the Creation, breaks forth into this Admiration, *O Lord! how wonderful are thy Works, in Wiſdom haſt thou made them all*, *Pſal. civ. 24.* And again, exhorting us to give Thanks unto the Lord for his manifold Mercies, he adds, *who by Wiſdom made the Heavens*, *ibid. cxxxvi. 5.* where, by *Wiſdom*, as ſome imagine, he means the *Son of God*, by whom (ſays the Evangeliſt, *John i. 3.*) *all Things were made*, or *all Things created* (ſays the Apoſtle, *Col. i. 16.*) *that are in Heaven, and that are in the Earth*; and therefore the Meaning of the Phraſe muſt be, that God, in creating the World, made uſe of the Agency of his Son. *Fuit hæc apud antiquos [ſays Petavius, de Officio ſex Dierum, l. i. c. 1.] pervagata, multumque communis Opinio, Principii nomine verbum ſignificari, ſeu filium.* And to this Interpretation, the Word *Elohim* in the plural Number, joined with *bara* a Verb ſingular, ſeems to give ſome Countenance; though others are of Opinion, that a Noun plural, governing a Verb ſingular, is no more than the common *Idiom* of the *Hebrew* Tongue; and for this *Idiom* a very conſiderable Commentator aſſigns this Reaſon: — That the *Hebrew* Language was originally that of the *Canaanites*, a People ſtrangely addiſted to *Idolatry*, and *Polytheiſm*, and who therefore made more uſe of the Plural *Elohim*, than of the Singular *Eloah*; which Uſage the *Jews* continued, though they were zealous Aſſerters of the Unity of the Godhead, and, thereupon, moſt commonly joined a Verb of the ſingular Number with it, purſuant to their Notions of the Divine Unity. *Le Clerc's Diſſert. de Ling. Hebraicâ.*

\* To mention one Author out of the many which *Grotius* has cited, *Ovid*, in the Beginning of his *Metamorphoſes*, has given us this Deſcription of it:

*Ante mare, & Terras, & quod tegit omnia, Cælum,  
Unus erat toto Naturæ vultus in Orbe,  
Quem dixeret Chaos: rudis, indigellaque Moles,*

*Nec quicquam, niſi pondus iners, congeſtaque eodem  
Non bene junctarum diſcordia ſemina rerum, &c.*

\* Si materia *Chaos* exiſtit ante mundi *Mofaici* Principium, quid fuit, quem in finem exiſtit, aut ubi:am Loci ante illud tempus? Reſpondeo, hæc non eſſe nimis ſollicitè querenda, cum magnâ ex parte notiſſimam noſtram fugiant. Sed vidimus



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Distance from his own *Empyrean* Seat, to be the Habitation of the Creatures, he was about to form, and might delay the fitting it up for them, until the Time, which his infinite Wisdom had determin'd for their Creation, was fully come.

The Wisdom of  
Moses's Ac-  
count of Things.

3dly, IT is to be observ'd farther, that, tho' *Moses* might have in his View the whole *planetary System*, and know very well, that every Day each Planet advanced in the same Proportion, as the Earth did, in its Formation; yet what he principally chose to insist on (as a Specimen of all the rest) was this *sublunary* Creation. He, who was vers'd in all the *Learning of the Egyptians*, cou'd not be unacquainted with the *Vulgar*, or what is usually call'd the *Ptolemaic Hypothesis*, which came originally from *Egypt* into *Greece*; and yet, instead of expressing his Notions according to *this*, or any other *System*, we find him giving us a plain *Narrative*, how Matters were transacted, without asserting or denying any *philosophic* Truth. Had he indeed talk'd a great deal of *globular* and *angular* Particles, of *centrinal* Motion, planetary *Vortices*, *Atmospheres* of Comets, the Earth's *Rotation*, and the Sun's *Rest*, he might possibly have pleas'd the Taste of some *Theorists* better; but Theories we know are Things of uncertain Mode. They depend, in a great Measure, upon the Humour and Caprice of an Age, which is sometimes in Love with one, and sometimes with another. But this Account of *Moses* was to last for ever, as being the Ground-Work which God design'd for all his future Revelations; and therefore it was requisite to have it fram'd in such a Manner, as that it might *condescend* to the meanest Capacity, and yet not *contradict* any receiv'd Notions of *Philosophy*.

THE *Jews*, it must be own'd, were a Nation of no great Genius for Learning; and therefore, if *Moses* had given them a *false* System of the Creation, such as a

simple People might be apt to fancy, he had both made himself an *Impostor*, and expos'd his Writings to the Contempt and Derision of every Man of Understanding: And yet, to have given them a particular Explication of the *true* one, must have made the Illiterate look upon him as a *wild Romancer*. By God's Direction therefore, he took the middle and wisest Way, which was to speak exact Truth, but *cautiously*, and in such general Terms, as might neither confound the Minds of the *ignorant Jews*, nor expose him to the Censure of *philosophizing* Christians: And we may well account it an evident Token of a particular Providence of God over-ruling this inspir'd *Penman*, that he has drawn up the *Cosmogony* in such a Manner, as makes it of perpetual Use and Application; forasmuch as it contains no peculiar Notions of his own, no Principles borrow'd from the ancient *exploded* Philosophy, nor *any* repugnant to the various Discoveries of the *New*.

4thly, IT is to be observ'd farther, in relation to this Account of *Moses*, that, when God is said to give the Word, and every Thing thereupon proceeded to its Formation, he did not leave Matter and Motion to do their best, whilst he stood by (according to Dr *Cudworth's* Expression) as an idle Spectator of this *Lusus Atomorum*, and the various Results of it; but himself interpos'd, and, conducting the whole Process, gave not only *Life* and *Being*, but *Form* and *Figure* to every Part of the Creation.

THE warmest Abettors of *mechanical* Principles do not deny, but that (a) a divine *Energy*, at least, must be admitted in this Case, where a World was to be form'd, and a wild *Chaos* reduc'd to a fair, regular, and permanent System. The immediate Hand of God, (they cannot but acknowledge) is apparent in a Miracle, which is an Infraction upon the *standing* Laws

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and Part of  
the iid.

The Creation  
not left to Mat-  
ter and Mo-  
tion.

vidimus quandoque novas Stellæ in Cælo oriri, quæ nunquam antea apparuerant, quas tamen præexistisse, sub aliquâ formâ, & alicubi locorum, æquum est, credamus. Præterea, Cometas sæpe in Cælo advertimus, quorum Origo, & primæ sedes non latent. Denique neutiquam fingendum est, cælos incorruptibiles: Corpora cælestia, proinde ac Terræ vicissim Planetæ, excussis fordibus, in fixas reviviscere, &c. *Burnet's* Archæol. Philosoph. cap. 9.

(a) Vid. *Histon's* Theory.



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Laws of Nature; but certainly, of all Miracles, the Creation of the World is the greatest, not only as it signifies the Production of Matter and Motion out of nothing, but as it was likewise the ranging and putting Things into such Order, as might make them capable of the Laws of Motion, which were to be ordain'd for them. (a) For, whatever Notions we may have of the stated *Oeconomy* of Things now, 'tis certain, that the Laws of Motion (with which Philosophers make such Noise) cou'd not take Place, before every Part of the Creation was rang'd and settled in its proper Order.

It may be allow'd however, since, even in the *Mosaic* Account, there are some Passages, (such as, *let the Earth bring forth Grass, let the Earth bring forth the living Creature after his Kind, and it was so*) that whatever comes under the Compass of *mechanical* Causes, might possibly be effected by *Matter* and *Motion*, only set on work by infinite Wisdom, and sustain'd in their Being and Operation by infinite Power; but whatever is above the Power of *second* Causes, such as the Production of Matter out of Nothing, the Formation of the Seeds of all Animals and Vegetables,

the Creation of our first Parents, and inspiring them with immortal Souls, &c. these we affirm, and these we ought to believe, were the pure Result of God's *omnipotent* Power, and are ascrib'd to him alone.

To this Purpose we may observe, that, before our Author begins to acquaint us with what particular Creatures were, each Day successively, brought into Being, he takes Care to inform us, (as a Thing essential and preparatory to the Work) *† that the Spirit of God moved upon the Face of the Waters*. For, whether by *the Spirit of God*, we are to understand (b) his holy and essential Spirit, which is the *third* Person in the ever-blessed *Trinity*; whether (c) that *plastic* Nature, which (according to some) was made subservient to him upon this Occasion, or any other Emanation of the Divine Power and Energy, 'tis reasonable to suppose, that its moving, or *Incubation* upon the *chaotic* Mass, deriv'd into it a certain Fermentation, impregnated it with several Kinds of *motive* Influence, and so separated and digested its confused Parts, as to make it capable of the Disposition and Order, it was going to receive.

Gen. Ch. i.  
and Part of  
the iid.

## The HISTORY.

The Work of  
the first Day.

IN this Condition we may suppose the *Chaos* to have been, when the *† Fiat* for Light was given; whereupon, all the confus'd, stagnating Particles of Matter began to range into Form and Order. The

dull, heavy, and terrene Parts, which overclouded the *Expansum*, had their Summons to retire to their respective *Centers*. They presently obey'd the Almighty's Orders, and Part of them subsided to the Center of

T

the

(a) Vid. *Hale's* Origin of Mankind.

† The Word in the *Hebrew*, according to the Opinion of some both *ancient* and *modern* Interpreters, signifies literally a *brooding* upon the Waters, even as an Hen does upon her Eggs; but, as there are only two Places, wherein the Word occurs, [*Deut.* xxxii. 11. and *Jer.* xxxiii. 9.] Mr *Le Clerc* contends, that in neither of these it will properly admit of this Sense; and therefore he rather thinks it (as our *Ainsworth* seems to do) to be a Metaphor taken from the hovering and fluttering of an Eagle, or any other Bird, over its Young, but not its sitting over, or brooding upon them. A Distinction of no great Moment in my Opinion.

(b) *Cudworth's* Intellectual System.

(c) *Gen.* i. 2. It is observ'd by some later *Jewish*, as well as *Christian* Interpreters, that the several Names of God are often given as Epithets to those Things, which are the greatest, the strongest, and the best of their Kind; and thereupon they think, that since the Word *Ruach* signifies the *Wind*, as well as the *Spirit*, *Ruach Elobim* should be translated a most *vehement* *Wind*, instead of the *Spirit of God*; and that this Signification agrees very well with *Moses's* Account, which represents the Earth, so mix'd with the Waters, that it cou'd not appear, and therefore stood in need of a Wind to dry it. But, besides that this Sense seems to be a sad debasing of the Text, 'tis certain, that the Wind (which is nothing but the moving of the Air) could not be spoken of now, because it was not created until the second Day.

† The Words are, *let there be Light*, which, as *Longinus* takes Notice, is a truly lofty Expression; and herein appears the Wisdom of *Moses*, that he represents God like himself, commanding Things into Being by his Word, *i. e.* his *Will*; For, wherever we read the Words [*he said*] in the History of the Creation, the Meaning must be, that he willed so, and so. *Patrick's* Comment.



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the *Earth*, some to *Jupiter*, some to *Saturn*, some to *Venus*, &c. till the Globes of these several Planets were compleated. And, as the grosser Parts subsided, the lighter, and more tenuous mounted up; and the lucid and fiery Particles, (being lighter than the rest) ascending higher, and, by the Divine Order, meeting together in a Body, were put in a *circular Motion*, and, in the Space of a *natural Day*, made to visit the whole *Expansum* of the *Chaos*, which occasion'd a Separation of the *Light* from *Darkness*, and thereby a Distribution of *Day* and *Night*: † And this was the *Work* of the *first Day*.

The Second.

THE next Thing, which God Almighty commanded, was, that the Waters, which as yet, were universally dispers'd over the Face of the *Chaos*, shou'd retire to their respective *Planets*, and be restrain'd within their proper Limits by several *Atmospheres*. Hereupon all the *Aqueous* Parts immediately subsided towards the Centers of the several Planets, and were circumfus'd about their Globes; by which Means the great *Expansum* was again clear'd off, and the Region of the Air became more lucid and serene. And this is the Operation, which *Moses* calls *dividing the Waters under † the Firmament from the Waters, which are above † the Firmament*; for the Waters under the Firmament are the Waters of the Earth, the Waters above the Firmament are those of the *Moon*, and other Planets, which, in the second Day's Work, were dismiss'd to their several *Orbs*, but were confusedly

mix'd, and over-spread the whole Face of the *Expansum* before.

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the 2d.

The Third.

THUS, on the *second Day*, the delightful Element of *Air* was dis-entangled, and extracted from the *Chaos*: And one Part of the Business of the *Third*, was to separate the other remaining Elements, *Water* and *Earth*. For the watry Particles, as we said, clearing the *Expansum*, and falling upon the *planetary Orbs*, must be supposed to cover the Face of the Earth, as well as other Planets, when the great Creator gave the Command for the *Waters to be gather'd into one Place, and the dry Land to appear*: Whereupon the mighty Mountains instantly rear'd up their Heads, and the Waters, falling every Way from their Sides, ran into those large extended Vallies, which this Swelling of the Earth in *some Places* had made for their Reception in *others*. The Earth, being thus separated from the Waters, and design'd for the Habitation of Man and Beast (which were afterwards to be created) was first to be furnished with such Things as were proper for their Support; Grass for Cattle, and Herbs, and Fruit-Trees for the Nourishment of Man. Immediatly therefore, upon the Divine Command, it was cover'd with a beautiful Carpet of Flowers and Grass, Trees and Plants of all Kinds, which were produc'd in their full Proportion, laden with Fruit, and not subjected to the ordinary Course of *Maturation*. For how great soever the Fecundity of the *primogenial Earth* might be, yet it is scarce to be imagin'd, how †

Trees

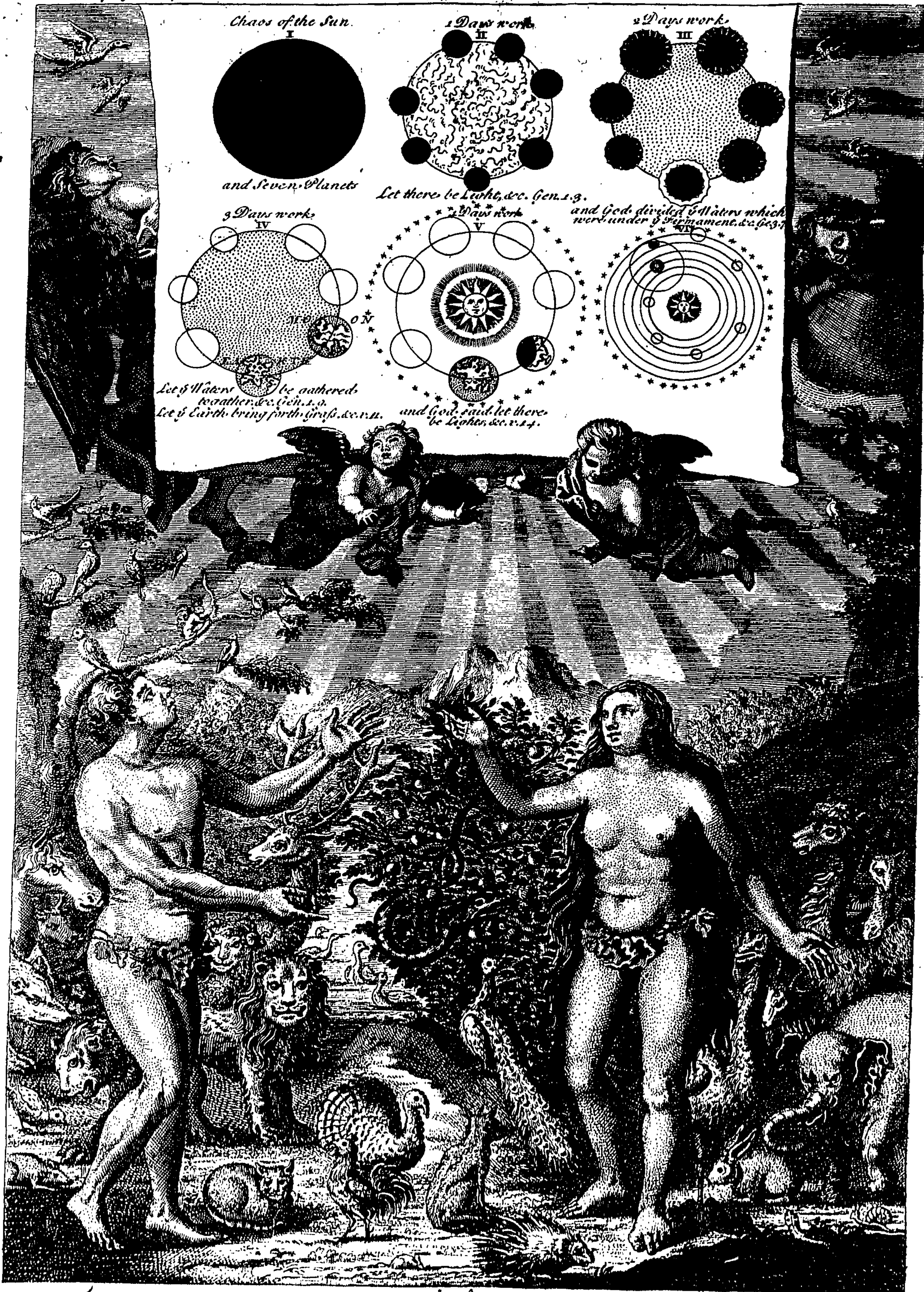
† If we rather approve the *Copernican Hypothesis*, we must say, that the *Earth*, having now received its *diurnal* and *annual Motion*, and having turn'd round about its *Axis*, for about the Space of 12 Hours, made this luminous Body, now fix'd in a proper Place, appear in the *East*, which, in the Space of 12 Hours more, seem'd to set in the *West*, and that this Revolution made a Distinction between Day and Night. *Bedford's Chronology*.

† *Gen. i. 6.* The LXX Interpreters, in translating the Word [*Rakiab*] the *firm* or *solid*, seem to have followed the Philosophy of the first Ages: For the *Ancients* fancy'd, that the Heavens were a solid Body, and that the Stars were fasten'd therein, which might likewise be the Notion of *Elihu*, [*Job xxxvii. 18*] since he represents the Heaven to be *strong* or *solid, like a molten Looking-glass*; whereas the proper Sense of the Word, is something *spread* or *stretched out*. And to this, both the *Psalmist* and *Prophet* allude, when they tell us, that God *spreadeth out the Heaven like a Curtain*, *Psal. civ. 2.* and *stretcheth them out by his Discretion*, *Jer. x. 12.*

† Several Commentators suppose the *Waters above the Firmament* to be those, which hang in the Clouds; but the Notion of their being *planetary Waters* seems more reasonable, because, at this Time, there were no Clouds, neither had it as yet rain'd on the Earth, *vid. Gen. ii. 6.*

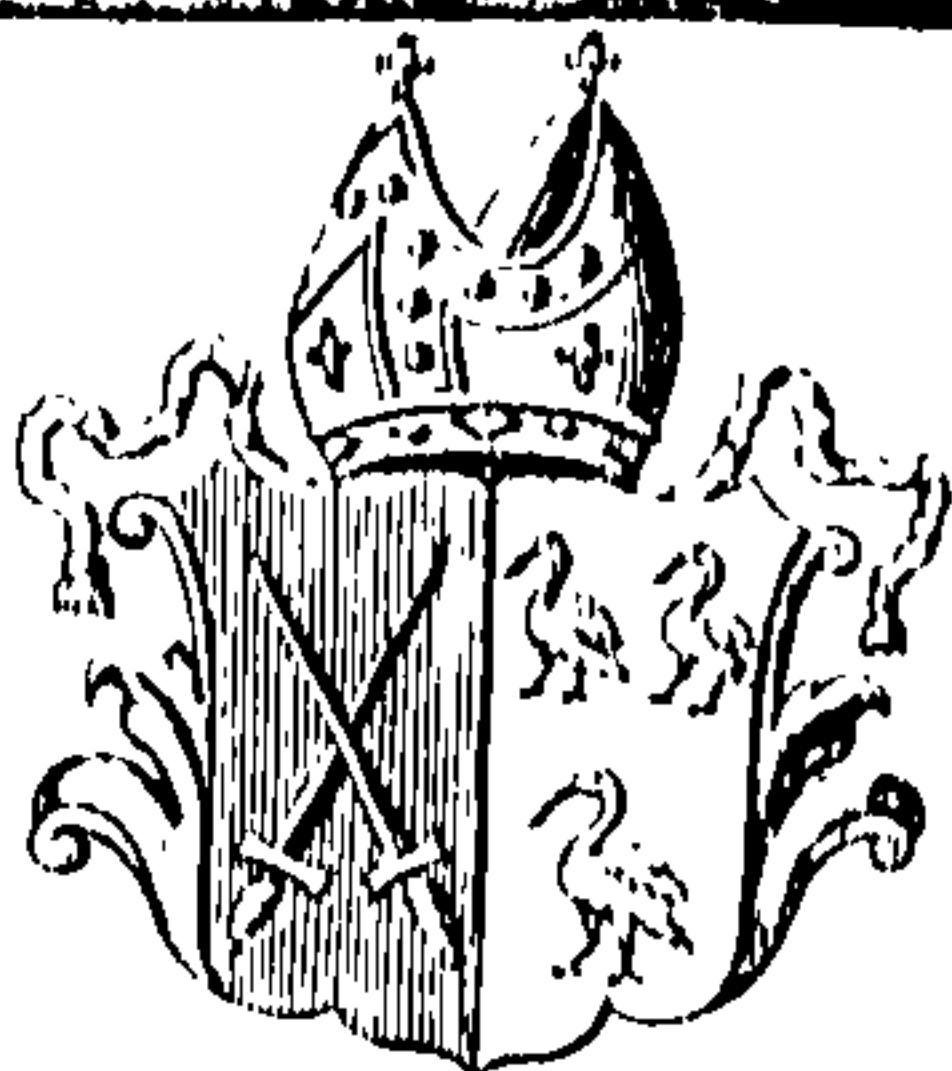
† There are two Things, wherein the Production of Plants, in the Beginning, differ'd from their Production ever since. 1st, That they have sprung, ever since, out of their Seed, either sown by us, or falling from the Plants themselves; but, in the Beginning, were brought out of the Earth, with their Seed in them, to propagate them ever after. 2dly, That they need now, (as they have ever done since the first Creation) the Influence of the *Sun*, to make them sprout; but then they came forth by the Power of God, before there was any Sun, which was not form'd till the next Day. *Patrick's Comment. in Loc.*





To the R. Rev.<sup>d</sup>  
Edmund L. B.

This Plate is most Humbly  
most Dutiful & Obedient



Father in God  
of London.

Inscribed by his Lordships  
Son & Serv<sup>t</sup> Tho. Stackhouse



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and Part of  
the iid.

Trees and Plants could be ripen'd, into their full Growth and Burthen of Fruit, in the short Period of a Day, any other Way, than by Virtue of a supernatural Power of God, which first collected the Parts of Matter fit to produce them; then form'd every one of them, and determin'd their Kinds; and, at last, provided for their Continuance, by a curious Inclosure of their *Seed*, in order to propagate their *Species*, even unto the End of the World: And this was the Work of the *third Day*.

The Fourth.

WHEN God had finish'd the lower World, and furnish'd it with all Manner of Store, that Mass of fiery Light, (which we suppose to have been extracted on the *first Day*, and to have mov'd about the *Expansum* for two Days after) was certainly of great Use, in the Production of the *Æther*, the Separation of the Waters, and the *Rarefaction* of the Land, which might possibly require a more violent Operation at first, than was necessary in those lesser Alterations, which were afterwards to be effected; and therefore, on the *fourth Day*, God took and *condensed* it, and, casting it into a proper *Orb*, placed it at a convenient Distance from the *Earth*, and other Planets; infomuch, that it became a *Sun*, and immediately shone out in the same glorious Manner, in which it has done ever since.

AFTER this, God took another Part of the *Chaos*, an *opaque* Substance, which we call the *Moon*, and, having cast it into a proper Figure, placed it in another *Orb*, at a nearer Distance from the *Earth*, that it might perpetually be moving round it, and

that the Sun, by darting its Rays upon its solid Surface, might reflect Light to the *terrestrial Globe*, for the Benefit of its Inhabitants: And, at the same Time, that God thus made the Moon, he made, in like Manner, † the other five Planets of the *solar System*, and their *Satellites*. Nor was it only for the Dispensation of Light to this Earth of ours, that God appointed the two great *Luminaries* of the Sun and Moon to attend it, but for the Measure and Computation of Time likewise: That a speedy and swift Motion of the Sun, (according to the *Ptolemaic System*) in twenty-four Hours round the Earth, or, of the Earth (according to the *Copernican*) upon its own *Axis*, might make a *Day*; that the Time from one *Change* of the Moon to another, or thereabouts, might make a *Month*; and the apparent Revolution of the Sun, to the same Point of the *Ecliptic Line*, might not only make a *Year*, but occasion likewise a grateful Variety of Seasons in the several Parts of the Earth, which are thus *gradually*, and *successively* visited by the reviving Heat of the Sunbeams: And this was the Work of the *fourth Day*.

AFTER the *inanimate* Creation, God, The Fifth. on the *fifth Day*, proceeded to form the *animate*; and, because *Fish* and *Fowl* are not so perfect in their Kind, neither so curious in their bodily *Texture*, nor so sagacious in their *Instinct*, as terrestrial Creatures are known to be, he therefore began with them, and || out of the *Waters*, i. e. out of such Matter, as was mix'd and concocted with the *Water*, he form'd several, of different

† I am very sensible that the Words in the Text are, *he made the Stars also*, ver. 16. but the whole Sentence comes in so very abruptly, that one wou'd be apt to imagine, that, after *Moses's* Time, it was clapp'd in by Some-body, who had a Mind to be mending his *Hypothesis*, or else was added, by way of *Marginal Note* at first, and, at length, crept into the Text itself (as F. *Simon* has evidenc'd in several other Instances). For the fix'd Stars do not seem to be comprehended in the *six Days Work*, which relates only to this *planetary World*, that has the Sun for its Center. *Patrick's* Comment. and *Nicholls's* Conference, Vol. I. *vid.* Answer to the subsequent Objection.

|| From the Words in *Gen.* [ch. i. ver. 20] *let the Waters bring forth abundantly the moving Creature that hath Life, and Fowl, that may fly above the Earth*, &c. some have started an Opinion, that Fowl derive their Origin from the Water; and others, from the Words, *Out of the Ground God formed every Beast of the Field, and every Fowl of the Air*, raise another, *viz.* that Fowl took their Beginning from the *Earth*: But these two Texts are easily reconcil'd, because neither denies what the other says, tho' they speak differently; as when *Moses* says, let the Waters bring forth Fowl, he does not by that say, that the Earth did not bring forth Fowl. It is most reasonable therefore to think, that they had their Original partly from the Waters, and partly from the Earth; and this might render the Flesh of Fowl less gross, than that of Beasts, and more firm, than that of Fishes. Hence *Philo* calls Fowl the *Kindred of Fish*; and that they are so, the great Congruity there is in their Natures (they being both *oviparous*, which makes them more fruitful, than other Animals, and both steering and directing their Course by their Tails) is a sufficient Indication.



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different Shapes and Sizes; some *vastly big*, † to shew the Wonders of his *creating* Power; and some *extremely small*, to shew the Goodness of his *indulgent* Providence. And (what is peculiar to this Day's Work) here we have the first Mention made of God's blessing his Creatures, and † *bidding them be fruitful and multiply*, i. e. giving them, at their first Creation, a *prolific* Virtue, and a natural Instinct for *Generation*, whereby they might not only preserve their *Species*, but multiply their *Individuals*: And this was the Work of the *fifth* Day.

The Sixth.

THUS every Thing being put in order; the *Earth* cover'd with Plants; the *Waters* stor'd with Fish; the *Air* replenish'd with Fowl; and the *Sun* plac'd at a proper Distance, to give a convenient Warmth and Nourishment to all; in order to make this sublunary World a still more comfortable Place of Abode, in the Beginning of the *sixth*, and last Day, || God made the *terrestrial* Animals, which the sacred Historian distributes into three Kinds: 1<sup>st</sup>, *Beasts*, by which we understand all wild and *savage* Creatures, such as Lions, Bears, Wolves, &c. 2<sup>dly</sup>, *Cattle*, all tame and *domestic* Creatures, design'd for the Benefit and Use of Men, such as Oxen, Sheep, Horses, &c. And, 3<sup>dly</sup>, *Creeping Things*, such as Serpents, Worms, and other Kinds of Insects.

THUS, when all Things, which cou'd be subservient to Man's Felicity, were perfected; when the Light had, for some Time, been penetrating into, and clarifying the dark and thick *Atmosphere*; when the *Air* was freed from its noisome Vapours, and become pure, and clear, and fit for his *Respiration*; when the *Waters* were so dispos'd, as to minister to his Necessities by Mists and Dews from Heaven, and by Springs and Rivers from the Earth; when the Surface of the *Earth* was become dry, and solid for his Support, and cover'd over with Grass and Flowers, with Plants and Herbs, and Trees of all Kinds, for his Pleasure and Sustenance; when the glorious *Firmament* of Heaven, and the beautiful *System* of the Sun, Moon, and Stars, were laid open for his Contemplation, and, by their powerful Influences, appointed to distinguish the Seasons, and make the World a fruitful, and delicious Habitation for him; when, lastly, all Sorts of Animals in the Sea, in the Air, and on the Earth, were so order'd and dispos'd, as to contribute, in their several Capacities, to his Benefit and Delight: When all these Things, I say, were, by the Care and Providence of God, prepar'd for the Entertainment of this *principal* Guest, 'twas then that *Man* was created, and introduc'd into the World, in a Manner and Solemnity not unbecoming the

Gen. Ch. i.  
and Part of  
the iid.

† *Moses* instances in the *Whale*, because it is suppos'd to be the *principal*, and largest of all Fishes; but the original Word denotes several Kinds of great Fish, as *Bochart* [in his *Hierozom.* p. 1. l. 1. c. 7.] observes at large; and shews withal the prodigious Bigness of some of them; but he should have added, that the Word signifies a *Crocodile* likewise, as well as a *Whale*. *Patrick*, and *Le Clerc* in *Loc.*

† That Fish and Fowl shou'd here have a Blessing pronounced upon them, rather than the Beasts, which were made the sixth Day, some have supposed this to be the Reason;—that the Production of their *Young* requires the particular Care of Divine Providence, because they do not bring them forth *perfectly* form'd, as the Beasts do, but only lay their *Eggs*, in which the Young are hatch'd, and form'd, even when they are separate from their Bodies: And *what a wonderful Thing is this*, says one, *that when the Womb (as we may call it) is separated from the Genitor, a living Creature, like itself, shou'd be produc'd?* *Patrick's* Comment.

|| In the 24th Verse of this Chapter it is said, that God commanded the Earth to produce such and such Animals; *let the Earth bring forth the living Creature after his Kind*; and yet, in the very next Verse, it follows, that God *made the Beast of the Earth, and every Thing that moveth, after his Kind*: But this seeming Contradiction is easily reconcil'd, by putting together the proper Meaning of both these Passages, which must certainly be this———that God himself effectually formed those *terrestrial* Animals, and made use of the Earth only as to the *Matter*, whereof he constituted their Parts. Some indeed have made it a Question, whether these several Creatures were at first produced in their full State and Perfection, or God only created the Seeds of all Animals, (i. e. the Animals themselves in Miniature) and dispersed them over the Face of the Earth, giving Power to that Element, assisted by the genial Heat of the Sun, to hatch and bring them forth; but for this there is no Manner of Occasion, since it is much more rational to suppose, that God did not commit the Formation of Things to any intermediate Causes, but himself created the first Set of Animals in the full Proportion, and Perfection of their specific Natures, and gave to each Species a Power afterwards, by Generation, to propagate their Kind; for that even *now*, and in the present Situation of Things, any perfect Species can either, naturally or accidentally, be produced by any Preparation of Matter, or by any Influence of the Heavens, without the Interposition of an Almighty Power, Physical Experiments do demonstrate. *Patrick's* Commentary, and *Bentley's* Sermons at *Boyle's* Lectures.



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the Lord and Governor of it. To this Purpose we may obſerve, that God makes a manifeſt Diſtinction between him and other Creatures, and ſeems to undertake the Creation, even of his Body, with a Kind of mature Deliberation, if not Conſultation with the other Perſons of the ever-blessed Trinity; † *Let us make Man.*

HOWEVER this be, 'tis certain, that the Force and Energy of the Expreſſion denotes thus much—that the Production of Mankind, at firſt, was ſo immediately the Work of Almighty God, that the Power of no ſubordinate Intelligence cou'd be capable of it: That the curious Structure of Man's Body, the Accommodation of it to *Faculties*, and the furniſhing it with *Faculties*, that are accommodated to it (even as to its animal Life) imports a Wiſdom and Efficacy, far above the Power of any created Nature to effect. And this may poſſibly ſuggeſt the Reaſon, why, in the Formation of his Body, God made choice of *the Duſt of the Ground*, viz. that, from the Incongruity of the Matter, we might judge of the Difficulty, and learn to attribute the Glory of the Performance to him alone. And if the Creation of the Body of our great Progenitor was a Work of ſo much Divine Wiſdom and Power, we cannot but expect, that the ſpiritual and immaterial Nature, the immortal Condition,

active Powers, and free and rational Operations, which, in Reſemblance of the Divine Being, the Soul of Man was to participate, ſhou'd require ſome peculiar and extraordinary Conduct in its Production at firſt, and Union with Matter afterward: All which is expreſs'd by God's *breathing into the Man's ‡ Noſtrils the Breath of Life*, i. e. doing ſomething analogous to breathing (for God has no Body to breathe with) whereby he infus'd a rational and immortal Spirit (for we muſt not ſuppoſe, that God gave any Part of his own *Eſſence*) into the Man's *Head*, as the principal Seat thereof; and || *Man became a living Soul.*

As ſoon as *Adam* found himſelf alive, and begun to caſt his Eyes about him, he could not but perceive, that he was in no ſmall Danger, as being ſurrounded with a Multitude of *savage* Creatures, all gazing on him, and (for any Thing he knew) ready, and diſpos'd to fall upon and devour him. And therefore, to ſatisfy his Mind in this Particular, God took Care to inform him, that all the Creatures upon Earth were ſubmitted to his Authority; that on them he had impreſs'd an Awe and Dread of him; had inveſted him with an abſolute Power and Dominion over them; and, to convince him of the full Poſſeſſion of that Power, he immediately appointed every Creature to appear before him, which ac-

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cordingly

† *Gen. i. 26.* The *Jewiſh* Doctors are of Opinion, that the Conſultation was real, and held with ſuch angelical Beings, as God might employ in the Work of Man's Creation; and they tell a Story, upon this Occaſion, which ſeems a little *ſiſtious*, viz. that, as *Mofes* was writing his Book by God's Appointment, and theſe Words came to be dictat'd, he refus'd to ſet them down, crying out, *O Lord! would'ſt thou then plunge Men in Error, and make them doubt of the Doctrine of the Unity?* Whereupon it was answered by God, *I command thee to write, and if any will err, let them err.* Several modern Expoſitors account it only a maſtetic Form of Speech, as nothing is more common, than for Kings, and ſovereign Princes to ſpeak in the plural Number, eſpecially when they are giving out any important Order or Command. It has been obſerv'd however, that, as there were no Men, and conſequently no great Men, when this was ſpoken; ſo there was no ſuch Manner of Speech in uſe, among Men of that Rank, for many Ages after *Mofes*. There common Cuſtom was, in all their public Inſtruments and Letters (the better to inſance the Notion of Sovereignty) to ſpeak in the *ſiſt* Perſon, as it was in our Nation not long ago, and is in the Kingdom of *Spain* to this very Day; and therefore, upon the Authority of almoſt all the Fathers of the Church (nam. *hæc verba Deum patrem ad filium, & ſpiritum ſanctum, aut ſaltem ad filium direxiſſe, omnes ſere Patres, ab ipsis Apoſtolorum temporibus, ſidenter pronunciant: Wholly ſtructure patrum*). Others have thought, that this Language of *Mofes* repreſents God ſpeaking, as he is, i. e. in a Plurality of Perſons.

‡ The original Word, which our Tranſlators render *Noſtrils*, ſignifies more properly the Face or Head.

|| It is not to be doubted, but that *Eve*, the Mother of all Living, was created by Almighty God, and inſpired with a rational and immortal Soul, the ſame Day with her Huſband; for ſo it is ſaid, that in the *ſixth* Day, *Male and Female created he them*, Ver. 27. and therefore the Hiſtorian only reſumes the Argument in the *ſecond* Chapter, to give us a more full and particular Account of the Woman's Origin, which was but briefly deliver'd, or rather indeed but hinted at, in the *ſiſt*.

Gen. Ch. i.  
and Part of  
the iid.



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cordingly they did, and, \* by their lowly Carriage, and Gestures of Respect, suitable to their several Species, evidenc'd their Submission; and, as they pass'd along, such Knowledge had *Adam* then of their several Properties and Destinations, that he assign'd them their Names, which, a small Skill in the *Hebrew* Tongue will convince us, were very proper, and significant of their Natures.

THIS *Survey* of the several Creatures might possibly occasion some uneasy Reflections in *Adam*, to see every one provided with its *Mate*, but himself left destitute of any Companion of a *similar* Nature; and therefore, to answer his Desires in this Particular likewise, (c) *God* caused a deep Sleep to fall upon him, which was intended, not only as an Expedient for the Performance of the wonderful Operation upon him without Sense of Pain \*, but as a Trance, or Extasy likewise, wherein was represented to his Imagination, both what

was done to him, and what was the mystical Meaning of it, and whereby he was prepared for the Reception of that Divine Oracle (d) concerning the sacred Institution of Marriage, which presently, upon his awaking, he utter'd.

WHILE *Adam* continu'd in this Sleep, God, who, with the same Facility, where-with he made him, cou'd have form'd the Woman out of the *Dust of the Earth*, (being willing to signify that Equality and Partnership, that Love and Union, and Tendernefs of Endearment, which ought to interfere between Husband and Wife) took Part of the Substance of the Man's Body, ‡ near his Side, and, closing up the Orifice again, out of that Substance he † form'd the Body of *Eve*, and then, *breathing into her the Breath of Life*, made her, in like Manner, *become a living Soul*.

THIS was the \* conclusive Act of the whole Creation: And upon a general Survey of such Harmony risen from Principles

Gen. Ch. i.  
and Part of  
the iid.

\* *Milton* has express'd himself upon this Occasion in the following Manner:

As thus he spake, each Bird, and Beast, behold  
Approaching, two and two; these cowering low  
With Blandishment; each Bird stoop'd on his Wing.

(c) *Gen.* ii. 21.

\* In like Manner, he makes this Sleep, which fell upon *Adam*, to have been a Kind of *Trance*, or Extacy (for so the LXX translate it) and thus he relates the Occasion and Nature of it.

He ended, and I heard no more; for now  
My *earthly*, by his *heavenly* over-power'd,  
Which it had long stood under, strain'd to th' Height  
In that celestial Colloquy sublime,  
(As with an Object, that excels the Sense,  
Dazl'd and spent) sunk down, and sought Relief  
Of Sleep, which instantly fell on me, call'd  
By Nature as in Aid, and clos'd mine Eyes.  
Mine Eyes he clos'd, but open left the Cell  
Of Fancy, my internal Sight; by which  
(Abstract as in a *Trance*) methought I saw,

(d) *Gen.* ii. 23.

‡ As the original Word does not strictly signify a *Rib*, and is all along render'd by the LXX *πλευρα*, so I thought it not improper to give it that Construction, thereby to cut off from *Infidels* an Occasion for Raillery, and to spare them all their Wit about the *redundant* or *defective* Rib of *Adam*.

† The original Word signifies *building*, or *framing* any Thing with a singular Care, Contrivance, and Proportion, and hence our Bodies are in Scripture frequently call'd Houses, *Job* iv. 19. *2 Cor.* v. 1. and sometimes Temples, *John* ii. 15. *1 Cor.* iii. 16.

\* It is not very necessary to determine, at what Season of the Year the World was made; yet it seems most probable, that it was about the *Autumnal Equinox*, and that not only because the Trees were laden then with Fruit, as the History tells us our first Parents did eat of them; but because the *Jews* did then begin their *civil* Year (viz. in the Month *Tisri*, which answers Part of our *September* and *October*) from whence their *sabbatical* and *jubilee* Years did likewise commence, *Exod.* xxiii. 16. xxxiv. 22. *Lev.* xxv. 9. The Month *Abib* (which answers to Part of our *March* and *April*) had indeed the Honour afterwards to be reckoned among the *Jews* the Beginning of their Year in *Ecclesiastical* Matters, because the Children of *Israel*, on that Month, came out of the Land of *Egypt*; but, from the very Creation, the Month *Tisri* was always counted the first of their *civil* Year, because it was the general Opinion of the

I nam'd them, as they pass'd, and understood  
Their Nature, with such Knowledge God endu'd  
My sudden Apprehension. BOOK VIII.

Tho' sleeping, where I lay, and saw the Shape  
Still glorious, before whom awake I stood —  
Under his forming Hands a Creature grew  
Man-like, but different Sex; so lovely fair,  
That what seem'd fair in all the World, seem'd now  
Mean, or in her summ'd up, in her contain'd,  
And in her Looks, which from that Time infus'd  
Sweetness into my Heart, unselt before;  
And into all Things from her Air inspir'd  
The Spirit of Love, and amorous Delight.

BOOK VIII.



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so jarring and repugnant, and so beautiful a Variety and Composition of Things from a mere Mass of Confusion and Disorder, God was pleas'd with the Work of his Hands; and, having pronounc'd it *Good*, or properly adapted to the Uses, for which it was intended, *he rested from all his Work. i. e.* he ceased to produce any more Creatures, as having accomplish'd his Design, and answer'd his original Idea;

and thereupon he \* *sanctify'd*, and set apart the next ensuing Day, (which was the *Seventh* from the Beginning of the Creation, and the *first* of *Adam's* Life) as a Time of solemn Rest and Rejoicing for ever after, to be observ'd and expended in Acts of Praise and religious Worship, and in Commemoration of the infinite Wisdom, Power, and Goodness of God, in the World's Creation.

Gen. Ch. i.  
and Part of  
the iid.

### The OBJECTION.

**B**UT how great soever the Display of the Divine Attributes, may seem in the glorious Works of the Creation, yet *Moses*, one wou'd think, is far from endeavouring to give us the most advantageous Representation of them. To speak the World into Being at once, and in an Instant, had been more agreeable to the Notions we have of an *Almighty* Power, than the spinning it out into so many Day's Labour. But, allowing this Succession of Time to have been real, what a sad Blunder does the Historian make, even at his first setting out, when he talks of *Light*, before there was any such Thing as the Sun, and of the Moon's being a *great Light*, when every Body knows it to be an

opaque Body; when he distributes the whole Work into such unequal Portions, and accounts for some Parts of it, in a Manner inconsistent with the Wisdom of its Maker. For, on the *first* Day, to have no more to do than what might be dispatch'd in the twinkling of an Eye, but, on the *Third*, to have all the Waters of the Abyss drain'd off, and broad Channels dug for the Reception of the Sea; to have the Sun, Moon, and other Planets, together with the Stars (a vast Number of immense Bodies!) all made on the *Fourth*; and, when one Piece of Clay wou'd have done for both, to have two distinct Creations for our first Parents; and (what is worst of all) in the Hurry of the Work (for the *Sixth* Day, being the winding up of all, was

the Ancients, that the World was created at the Time of the *Autumnal Equinox*; and for this Reason, the *Jews* do still, in the *Era* of the Creation, as well in that of *Contracts*, and other *Instruments*, compute the Beginning of their Year from the first Day of *Tisri*. Herein, however, the *Jews* do differ from us; that, whereas they make the World only 3760, most of the *Christian Chronologers* will have it to be much about 4000 Years older than Christ; so that by them 5732 Years, or thereabouts, are thought a moderate Computation of the World's Antiquity. Vid. *Usher's Annals*, *Bedford's Chronology*, and *Shuckford's Connection*.

\* Whether the Institution of the *Sabbath* was from the Beginning of the World, and one Day in seven always observ'd by the *Patriarchs*, before the Promulgation of the Law; or whether the *Sanctification* of the Seventh Day is related only by Way of *Anticipation*, as an Ordinance not to take Place until the Introduction of the *Jewish* Oeconomy, is a Matter of some Debate among the Learned, but I think with little or no Reason; for, when we consider, that, as soon as the Sacred Penman had said, *God ended his Work, and rested*, he adds immediately, in the Words of the same Tense, *he blessed the Seventh Day, and sanctified it*; when we compare this Passage in *Genesis* with the Twentieth Chapter of *Exodus*, wherein *Moses* speaks of God's *blessing and sanctifying the Sabbath*, not as an Act then first done, but as what he had formerly done upon the Creation of the World; when we remember, that all the *Patriarchs* from *Adam* to *Moses* had set Times for their solemn Assemblies, and that these Times were *weekly*, and of Divine Institution; that, upon the Return of these *Week-Sabbaths*, very probably it was, that *Cain* and *Abel* offer'd their respective Sacrifices to God; and that *Noah*, the only righteous Person among the *Antediluvians*, *Abraham*, the most faithful Servant of God after the Flood, and *Job*, that *perfect and upright Man, who feared God, and eschewed Evil*, are all supposed to have observ'd it; we cannot but think, that the Day, whereon the Work of the Creation was concluded, from the very Beginning of Time, was, every Week, (until Men had corrupted their Ways) kept holy, as being the *Birth-Day of the World* (as *Philo de mundi Opificio* styles it) and the *Universal Festival of Mankind*. *Bedford's Scripture Chronology*, and *Patrick's Commentary*.

Against Mo-  
ses's Account  
of the Crea-  
tion.



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“ was a Day of great Hurry) to forget the  
“ Creation of the poor Woman’s Soul; to  
“ say nothing of the strange *Substratum* of  
“ her Body: These, and several other  
“ Particulars, are enough to make us sus-  
“ pect the *Physical* Truth of our Author’s  
“ *Cosmogony*, and to pronounce it not much  
“ better than what we meet with in the  
“ *Theology*, or Histories of other antient  
“ Nations.”

Answer’d, by  
showing that  
a gradual and  
successive Crea-  
tion comported  
best with the  
Glory of God.

(e) *WHERE wast thou, when I laid the Foundations of the Earth? Declare, if thou hast Understanding. Whereupon are the Foundations thereof fasten’d, and who laid the Corner Stone thereof?* Is a Question very proper to be put to those, who demand a Reason for the Actions of God: For, if they cannot comprehend the Works themselves, they are certainly very culpable in enquiring too busily into the Time, and Manner of his doing them. But, (to gratify the Inquisitive for once) though we do not deny, that all Things are equally easy to Almighty Power, yet it pleas’d the Divine *Architect* to employ the Space of *six Days* in the gradual Formation of the World, because he foresaw, that such Procedure wou’d be a Means conducive to the better Instruction both of *Men* and *Angels*. Angels (as we hinted before) were very probably created, when the *supreme* Heavens were made, at least some considerable Time before the Production of this visible World. Now, tho’ they be great and glorious Beings, yet, still they are of a finite Nature, and unable to comprehend the wonderful Works of God. There are some Things (as (f) the Apostle tells us) that these Celestial Creatures *desire to look into*; and the more they are let into the Knowledge and Wisdom of God, the more they are incited to praise him. (g) That therefore they might not want sufficient Matter for this heavenly Exercise, the whole Scene of the Creation, according to the several Degrees and Nature of Things, seems to have been laid open in Order before them, that thereby they might have a more full and comprehensive View of the Divine Attributes therein exhibited, than

they cou’d have had, in Case the World had started forth in an Instant, or jump’d (as it were) into this beautiful Frame and Order all at once; just as he, who sees the whole Texture and Contrivance of any curious Piece of Art, values and admires the Artist more, than he, who beholds it in the Gross only. *God* was therefore pleas’d to display his Glory before the Angels; and, by several Steps and Degrees, excite their Praise, and Love, and Admiration, which mov’d them to Songs and Shouts of Joy. By this Means his Glory, and their Happiness were advanc’d, far beyond what it wou’d have been, had all Things been created, and rang’d in their proper Order in a Moment. By this Means they had Time to look into the first *Principles* and *Seeds* of all Creatures, both *animate* and *inanimate*, and every Day presented them with a glorious Spectacle of new Wonders; so that the more they saw, the more they knew, and the more they know of the Works of God, the more they for ever love and adore him. But this is not all.

By this successive and gradual Creation of Things, in the Space of *six Days*, the Glory of God is likewise more manifest to *Man*, than it wou’d have been, had they been made by a sudden and instantaneous Production. The Heavens and *all the Host of them*, we may suppose, were made in an Instant, because there were then perhaps no other Creatures, to whom God might display the Glory of his Works; but, as they were made in an Instant, we have little or no Perception of the Manner, wherein they were made: But now, in this *leisurely* Procedure of the Earth’s Formation, we see, as it were, every Thing arising out of the *primordial* Mass, first the simple Elements, and then the compounded, and more curious Creatures, and are led, Step by Step, full of Wonder and Admiration, until we see the Whole compleated. So that, in Condescension to our Capacity it was, that God divided the Creation into stated Periods,

Gen. Ch. i.  
and Part of  
the iid.

(e) Job xxxviii. 4, 6.

(f) 1 Pet. i. 12.

(g) *Jeakins’s* Reasonableness of the Christian Religion.



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and prolong'd the Succession of what he cou'd have done in fix Moments, to the Term of six Days, that we might have clearer Notions of his eternal Power and Godhead, and, every particular Day of the Week, new and particular Works, for which we are to praise him. And this, by the by, suggests another Argument, founded on the Institution of the *Sabbath-Day*: For if, *in six Days, the Lord made Heaven and Earth, and, resting on the seventh Day, did bless and sanctify it*, this seems to imply, that God oblig'd himself to continue the Work of the Creation for six Days, that, shewing himself (if I may so say) a Divine Example of *weekly* Labour, and *sabbatical* Rest, he might more effectually signify to Mankind, what Tribute of Duty he wou'd require of them, *viz.* that, one Day in seven, abstaining from Business and worldly Labour, they shou'd devote and consecrate it to his Honour, and religious Worship.

THERE is therefore no Necessity of departing from the literal Sense of the Scripture in this Particular. The reiterated Acts, and the different Operations mention'd by *Moses*, ought indeed to be explain'd in such a Manner, as is consistent with the infinite Power, and perfect Simplicity of the Acts of God, and in such a Manner, as may exclude all Notions of Weakness, Weariness, or Imperfection in him; but all this may be done without receding from a *successive* Creation, which redounds so much to the Glory of God, and affords the whole *intelligent Creation* so fair a Field for Contemplation.

SOME of the *Jewish* Doctors are of Opinion, that in the *first* Day, when God created *Light*, at the same Time, he form'd and compacted it into a *Sun*; and that the Sun is mention'd again on the *fourth* Day, merely by Way of *Repetition*; while others maintain, that this *Light* was a certain luminous Body (not unlike that, which conducted the Children of *Israel* in the Wilderness) that mov'd round the World, until the Day, wherein the Sun was created. But there is no Occasion for such Conjectures as

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these: Every one knows, that *Darkness* has, in all Ages, been the chief Idea, which Men have had of a *Chaos*. (b) Both Poets and Philosophers have made *Nox*, and *Erebus*, and *Tartarus*, the principal Parts and Ingredients of its Description; and therefore it seems very agreeable to the Reason of Mankind, that the first Remove from the *Chaos* shou'd be a Tendency to Light. But then by Light (as it was produc'd the *first* Day) we must not understand the darting of Rays from a luminous Body, such as do now proceed from the Sun, (i) but those Particles of Matter only, which we call *Fire* (whose Properties we know are *Light* and *Heat*) which *the Almighty* produc'd, as a proper Instrument for the Preparation, and Digestion of all other Matter. For *Fire*, being naturally a strong and restless *Element*, when once it was disentangled and set free, wou'd not cease to move, and agitate from Top to Bottom the whole heavy and confus'd *Mass*, until the purer and more shining Parts of it being separated from the grosser, and so uniting together (as Things of the same *Species* naturally do) did constitute that *Light*, which, on the *fourth* Day, was more *compress'd* and *consolidated*, and so became the Body of the *Sun*.

THE Author of the Book of *Wisdom* tells us indeed, that (k) *God order'd all Things in Measure, and Number, and Weight*; but we cannot from hence infer, that, in the *Hexæmeron*, he was so nice and curious, as to weigh out to himself in gold Scales (as it were) his daily Work by Grains and Scruples. We indeed, who are finite Creatures, may talk of the *Heat and Burthen of the Day*, and, in a Weekly Task, are forc'd to proportion the Labour of each Day to the present Condition of our Strength; but this is the Case of human Infirmary, and no Way comparable to God. To *Omnipotence* nothing can be laborious, nor can there be more or less of Pains, where all Things are equally easy. But, in the mean Time, how does it appear, that, even in human Conception, the Work of the *third* Day,

Gen. Ch. i.  
and Part of  
the iid.

No Disproportion in the Work of each Day.

Why Light before the Sun.

X

(b) Patrick's Comment. in Locum.

(i) Nicholl's Conference, Vol. I.

(k) Wisd. xi. 20.



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which conſiſted in draining the Earth, and ſtocking it with Plants; or even of the *fourth* Day, wherein the Sun, and Moon, and other Planets were made, was more difficult, than that of the *fiſt*, which is accounted the ſimple Production of *Light*?

THE Compaſs of the *Chaos* (as we ſuppos'd) took up the whole *ſolar System*, or that Space, which *Saturn* circumscribes in his Circulation round the Sun: And if ſo, what a prodigious Thing was it, to give Motion to this vaſt unweildy Maſs, and to direct that Motion in ſome Sort of Regularity; in the general Struggle and Combution, to unite Things, that were no Ways akin, and to ſort the promiſcuous Elements into their proper Species; to give the Properties of *Reſt* and *Gravitation* to one Kind, and of *Aſcenſion* and *Elaſticity* to another; to make ſome Parts ſubſide and ſettle themſelves, not in one continu'd *Solid*, but in ſeveral different *Centers*, at proper Diſtances from each other, and ſo lay the Foundation for the *Planets*; to make others aſpire and mount on high, and, having obtain'd their Liberty by hard Conflict, join together, as it were, by Compact, and make up one Body, which, by the *Tenuity* of its Parts, and *Rapidity* of its Motion, might produce Light and Heat, and ſo lay the Foundation for the *Sun*; to place this luminous Body in a Situation, proper to influence the upper Parts of the *Chaos*, and to be the Inſtrument of *Rarefaction*, *Separation*, and all the reſt of the Operations to enſue; to cauſe it, when thus plac'd, either to circulate round the whole *planetary System*, or to make the planetary Globes turn round to it, in order to produce the Viciffitudes of Day and Night: To do all this, and more than this, I ſay, as it is included in the ſingle Article of creating *Light*, is enough to make the *fiſt* Day, wherein Nature was utterly *impotent* (as having Motion then firſt impreſs'd upon her) a Day of more Labour, and curious Contrivance, than any ſubſe-

quent one cou'd be, when Nature was become mere *awake* and *active*, and ſome Aſſiſtance might poſſibly be expected from the *Inſtrumentality* of *ſecond Cauſes*.

To *excavate* ſome Parts of the Earth, and raiſe others, in order to make the Waters ſubſide into proper Channels, is thought a Work not ſo comporting with the Dignity and Maſteſty of God; and therefore \* ſome have thought, that it poſſibly might have been effected, by the ſame Cauſes, that occaſion *Earthquakes*, *i. e.* by *ſubterraneous* Fires, and *Flatus's*. What incredible Effects the Accenſion of *Gunpowder* has, we may ſee every Day; how it rends Rocks, and blows up the moſt ponderous and ſolid Walls, Towers, and Edifices, ſo that its Force is almoſt irrefiſtable. And why then might not ſuch a proportionable Quantity of the like Materials, ſet on Fire together, raiſe up the Mountains (how great and weighty ſoever) and the whole Superficies of the Earth above the Waters; and ſo make Receptacles for them to run into. (1) Thus we have a Channel for the Sea, even by the Intervention of ſecond Cauſes: Nor are we deſtitute of good Authority to patronize this Notion; for, after that the Pſalmiſt had ſaid, *the Waters ſtand above the Mountains*, immediately he ſubjoins, *at thy Rebuke they fled, at the Voice of thy Thunder* (an Earthquake, we know, is but a ſubterraneous Thunder) *they haſted away, and went down to the Valley beneath, even unto the Place, which thou had appointed to them*.

HOWEVER this be, 'tis probable, and (if our *Hypotheſis* be right) 'tis certain, that on the *fourth* Day, the Sun, Moon, and Planets, were pretty well advanc'd in their Formation. The *luminous Matter*, extracted from the *Chaos* on the *fiſt* Day, being a little more condens'd, and put into a proper *Orb*, became the Sun, and the Planets had all along been working off, in the ſame Degrees of Progreſſion

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and Part of  
the iid.

How Chan-  
nels for the  
Sea might ea-  
ſily be made.

The Work of  
the fourth  
Day not diſ-  
proportiona-  
bly great.

\* This we may conceive to have been effected by ſome Particles of Fire, ſtill left in the Bowels of the Earth, whereby ſuch *Nitro Sulphureous* Vapours were kindled, as made an *Earthquake*, which both liſted up the Earth, and alſo made Receptacles for the Waters to run into. *Patrick's Comment.*

(1) Pſal. civ. 6, 7, 8.

(2) *Ray's* Wiſdom of God in the Creation.



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tion with the Earth; so that the Labour of this Day cou'd not be so disproportionably great, as is imagin'd. 'Tis true indeed, the Scripture tells us, that God, on this Day, *not only made the Sun, and the Moon, but that he made the Stars also*; and, considering the almost infinite Number of these heavenly Bodies, (which we may discern with our Eyes, and much more with *Glasses*) we cannot but say, that a Computation of this Kind wou'd swell the Work of the *fourth* Day to a prodigious Disproportion; But then we are to observe, that our *English* Translation has interpolated the Words [he made] which are not in the *Original*; for the simple Version of the *Hebrew* is this——and (n) *God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night, and the Stars*: Which last Words [and the Stars] are not to be referr'd to the Word [made] in the Beginning of the Verse, but to the Word [rule] which immediately goes before them: And so this Sentence, *the lesser Light to rule the Night, and the Stars*, will only denote the peculiar Usefulness and Predominancy of the Moon, above all other Stars or Planets, in respect of this Earth of ours; in which Sense it may not improperly be stiled (as \* some of the most polite Authors are known to call it) the *Ruler of the Night*, and a *Queen*, or *Goddess*, as it were, *among the Stars*. With regard to us therefore, who are the Inhabitants of the Earth, the *Moon*, though certainly an *opaque* Body, may not be improperly call'd a *great Light*; since, by reason of its Proximity, it communicates

Why the Moon may be called a great Light.

more Light (not of its own indeed, but what it borrows from the Sun) and is of more Use and Benefit to us, than all the other Planets put together. Nor must we forget (what indeed deserves a peculiar Observation) that the Moon (*o*) by its constant Deviations towards the Poles, affords a stronger and more lasting Light to the Inhabitants of those *forlorn* Regions, whose long and tedious Nights are of some Days, nay, of some Months Continuance, than if its Motion were truly *circular*, and the Rays, it reflects, consequently more *oblique*. A mighty Comfort and Refreshment this to *them*, and a singular Instance of the great Creator's Wisdom in contriving, and Mercy in preserving, all his Works!

Gen. Ch. i. and Part of the id.

ST Paul, in his Epistle to the *Romans*, makes all Mankind (as certainly our first Parent literally was) *Clay* in the Hands of the *Potter*, and thereupon he asks this Question; (*p*) *Nay but, O Man, who art thou, that repliest against God? Shall the Thing formed say to him that formed it, why hast thou formed me thus? Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour?* It but badly becomes us therefore, to enquire into the Reason, that might induce God to make the Man and the Woman at different Times, and of different Materials; and 'tis an impertinent, as well as impious Banter, to pretend to be so *frugal* of his Pains. What if God, willing to shew a pleasing Variety in his Works, condescended to have the Matter, whereof the Woman was form'd, pass twice through his Hands, in order to \* soften the Temper, and meliorate

Why the Woman was made of a Rib.

\* *Lucidum cœli Decus*——*Syderum Regina Bicornis*. *Hor.* *Astrorum Decus*. *Virg. Æn.*——*Obscure Dea clara mundi*. *Seneca Hip.* *Arcana moderatrix Cynthia noctis*. *Statius Theb.*——*Phœben imitantem Lumina Fratris* Semper, & in proprio regnantem tempore noctis. *Manil.*

(n) *Gen.* i. 16.

(o) *Derham's Astro-Theology*, Ch. iv.

(p) *Rom.* ix. 20, 21.

\* *Milton* has given us a very curious Description of *Eve's* Qualifications both in Body and Mind.

'Tho' well I understand, in the prime End  
Of Nature, her th' inferior in the Mind,  
And inward Faculties, which most excel.  
In outward also her resembling less  
His Image, who made both, and less expressing  
The Character of that Dominion giv'n  
O'er other Creatures; yet when I approach  
Her Loveliness, so absolute she seems,  
So in herself compleat, so well to know  
Her own, that what she wills to do, or say,

Seems wisest, virtuouslest, discrettest, best.  
All higher Knowledge in her Presence falls  
Degraded, Wisdom in Discourse with her  
Loses discountenanc'd, and like Folly shews.  
Authority and Reason on her wait,  
As one intended first, but after made  
Occasionally; and, to consummate all,  
Greatness of Mind, and Nobleness their Seat  
Build in her Loveliness, and create an Awe  
About her, as a Guard angelic plac'd. BOOK VIII.



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literate the Composition? Some peculiar Qualities, remarkable in the *female Sex*, might perhaps justify this Supposition: But the true Reason, as I take it, is couch'd in theſe Words of *Adam* (q), *This is now Bone of my Bones, and Fleſh of my Fleſh; ſhe ſhall be called † Woman, becauſe ſhe was taken out of Man, therefore ſhall a Man leave his Father and his Mother, and cleave to his Wife, and they ſhall be one Fleſh.*

SINCE God was determin'd then to form the Woman out of ſome Part of the Man's Body, and might probably have a *myſtical* Meaning in ſo doing; to have taken her (like the Poets *Minerva*) out of the Head, might have entitled her to a *Superiority*, which he never intended for her; to have made her of any inferior, or more diſhonourable Part, wou'd not have agreed with that *Equality*, to which ſhe was appointed; and therefore he took her out of the Man's *Side*, to denote the Obligations to the ſtricteſt Friendſhip and Society; to beget the ſtrongeſt Love and Sympathy between him and her, as Parts of the ſame *Whole*; and to recommend *Marriage* to all Mankind, as founded in Nature, and as the *Re-union* of Man and Woman.

Why the Woman's Soul is not mention'd in the Works of Creation.

'T IS an eaſy Matter to be *ſceptical*, but ſmall Reason, I think, there is to wonder, why no Mention is made, in this Place, of the Inſpiration of the Woman's Soul. What the Hiſtorian means here, is only to repreſent a peculiar Circumſtance in the Woman's Composition, *viz.* her Affumption from the Man's Side: And therefore what relates to the Creation of her Soul, muſt be preſum'd to go before, and is indeed ſignified in the Preface, God makes before he begins the Work; (r) *It is not good that Man ſhou'd be alone, I will make him an help-Meet for him*, i. e. of the ſame (s) *eſſential* Qualities with himſelf. For we cannot conceive of what great Comfort this Woman wou'd have been to *Adam*, had ſhe not been endow'd

with a *rational* Part, capable of converſing with him; had ſhe not had, I ſay, the ſame Underſtanding, Will, and Affections, tho' perhaps in a lower Degree, and with ſome Accommodation to the Weakneſs of her Sex, in order to recommend her Beauty, and to endear that Softneſs, wherein (as I hinted before) ſhe had certainly the Pre-eminence.

Gen. Ch. i.  
and Part of  
the iid.

SUCH is the Hiſtory, which *Moses* gives us of the Origin of the World, and the Production of Mankind: And, if we ſhou'd now compare it with what we meet with in other Nations recorded of theſe great Events, we ſhall ſoon perceive, that it is the only rational and *philosophical* Account extant; which, conſidering the low Ebb that Learning was at in the *Jewiſh* Nation, is no ſmall Argument of its Divine Revelation. What a wretched Account was that of the *Egyptians* (from whence the *Epicureans* borrow'd their *Hypotheſis*) that the World was made by *Chance*, and Mankind grew out of the Earth like *Pumkins*? What ſtrange Stories does the *Grecian* Theology tell us of *Ὀυρανός* and *Γῆ*, *Jupiter* and *Saturn*; and what ſad Work do their antient Writers make, when they come to form Men and Women out of *projected Stones*? How unaccountably does the *Phœnician* Hiſtorian make a dark and windy Air the Principle of the Univerſe; all intelligent Creatures to be form'd alike in the Shape of an *Egg*, and both Male and Female awaken'd into Life by a great Thunder-clap? The *Chineſe* are accounted a wiſe People, and yet the Articles of their Creed are ſuch as theſe — That one *Tayn*, who liv'd in Heaven, and was famous for his Wiſdom, diſpos'd the Parts of the World into the Order we find them; that he created out of nothing the firſt Man *Panſon* and his Wife *Panſone*; that this *Panſon*, by a Power from *Tayn*, created another Man call'd *Tanhom*, who was a great *Naturaliſt*, and thirteen Men more, by whom the World was peopled, till, after awhile,

The ridiculous  
Accounts,  
which other  
Nations give  
us of the Crea-  
tion.

† *Abins Montanus* renders the Hebrew Word *Virago*, in the Margin *Viriffa*, i. e. *She-man*.

(q) Gen. ii. 23, 24.  
tranſlated it.

(r) Gen. ii. 18.

(s) So the original Word means, and ſo the vulgar *Latin* has  
(t) Vid. *Cumberland's Sanchoniatho*.



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awhile, the Sky fell upon the Earth, and destroy'd them all; but that the wife *Tayn* afterwards created another Man, call'd *Lotziram*, who had two Horns, and an odoriferous Body, and from whom proceeded several Men and Women, who stock'd the World with the present Inhabitants. But, of all others, the *Mahometan* Account is the most ridiculous; for it tells us, that the first Things, which were created, were the *Throne* of God, \* *Adam*, *Paradise*, and a great *Pen*, wherewith God wrote his Decrees; that this *Throne* was carry'd about upon Angels Necks, whose Heads were so big, that Birds cou'd not fly, in a thousand Years, from one Ear to another; that the Heavens were propped up by the *Mountain Koff*; that the Stars were *Firebrands*, thrown against the Devils, when they invaded Heaven, and that the Earth stands upon the Top of a great *Cow's Horn*; that this *Cow* stands upon a white Stone, this Stone upon a Mountain, and this Mountain upon *God knows what*; with many more Absurdities of the like Nature.

And the Justness of that of Moses.

THESE are some Accounts of the World's Creation, which Nations of great Sagacity, in other Respects, have at least pretended to believe. But alas! how foolish and trifling are they, in Comparison

of what we read in the Book of *Genesis*, where every Thing is easy and natural, comporting with God's Majesty, and not repugnant to the Principles of Philosophy? Nay, where every Thing agrees with the Positions of the greatest Men in the Hea-then World, \* the Sentiments of their wisest Philosophers, and the *Descriptions* of their most renowned Poets. So that were we to judge of *Moses* at the Bar of Reason, merely as an *Historian*; had we none of those *supernatural* Proofs of the Divinity of his Writings, which set them above the Sphere of all human Compositions; had his Works none of that manifest Advantage of *Antiquity* above all others, we ever yet saw; and were we not allowed to presume, that his living near the Time, which he makes the *Æra* of the World's Creation, gave him great Assistances in Point of *Tradition*; were we, I say, to wave all this, that might be alledg'd in his Behalf; yet the very Manner of his treating the Subject, gives him a Preference above all others. Nor can we, without Admiration, see a Person, who had none of the *Systems* before him, which we now so much value, giving us a clearer Idea of Things, in the Way of an easy *Narrative*, than any Philosopher, with all his *hard* Words,

Gen. Ch. i.  
and Part of  
the iid.

\* As to the Formation of *Adam's* Body, the *Mahometans* tell us many strange Circumstances, viz. That after God, by long continued Rains, had prepar'd the Slime of the Earth, out of which he was to form it, he sent the Angel *Gabriel*, and commanded him, of seven *Lays* of Earth, to take out of each an Handful: That, upon *Gabriel's* Coming to the *Earth*, he told her, that God had determin'd to extract *that* out of her Bowels, whereof he propos'd to make Man, who was to be Sovereign over all, and his Vicegerent: That, surpriz'd at this News, the *Earth* desired *Gabriel* to represent her Fears to God, that this Creature, whom he was going to make in this Manner, wou'd one Day rebel against him, and draw down his Curse upon her. That *Gabriel* return'd, and made a Report to God of the *Earth's* Remonstrances; but God, resolving to execute his Design, dispatch'd *Michael*, and afterwards *Azraphel*, with the same Commission: That these two Angels return'd, in like Manner, to report the *Earth's* Excuses, and absolute Refusal to contribute to this Work; whereupon he deputed *Azrael*, who, without saying any Thing to the *Earth*, took an Handful out of each of the seven different *Lays*, or *Beds*, and carry'd it to a Place in *Arabia*, between *Mecca* and *Taief*: That after the Angels had mix'd, and kneaded the *Earth*, which *Azrael* brought, God, with his own Hand, form'd out of it an human Statue, and having left it in the same Place for some Time to dry, not long after communicating his Spirit, or enlivening Breath, infus'd Life and Understanding into it; and cloathing it in a wonderful Dress, suitable to its Dignity, commanded the Angels to fall prostrate before it, which *Eblis* (by whom they mean *Lucifer*) refusing to do, was immediately driven out of *Paradise*. N. B. The Difference of the *Earth*, employ'd in the Formation of *Adam*, is of great Service to the *Mahometans*, in explaining the different Colours, and Qualities of Mankind, who are deriv'd from it, some of whom are White, others Black, others Tawny, Yellow, Olive-colour'd, and Red; some of one Humour, Inclination, and Complexion, and others of a quite different. *Calmet's* Dictionary on the Word *Adam*.

\* *Thales*, quem primum Græci putant rerum naturalium Causas esse rimatum, mundum opus esse Dei, Deumque antiquissimum esse Rerum omnium, utpote Ortus expertem, asserit. *Pythagoras*, cum Mundi hujus Fabricam & Ornatum contempleret, videri sibi, niebat, audire vocem illum Dei, quâ existere jussus est. *Plato* non ex æternâ materiâ, siquæ coæquali Deum mundum compegiſſe ratus est, sed eduxiſſe ex nihilo, solâque suâ voluntate ad id egisse, neque solum à Deo, sed ad Dei similitudinem factum esse hominem, & animos nostros Deo esse cognatos & similes, eadem *Platoni* notum fuit. Vocandi quoque ad Partes Poetæ: inter *Latinos* *Virgilius*, cum canentem inducit *Silenum*, ut coactis Rerum seminibus mundi tener orbis concreverit; præcipuè *Ovidius*, cum Cœli Terreque narrat ortum, hominisque ad Dei effigiem consilii; &, inter *Græcos*, imprimis *Hesiodus*, qui Rerum omnium Machinationem, suavissimis Carminibus, Mosaicæ Doctrinæ consonis, in *Theogoniâ* celebravit. *Huetii* Alnetanæ Quæstiones.



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Words, and new-invented Terms, has yet been able to do; and, in the Compass of two short *Chapters*, comprizing

all, that has been advanced with Reason, even from his own Time, to this very Day.

Gen. Ch. i.  
and Part of  
the iid.

## DISSERTATION I.

### *The Wisdom of God in the Works of the Creation.*

**T**H O' the Author of the *Pentateuch* (a) never once attempts to prove the *Being* of a God, as taking it all along for a Thing undeniable; yet it may not be improper for us, in this Place, to take a *curfory* View of the Works of the Creation (as far at least as they come under the *Mosaic* Account) in order to shew the Existence, the Wisdom, the Greatness, and the Goodness of their Almighty Maker.

The Being and  
Wisdom of God  
prov'd from the  
Make and Mo-  
tion of heaven-  
ly Bodies.

LET us then cast our Eyes up to the *Firmament*, where the rich *Handy-work* of God presents itself to our Sight, and ask ourselves some such Questions as these. What Power built, over our Heads, this vast and magnificent *Arch*, and *spread out the Heavens like a Curtain*? Who garnish'd these Heavens with such a Variety of shining Objects, a thousand, and ten thousand times ten thousand different Stars, new Suns, new Moons, new Worlds, in Comparison of which, this Earth of ours is but a Point, all regular in their Motions, and swimming in their liquid *Æther*? Who painted the Clouds with such a Variety of Colours, and in such Diversity of Shades and Figures, as is not in the Power of the finest *Pencil* to emulate? Who form'd the Sun of such a determinate Size, and placed it at such a convenient Distance, as not to annoy, but only refresh us, and nourish the Ground with its kindly Warmth? If it were *larger*, it wou'd set the Earth on Fire; if *less*, it wou'd leave it frozen: If it were *nearer* us, we shou'd be scorch'd to Death; if *farther* from us, we shou'd not be able to live for want of Heat: Who then hath made it so commodious (b) a *Tabernacle* (I speak with the Scriptures, and according to the common Notion) *out of which it cometh forth*, every Morning, *like a Bridegroom out of*

*his Chamber, and rejoiceth, as a Giant, to run his Course*? For so many Ages past, it never fail'd *rising* at its appointed Time, nor once mis'd sending out the *Dawn* to proclaim its Approach: But, at whose Voice does it arise, and by whose Hand is it directed in its *diurnal* and *annual* Course, to give us the blessed Vicissitudes of the Day and Night, and the regular Succession of different Seasons? That it shou'd always proceed in the same strait Path, and never once be known to step aside; that it shou'd turn at a certain determinate *Point*, and not go forward in a *Space*, where there is nothing to obstruct it; that it shou'd traverse the same Path back again, in the same constant and regular Pace, to bring on the Seasons by gradual Advances; that the *Moon* shou'd supply the Office of the Sun, and appear, at set Times, to illuminate the Air, and give a *vicarious* Light, when its Brother is gone to carry the Day to the other *Hemisphere*; (c) that it shou'd procure, or at least regulate the *Fluxes*, and *Refluxes* of the Sea, whereby the Water is kept in constant Motion, and so preserv'd from Putrefaction, and accommodated to Man's manifold Conveniences, besides the Business of Fishing, and the Use of Navigation: In a Word, that the rest of the *Planets*, and all the innumerable *Host* of heavenly Bodies shou'd perform their Courses and *Revolutions*, with so much Certainty and Exactness, as never once to fail, but, for almost this 6000 Years, come constantly about to the same *Period*, in the hundredth Part of a Minute; this is such a clear, and incontestible Proof of a divine *Architect*, and of that Counsel and Wisdom wherewith he rules and directs the Universe, as made the *Roman* Philosopher, with good

(a) Vid. *Stillingsfleet's* Orig. Sac. l. 3. c. 1.

(b) *Psalm* xix. 4, 5.

(c) *Ray's* Wisdom of God in the Creation.



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good Reason, conclude, " That (d) who-  
" ever imagines, that the wonderful Order,  
" and incredible Conſtancy of the heaven-  
" ly Bodies, and their Motions (whereupon  
" the Preſervation, and Welfare of all  
" Things do depend) is not govern'd by an  
" intelligent Being, himſelf is deſtitute of  
" Underſtanding. For, ſhall we, when we  
" ſee an *artificial Engine*, a Sphere, a Dial,  
" for Inſtance, acknowledge, at firſt Sight,  
" that it is the Work of *Art* and Under-  
" ſtanding; and yet, when we behold the  
" Heavens, mov'd and whirl'd about with  
" an incredible Velocity, moſt conſtantly  
" finiſhing their anniversary Viciffitude,  
" make any Doubt, that theſe are the Per-  
" formances, not only of Reason, but of a  
" certain excellent and divine Reason?"

AND if Tully, from the very imperfect Knowledge of *Aſtronomy*, which his Time afforded, could be ſo confident, that the heavenly Bodies were fram'd, and mov'd by a wiſe and underſtanding Mind, as to declare, that, in his Opinion, whoever aſſerted the contrary, was himſelf deſtitute of Underſtanding; (e) what wou'd he have ſaid, had he been acquainted with the modern Discoveries of *Aſtronomy*; the immense *Greatneſs* of the World, that Part of it (I mean) which falls under our Obſervation; the exquisite *Regularity* of the Motions of all the Planets, without any Deviation or Confuſion; the inexpressible Nicety of *Adjustment* in the *primary* Velocity of the Earth's *annual* Motion; the wonderful Proportion of its *diurnal* Motion about its own Center, for the Diſtinction of Light and Darkneſs; the exact Accommodation of the *Densities* of the Planets to their Diſtances from the Sun; the admirable Order, Number, and Uſefulneſs of the ſeveral *Satellites*, which move about their reſpective Planets; the Motion of the *Comets*, which are now found to be as regular, and *periodical*, as that of other planetary Bodies; and, laſtly, the Preſervation of the ſeveral *Systems*, and of the ſeveral Planets and *Comets* in the ſame *System*, from falling upon each other: What, I ſay, wou'd Tully, that great

Maſter of Reason, have thought and ſaid, if theſe, and other newly diſcovered Inſtances of the inexpressible Accuracy and Wiſdom of the Works of God, had been obſerv'd and conſider'd, in his Days? Certainly *Atheiſm*, which even *then* was unable to withſtand the Arguments drawn from this Topic, muſt *now*, upon the additional Strength of theſe later *Observations*, be utterly aſham'd to ſhow its Head, and forc'd to acknowledge, that it was an Eternal and Almighty Being, God alone, who gave theſe celeftial Bodies their proper *Meaſuration* and Temperature of *Heat*, their Due- neſs of *Diſtance*, and Regularity of *Motion*, or, in the Phraſe of the Prophet, (f) *who eſta- bliſh'd the World by his Wiſdom, and ſtretch- ed out the Heavens by his Underſtanding*.

IF, from the *Firmament*, we deſcend to the *Orb* whereon we live, what a glorious Proof of the divine Wiſdom do we meet with in this *intermediate* Expansion of the *Air*, which is ſo wonderfully contriv'd, as, at one and the ſame Time, to ſupport Clouds for Rain, and to afford Winds for Health and Traffick; to be proper for the Breath of Animals by its *Spring*, for cauſing Sounds by its *Motion*, and for conveying Light by its *Transparency*? But whoſe Power was it, that made ſo thin and fluid an *Element*, the ſafe Repository of Thunder and Lightning, of Winds and Tempeſts? By whoſe Command, and out of whoſe *Treſuries*, are theſe *Meteors* ſent forth to purify the Air, which wou'd otherwiſe ſtagnate, and conſume the Vapours, which wou'd otherwiſe annoy us? And by what ſkilful Hand is the (g) Water, which is drawn from the Sea, by a natural Diſtillation made freſh, and bottled up, as it were, in the Clouds, to be ſent upon the *Wings of the Wind* into different Countries, and, in a Manner, equally diſpers'd, and diſtributed over the *Face of the Earth*, in gentle Showers?

WHOSE Power and Wiſdom was it, that hang'd the Earth upon Nothing, and gave it a *spherical* Figure, the moſt commodious, that cou'd be devis'd, both for the *Conſi- ſtency* of its Parts, and the *Velocity* of its Motion?

Gen. Ch. i.  
and Part of  
the iid.

The Air and  
its Meteors,

From the  
Earth, and  
its Animals.

(d) Tully de Nat. Deorum.  
Wiſdom of God in the Creation.

(e) Clarke's Demonſtration of a God.

(f) Jer. li. 15.

(g) Ray's



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Motion? That *weighed the Mountains in Scales*, and the *Hills in a Ballance*, and dispos'd of them in their most proper Places for Fruitfulness and Health? That diversify'd the *Climates* of the Earth into such an agreeable Variety, that, at the farthest Distance, each one has its proper Seasons, Day and Night, Winter and Summer? That cloath'd the *Face* of it with Plants and Flowers, so exquisitely adorned with various and inimitable Beauties, that even *Solomon, in all his Glory, was not arrayed like one of them?* That plac'd the Plant in the Seed (as the Young is in the Womb of Animals) in such elegant *Complications*, as afford at once both a pleasing and astonishing Spectacle? That painted and perfum'd the Flowers, gave them the sweet *Odours*, which they diffuse in the Air for our Delight, and, with one and the same Water, dy'd them into different Colours, the Scarlet, the Purple, the Carnation, surpassing the Imitation, as well as Comprehension of Mankind? That has replenish'd it with such an infinite Variety of living Creatures, (b) so *like*, and, at the same Time, so *unlike* to each other, that of the innumerable *Particulars*, wherein each Creature differs from all others, every one is known to have its peculiar Beauty, and singular Use? Some walk, some creep, some fly, some swim; but every one has Members and Organs, (i) fitted to its peculiar Motions. In a Word, the Pride of the *Horse*, and the Feathers of the *Peacock*, the Largeness of the *Camel*, and the Smallness of the *Insect*, are equal Demonstrations of an infinite Wisdom and Power: Nay, \* the smaller the Creature is, the more amazing is the Work-

manship; and when in a little *Mite*, we do (by the Help of Glasses) see Limbs perfectly well organiz'd, an Head, a Body, Legs, and Feet, all distinct, and as well proportion'd for their Size, as those of the vastest Elephants; and consider withal, that, in every Part of this living *Atom*, there are Muscles, Nerves, Veins, Arteries, and Blood; in that Blood *ramous* Particles and Humours; and, in those *Humours*, some Drops, that are compos'd of other minute Particulars: When we consider all this, I say, can we help being lost in Wonder and Astonishment, or refrain crying out, with the blessed Apostle, (k) *O the Depth of the Riches both of the Wisdom, and Knowledge of God! how unsearchable are his Works, and his Ways of Creation and Providence past finding out!*

BUT there is another Thing in Animals, both *terrestrial* and *aqueous*, no less wonderful than their Frame, and that is, their *natural Instinct*. In Compliance with the common Forms of Speech, I call it so, but, in Reality, it is the providential Direction of them by an all-wise, and all-powerful Mind. For what else has infus'd into *Birds* the Art of building their Nests, either hard or soft, according to the Constitution of their Young? What else makes them keep so constantly in their Nests, while they are hatching their Young, as if they knew the Philosophy of their own Warmth, and its Aptness for Animation? What else moves the *Swallow*, upon the Approach of Winter, to fly to a more temperate Climate, as if it understood the Celestial Signs, the Influence of the Stars, and the Change of Seasons? What else (l) causes the *Salmon*, every

Gen. Ch. i.  
and Part of  
the iid.

(b) Dr Sam. Clarke's Serm. Vol. I.

(i) Ray's Wisdom of God in the Creation.

(k) Rom. xi. 33.

\* *Where has Nature dispos'd so many Senses, as in a Gnat?* (says *Pliny* in his *Natural History*, when considering the Body of that *Insect*) "Ubi Visum prætendit? Ubi Gustatum applicavit? Ubi Odoratum inseruit? Ubi vero truculentam illam, & portione maximam Vocem ingeneravit? Quâ subtilitate pennas adnexuit? Prolongavit pedum Crura, dispositum jejunam Caveam, uti alvum, avidam sanguinis, & potissimum humani accendit? Telum vero, perfodiendo Tergori, quo spiculavit Ingenio? Atque, ut in capaci, cum cerni non possit Exilitas, ita reciprocam geminavit arte, ut fodiendo acumine, pariter sorbendoque fistulosum esset?" And if *Pliny* made so many Queries concerning the Body of a *Gnat* (which, by his own Confession, is none of the least of *Insects*) what would he, in all Likelihood, have done, had he seen the Bodies of these *Animalcula*, which are discernable by Glasses, to the Number of 10, 20, or 30 Thousand, in a Drop of Pepper-Water, not larger than a Grain of Millet? And if these Creatures be so very small, what must we think of their Muscles, and other Parts? Certain it is, that the *Mechanism*, by which Nature performs the *muscular Motion*, is exceedingly minute and curious, and to the Performance of every muscular Motion, in greater Animals at least, there are not fewer distinct Parts concern'd, than many Millions of Millions, and these visible thro' a Microscope. Ray's Wisdom of God in the Creation

(l) Ray's Wisdom of God.



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every Year, to aſcend from the Sea up a River, ſome four or five hundred Miles perhaps, only to caſt its *Spawn*, and ſecure it in Banks of Sand, until the Young be hatch'd, or excluded, and then return to the Sea again? How theſe Creatures, when they have been wandring, a long Time, in the wide Ocean, ſhou'd again find out, and repair to the Mouth of the ſame Rivers, ſeems to me very ſtrange, and hardly accountable, without having Recourſe either to ſome Impreſſion given at their firſt Creation, or the immediate and continual Direction of a ſuperior Cauſe. In a Word, (*m*) can we behold the Spider's *Net*, the Silk-worm's *Webs*, the Bee's *Cells*, or the Ant's *Granaries*, without being loſt in the Contemplation, and forc'd to acknowledge that infinite Wiſdom of their Creator, who either directs their unerring Steps himſelf, or has given them a *Genius* (if I may ſo call it) fit to be an *Emblem*, and to ſhew Mankind the Pattern of Art, Industry, and Frugality?

From the Water, and its Animals.

IF from the Earth, and the Creatures which live upon it, we caſt our Eye upon the Water, we ſoon perceive, that it is a liquid and transparent Body, and that had it been more or leſs *rariſy'd*, it had not been ſo proper for the Uſe of Man: But who gave it that juſt *Configuration* of Parts, and exact Degree of *Motion*, as to make it both ſo fluent, and, at the ſame Time, ſo *ſtrong*, as to carry and waſt away the moſt unweildy Burthens? Who hath taught the Rivers to run, in winding Streams, through vaſt Tracts of Land, in order to water them more plentifully; then throw themſelves into the Ocean, to make it the common *Center* of Commerce; and ſo, by ſecret and imperceptible Channels, return to their Fountain-head, in one perpetual Circulation? Who ſtor'd and replenish'd theſe Rivers with Fiſh of all Kinds, which glide, and ſport themſelves in the limpid Streams, and run heedleſſy into the Fiſher's Net, or come greedily to the Angler's Hook, in order to be caught (as it were) for the Uſe and Entertainment of Man? *The great and wide Sea* is a very awful, and ſtupendous

Work of God, and the Flux and Reflux of its Waters are not the eaſieſt *Phænomena* in Nature. (*n*) All that we know of Certainty is this, that the Tide carries, and brings us back to certain Places, at precise Hours: But whoſe Hand is it, that makes it ſtop, and then return with ſuch Regularity? A little more or leſs Motion in this *fluid Maſs*, wou'd diſorder all Nature, and a ſmall Incitement upon a Tide ruin whole Kingdoms: Who then was ſo *wiſe*, as to take ſuch exact Meaſures in immense Bodies, and who ſo *ſtrong*, as to rule the Rage of that proud Element at Diſcretion? Even He, (*o*) *who hath plac'd the Sand for the Bound thereof, by a perpetual Decree, that they cannot paſs*; and plac'd the *Leviathan* (among other Animals of all Kinds) *therein to take his Paſtime, out of whoſe Noſtrils goeth a Smoke, and whoſe Breath kindleth Coals*; ſo that *he maketh the Deep to boil like a Pot, and maketh the Sea like a Pot of Ointment*, as the Author of the Book of (*p*) *Job* elegantly deſcribes that moſt portentous Creature.

Gen. Ch. i.  
and Part of  
the iid.

IF now, from the *World* itſelf, we turn our Eyes more particularly upon *Man*, the principal Inhabitant, that God has placed therein, no Underſtanding certainly can be ſo low and mean, no Heart ſo ſtupid and infenſible, as not plainly to ſee, that nothing, but infinite Wiſdom, cou'd, in ſo wonderful a Manner, have faſhion'd his Body, and inspir'd into it a Being of ſuperior Faculties, whereby he (*q*) *teacheth us more than the Beaſts of the Field, and maketh us wiſer than the Fowls of Heaven*.

And from the  
Make of Man's  
Body and Soul.

SHOULD any of us ſee a Lump of Clay riſe immediately from the Ground into the compleat Figure of a Man, full of Beauty and Symmetry, and endow'd with all the Parts and Faculties, we perceive in ourſelves, and poſſibly far more exquisite and beautiful: Shou'd we preſently, after his Formation, obſerve him perform all the Operations of Life, Senſe, and Reaſon; move as gracefully, talk as eloquently, reaſon as juſtly, and do every Thing as dexteroſly, as the moſt accompliſh'd Man breath-

ing;

(*m*) *Gibbort's* Exiſtence of a God.  
xli. 31.

(*n*) *Fenelon's* Demonſtration of a God.

(*o*) Jer. v. 22.

(*p*) *Job*



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ing; the same was the Case, and the same the Moment of Time, in God's Formation of our first Parent. But (to give the Thing a stronger Impression upon the Mind) we will suppose, (*r*) that this Figure rises by Degrees, and is finish'd Part by Part, in some Succession of Time; and that, when the Whole is compleated, the Veins and Arteries bor'd, the Sinews and Tendons laid, the Joints fitted, and the Liquor (transmutable into Blood and Juices) lodg'd in the *Ventricles* of the Heart, God infuses into it a vital Principle; whereupon the Liquor in the Heart begins to descend, and thrill along the Veins, and an heavenly Blush arises in the Countenance, such as scorns the Help of Art, and is above the Power of Imitation. The Image moves, it walks, it speaks; it moves with such a Majesty, as proclaims it the Lord of the Creation, and talks with such an Accent, and Sublimity of Sentiment, as makes every Ear attentive, and even its great Creator enter into Converse with it: Were we to see all this transacted before our Eyes, I say, we cou'd not but stand astonish'd at the Thing; and yet this is an exact Emblem of every Man's Formation, and a Contemplation it is, that made holy *David* break out into this rapturous Acknowledgment, (*s*) *Lord! I will give thee Thanks, for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knoweth right well: Thine Eyes did see my Substance, yet being imperfect, and in thy Book were all my Members written.*

NAY, so curious is the Texture of the human Body, and, in every Part, so full of Wonder, that even *Galen* himself (who was otherwise backward enough to believe a God) after he had carefully survey'd the

Frame of it, and view'd the Fitness and Usefulness of every Part, the many \* several Intentions of every little Vein, Bone, and Muscle, and the beautiful Composition of the *Whole*, fell into a Pang of Devotion, and wrote an Hymn to his Creator's Praise. (*t*) And, if in the Make of the Body, how much more does the Divine Wisdom appear in the Creation of the Soul of Man, a Substance *immaterial*, but united to the Body by a *Copula*, imperceptible, and yet so strong, as to make them mutually operate, and sympathize with each other, in all their Pleasures, and their Pains; a Substance, endued with those wonderful Faculties of *Thinking, Understanding, Judging, Reasoning, Chusing, Acting*, and (which is the End and Excellency of all) the Power of knowing, obeying, imitating, and praising its Creator; tho' certainly neither *It*, nor any superior Rank of Beings, *Angels*, and *Arch-angels*, or the whole Host of Heaven can worthily and sufficiently do it; (*u*) *for who can express the mighty Acts of the Lord, or shew forth all his Praise?*

Gen. Ch. i.  
and Part of  
the iid.

THUS, which Way soever we turn our Eyes; whether we look upwards, or downwards; without us, or within us; upon the *animate*, or *inanimate* Parts of the Creation; we shall find abundant Reason to take up the Words of the Psalmist, and say, (*x*) *O Lord, how wonderful are thy Works! in Wisdom hast thou made them all; the Earth is full of thy Riches.* (*y*) *O, that Men wou'd therefore praise the Lord for his Goodness, and declare the Wonders, that he doth for the Children of Men! that they wou'd offer him the Sacrifice of Thanksgiving, and tell out all his Works with Gladness!*

(*r*) *Hale's* Origination of Mankind.

(*t*) Psal. cxxxix. 14, 16.

\* *Galen*, in his Book *de Formatione Fœtus*, takes Notice, that there are, in an human Body, above 600 Muscles, in each of which there are, at least, ten several Intentions, or due Qualifications, to be observ'd; so that, about the Muscles alone, no less than 6000 several Ends and Aims are to be attended to. The Bones are reckoned to be 284, and the distinct *Scopes*, or Intentions of each of these are above 40; in all, about 12,000; and thus it is in some Proportion with all the other Parts, the *Skin, Ligaments, Vessels, and Humours*; but more especially with the several Vessels of the Body, which do, in regard of the great Variety, and Multitude of those several Intentions required to them, very much exceed the *homogeneous* Parts. *Wilkins's* Nat. Rel.

(*u*) *Clarke's* Serm. Vol. I.

(*v*) Psal. cvi. 2.

(*x*) *Ibid.* civ. 24.

(*y*) *Ibid.* cvii. 21, 22.



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Gen. Ch. ii.  
from ver. 8.

## CHAP. II.

## Of the State of Man's Innocence.

## The HISTORY.

God's conduct-  
ing Eve to A-  
dam, marry-  
ing, and bleſ-  
ſing them.

AS soon as the *ſeventh* Day from the Creation (the first Day, as we ſaid of *Adam's* Life, and, conſequently, the first Day of the Week) was begun, *Adam*, awaking out of his Sleep, and muſing, very probably, on his Viſion the preceding Night, beheld the fair Figure of a Woman approaching him †, conducted by the Hand of her Almighty Maker; and, as ſhe advanc'd, the ſeveral innocent Beauties, that adorn'd her Perſon, the Comlineſs of her Shape, and Gracefulneſs of her Geſture, the Luſtre of her Eye, and Sweetneſs of her Looks, diſcover'd themſelves in every Step more and more.

It is not to be expreſſed, nor now conceiv'd, \* what a full *Tide* of Joy enter'd

in at the Soul of our firſt Parent, when he ſurvey'd this lovely Creature, who was deſtin'd to be the Partner and Companion of his Life; when, by a ſecret *Sympathy*, he felt that ſhe was of his own Likeneſs, and Complexion, *Bone of Bones, and Fleſh of his Fleſh*, his very Self, diverſify'd only into another Sex; and cou'd eaſily foreſee, that the Love and Union, which was now to commence between them, was to be perpetual, and for ever inſeparable. (a) For the ſame Divine Hand, which conducted the Woman to the Place where *Adam* was, preſented her to him in the Capacity of a *matrimonial* Father; and, \* having joined them together in the *nuptial* State, pronounc'd his

† It is the general Opinion of Interpreters, both *Jewiſh* and *Chriſtian*, that God himſelf, or, more particularly, the *ſecond* Perſon in the *ever-bleſſed Trinity*, God the Son (who is therefore ſtil'd in Scripture [*Iſa. lxiii. 9.*] the *Angel of God's Preſence*) appear'd to *Adam*, on this, and ſundry other Occaſions, in a viſible glorious Majeſty, ſuch as the *Jews* call the *SCHACHINAH*; which ſeems to have been a *very ſhining Flame*, or *amazing Splendor of Light*, breaking out of a thick Cloud, of which we afterward read very frequently, under the Name of the *Glory of the Lord*, and to which we cannot ſuppoſe our firſt Parents to have been Strangers. We therefore look upon it, as highly probable, that this *Divine Majeſty* firſt conducted *Eve* to the Place where *Adam* was, and, not long after their Marriage, convey'd them both, from the Place where they were form'd, into the Garden of *Eden*. *Patrick's Commentary*.

\* *Milton* has expreſs'd the Joy and Transport of *Adam*, upon his firſt Sight of *Eve*, in the following Manner.

When out of Hope, behold her! not far off;  
Such as I ſaw her in my Dream, adorn'd  
With what all Earth, or Heaven cou'd beſtow,  
To make her amiable. On ſhe came,  
Led by her heav'nly Maker (tho' unſeen)  
And guided by his Voice; not uninform'd  
Of nuptial Sanctity, and Marriage Rites.

(a) Vid. *Patrick's Commentary*.

\* The Words of *Milton*, upon this Occaſion, are extremely fine.

— all Heav'n,  
And happy Conſtellations, on that Hour  
Shed their ſelecteſt Influence: The Earth  
Gave Sign of Gratulation, and each Hill.

Nor can we paſs by his *Episode* upon Marriage, which, for its grave and majeſtic Beauty, is inimitable.  
Hail wedded Love! myſterious Law! true Source  
Of human Offſpring! ſole Propriety  
In Paradife, of all Things common elſe!  
By Thee adultrous Luſt was driv'n from Men,  
Among the beſtial Herds to range; by Thee  
(Founded in Reaſon, loyal, juſt, and pure)  
Relations dear, and all the Charities

Grace was in all her Steps, Heav'n in her Eye,  
In ev'ry Geſture Dignity and Love.  
I overjoy'd, cou'd not forbear aloud.

" This Turn hath made Amends, thou haſt fulfill'd

" Thy Words, Creator bounteous, and benign!

" Giver of all Things fair! but faireſt this

" Of all thy Gifts."

BOOK VIII.

Joyous the Birds; freſh Gales, and gentle Airs  
Whiſper'd it to the Woods, and from their Wings  
Flung Roſe, ſlung Odors, from the ſpicey Shrub,  
Diſporting.

BOOK VIII.

Of Father, Son, and Brother, firſt were known.

Perpetual Fountain of domeſtic Sweets!

Whoſe Bed is undefil'd, and chaſte pronounc'd —

Here Love his golden Shafts employs; here lights

His conſtant Lamp, and waves his purple Wings;

Reigns here and revels —

BOOK IV.



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his *Benediction* over them; to the Intent that (b) they might enjoy the unmolested Dominion, he had given them, over the other Parts of the Creation, and, being themselves † fruitful in the Procreation of Children, might live to see the *Earth replenish'd* with a numerous Progeny, descended from their Loins.

The Situation  
of Paradise.

In the mean Time God had taken Care to provide our first Parents \* with a pleasant and delightful Habitation in the Country of *Eden* (c), which was water'd by four Rivers; by the *Tigris*, in Scripture called *Hiddekel*, on one Side, and by *Euphrates* on the other, which, joining their Streams together in a Place, where (not long after the Flood) the famous City of *Babylon* was situate, pass through a large Country, and then dividing again, form the two Rivers, which the sacred Histo-

rian calls *Pison*, and *Gihon*, and so water Part of the Garden of Paradise, where, in were all Kinds of Trees, Herbs, and Flowers, which cou'd any way delight the Sight, the Taste, or the Smell.

Gen. Ch. ii.  
from ver. 8.

AMONG other Trees however, there were two of very remarkable Names and Properties, planted in the *Midst*, or most eminent Part of the Garden, to be always within the View and Observation of our first Parents; the *Tree of Life*, so called, (d) because it had a Virtue in it, not only to repair the animal Spirits, as other Nourishment does, but likewise to preserve and \* maintain them in the same equal Temper and State, wherein they were created, without Pain, Diseases, or Decay, and the *Tree of Knowledge of Good and Evil*, so called, (e) not because it had a Virtue to confer any such Knowledge, but \*

The Tree of  
Life, and that  
of Know-  
ledge, why so  
called.

because

(b) Vid. Gen. i. 28, 29, 30.

† The Words of the Text are, *Be fruitful, and multiply, and replenish the Earth*: Whereupon some have made it a Question, whether this is not a Command, obliging all Men to *Marriage* and *Procreation*, as most of the *Jewish* Doctors are of Opinion. But to this it may be reply'd, 1<sup>st</sup>. That it is indeed a Command, obliging all Men so far, as not to suffer the Extinction of Mankind, in which Sense it did absolutely bind *Adam* and *Eve*, as also *Noah*, and his Sons, and their Wives, after the Flood: But 2<sup>dly</sup>, that it does not oblige every particular Man to marry, appears from the Example of our *Lord Jesus*, who liv'd and dy'd in an unmarried State; from his Commendation of those, who made themselves *Eunuchs for the Kingdom of God*, Matth. xix. 12. and from *St Paul's* frequent Approbation of *Virginity*, 1 Cor. vii. 1, &c. And therefore, 3<sup>dly</sup>, it is here rather a Permission, than a Command, though it be expressed in the Form of a Command, as other Permissions frequently are. Vid. Gen. ii. 16. Deut. xiv. 4. *Pool's* Annotations.

\* The Description, which *Milton* gives us of the Garden of Paradise, is very agreeable in several Places, but in one more especially, where he represents the pleasing Variety of it.

— Thus was this Place

A happy rural Seat of various View.  
Groves, whose rich Trees wept od'rous Gums, and Balm;  
Others, whose Fruit, burnish'd with golden Rind,  
Hung amiable; (*Hesperian* Fables true,  
If true, here only) and of delicious Taste.  
Betwixt them Lawns, or level Downs, and Flocks,  
Grazing the tender Herb, were interpos'd;  
Or palmy Hillock, or the flow'ry Lap  
Of some irriguous Valley spread her Store.  
Flow'rs of all Hue, and without Thorn the Rose.  
Another Side umbrageous Grots, and Caves

Of cool Recess, o'er which the mantling Vine  
Lays forth her purple Grape, and gently creeps  
Luxuriant. Mean while murm'ring Waters fall  
Down the slope Hills, dispers'd, or in a Lake  
(That to the fringed Bank, with Myrtle crown'd,  
Her chrystal Mirror holds) unite their Streams.  
The Birds their Choir apply. Airs, vernal Airs,  
Breathing the Smell of Fields, and Groves, attune  
The trembling Leaves, while universal PAN  
Knit with the GRACES, and the HOURS, in Dance  
Lead on the eternal Spring.—

BOOK IV.

(c) Histoire de la Bible, par M. Martin.

(d) Patrick's Comment. & vid. Ch. iii. Ver. 20.

\* Others think, that the *Tree of Life* was so called, in a *symbolical* Sense, as it was a Sign and Token of that Life, which Man had receiv'd from God, and of his continual Enjoyment of it, without Diminution, had he persisted in his Obedience; and, as this Garden, say they, was confessedly a Type of Heaven, so God might intend by this Tree to represent that immortal Life, which he meant to bestow upon Mankind with himself, *Revel. xxii. 2.* according to which, is that famous Saying of *St Austin*, *Erat ei in cæteris Lignis Alimentum, in istis vero Sacramentum.* *Patrick's* Commentary.

(e) *Nicholl's* Conference, Vol. I.

\* Others think the *Tree of Knowledge* was so call'd, either in Respect to God, who was minded by this Tree to prove our first Parents, whether they wou'd be good or bad, which was to be known by their abstaining from the Fruit, or eating it; or in Respect to them, who, in the Event, found, by sad Experience, the Difference between *Good* and *Evil*, which they knew not before; but they found the Difference to be this, that *Good* is that, which gives the Mind Pleasure and Assurance; but *Evil* that, which is always attended with Sorrow and Regret. *Pool's* Annotations, and *Young's* Sermons, Vol. I.



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because the Devil, in his Temptation of the Woman, pretended that it had; pretended that (f) as God knew all Things, and was himself ſubject to no one's Controul, ſo the eating of this Tree would confer on them the ſame Degree of Knowledge, and put them in the ſame State of Independency: And from this unfortunate Deception (whereof God might ſpeak by way of *Anticipation*) it did not improperly derive its Name.

The Prohibition  
given our firſt  
Parents.

INTO this † Paradise of much Pleaſure, but ſome Danger, wherein was one Tree of a pernicious Quality, tho' all the reſt were good in their Kind, and extremely ſalutary, *the Lord God* conducted our firſt Parents; who, at this Time, *were naked*, and yet *not aſham'd*, becauſe their Innocence was their Protection. They had no ſinful Inclinations in their Bodies, no evil Concupiſcence in their Minds, to make them bluſh; and, withal, the Temperature of the Climate was ſuch, as needed no

Cloathing to defend them from the Weather. God having given them (as we may imagine) a Survey of their new Habitation, ſhewn them the various Beauties of the Place, the Work, wherein they were to employ themſelves by Day, and \* the Bower, wherein they were to reſe themſelves by Night, he granted to eat of the Fruit of every Tree in the Garden, except that one, *the Tree of Knowledge of Good and Evil*, which, (how lovely ſoever it might appear to the Eye) he ſtrictly charg'd them not ſo much as to *touch*, upon the Penalty of incurring his Diſpleaſure, forfeiting their Right and Title to eternal Life, and entailing upon themſelves, and their Poſterity, || Mortality, Diſeaſes, and Death.

Gen. Ch. ii.  
from Ver. 8.

WITH this ſmall Reſtraint, which the divine Wiſdom thought proper to lay upon *Adam*, as a Token of his Subjection, and a Teſt of his Obedience, God left him to the Enjoyment of this Paradise, where every

Their Employ-  
ment in Para-  
diſe.

A a

Thing.

(f) *Eſtius* in difficiliora Loca.

† The Word *Paradiſe*, which the *Septuagint* make uſe of, (whether it be of *Hebrew*, *Chaldee*, or *Persian* Original) ſignifies a Place enclos'd for Pleaſure and Delight: either a *Park*, where Beaſts do range, or a Spot of Ground, ſtock'd with choice Plants, which is properly a *Garden*; or curiouſly ſet with Trees, yielding all Manner of Fruit, which is an *Orchard*. There are three Places in the *Hebrew* Text of the Old Teſtament, wherein this Word is found; 1. in *Nehemiah* ii. 8. where that Prophet requeſts of *Artaxerxes* Letters to *Aſaph*, the *Keeper of the King's Foreſt*, or *Paradiſe*; 2dly, in the *Song of Solomon* [iv. 13.] where he ſays, that *the Plants* of the Spouſe *are an Orchard of Pomegranates*; and 3dly, in *Eccleſiaſtes* [ii. 5.] where he ſays, he *made himſelf Gardens*, or *Paradiſes*. In all which Senſes, the Word may very fitly be applied to the Place, where our firſt Parents were to live; ſince it was not only a pleaſant Garden, and fruitful Orchard, but a ſpacious Park and Foreſt likewiſe, whercinto the ſeveral Beaſts of the Field were permitted to come. *Edwards's Survey of Religion*, Vol. I; and *Calmet's Dictionary* on the Word *Paradiſe*.

\* The Deſcription, which *Milton* gives us of this bliſſful Bower, is extremely fine.

— It was a Place,  
Chos'n by the ſov'reign Planter, when he fram'd  
All Things to Man's delightful Uſe: The Roof  
Of thickeſt Covert was, in woven Shade,  
Laurel and Myrtle, and what higher grew  
Of firm and fragrant Leaf. On either Side  
Acanthus, and each od'rous buſhy Shrub,  
Fenc'd up the verdant Wall. Each beauteous Flow'r,

*Iris*, all Hues, Roſes, and Jeſſamin,  
Rear'd high their flouriſh'd Heads between, and wrought  
*Mosaic*: Underfoot the Violet,  
Crocus, and Hyacinth, with rich Inlay,  
Broider'd the Ground, more colour'd than with Stone  
Of coſtlyeſt Emblem. Other Creature here,  
Beaſt, Bird, Inſect, or Worm, durſt enter none;  
Such was their Awe of Man!

BOOK IV.

|| The Words in our Verſion are, *In the day thou eateſt thereof thou ſhalt ſurely die*, which ſeem to imply, that on the Day, that *Adam* ſhould eat of the *Tree of Knowledge*, he ſhould die, which eventually prov'd not ſo, becauſe he liv'd many Years after; and therefore (as ſome obſerve very well) it ſhould be render'd, *Thou ſhalt deſerve to die without Remiſſion*; for the Scripture frequently expreſſes by the *Future*, not only what will come to paſs, but alſo what ought to come to paſs, to which Purpoſe there is a very appoſite Text in *1 King's* ii. 37. where *Solomon* ſays to *Shimei*, — Go not forth thence (viz. from *Jeruſalem*) any whither; for in the Day thou goeſt out, and paſſeſt over the Brook *Kidron*, thou ſhalt ſurely die, i. e. thou ſhalt deſerve Death without Remiſſion. For *Solomon* reſerv'd to himſelf the Power of puniſhing him, when he ſhould think fit; and, in Eſſect, he did not put him to Death the ſame Day that he diſobeyed, any more than God did put *Adam* to Death, the ſame Day that he tranſgreſſed in eating the forbidden Fruit. This ſeems to be a good Solution: Though ſome Interpreters underſtand the Prohibition, as if God intended thereby to intimate to *Adam* the deadly Quality of the forbidden Fruit, whoſe Poiſon was ſo very exquisite, that on the very Day he eat thereof, it would certainly have deſtroy'd him, had not God's Goodneſs interpoſ'd, and reſtrain'd its Violence. *Vid. Eſſay for a New Tranſlation*, and *Le Clerc's Comment*.



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Thing was *pleasant to the Sight*, and accommodated to his Liking. Not thinking it convenient however for him, even in his State of Innocence, to be idle or unemploy'd, here he appointed him to dress and keep the new Plantation, which, by reason of its Luxuriancy, would in Time, he knew, require his Care. Here he was to employ his Mind, as well as exercise his Body; to contemplate, and study the Works of God; to submit himself wholly to the divine Conduct; to conform all his Actions to the divine Will; and to live in a constant Dependence upon the divine Goodness. Here he was to spend his Days in the continual Exercises of Prayer and Thanksgiving; and, it may be, the natural Dictates of Gratitude would prompt him to offer some of the Fruits of the Ground, and some living Creatures by way of Sacrifice to God. Here were thousands of Objects to exercise his *intellective* Faculties, to call forth his Reason, and employ it; but that, wherein the ultimate Perfection of his Life was doubtless to consist, was the Union of his Soul with the supreme Good, that infinite and eternal Being, which alone can constitute the Happiness of Man.

Their Happiness.

(g) O! *Adam*, beyond all Imagination happy; with uninterrupted Health, and untainted Innocence, to delight thee; no Perverseness of Will, or Perturbation of Appetite, to discompose thee; a Heart upright, a Conscience clear, and an Head

unclouded, to entertain thee; a delightful Earth for thee to enjoy; a glorious Universe for thee to contemplate; an everlasting Heaven; a Crown of never-fading Glory, for thee to look for, and expect; and, in the mean Time, the Author of that Universe, the King of that Heaven, and Giver of that Glory, thy God, thy Creator, thy Benefactor, to see, to converse with, to bless, to glorify, to adore, to obey!

Gen. Ch. ii.  
from Ver. 8.

THIS was the design'd Felicity of our first Parents. Neither they nor their Posterity were to be liable to Sorrow, or Misery of any Kind, but to be possess'd of a constant and never-failing Happiness; and, after innumerable Ages and Successions, were, in their Courses, to be taken up into an *heavenly* Paradise. For (b) that the *terrestrial* Paradise was to *Adam* a Type of Heaven, and that the never-ending Life of Happiness, promis'd to our first Parents (if they had continu'd obedient, and grown up to Perfection under that Oeconomy, wherein they were plac'd) shou'd not have been continu'd in this *Earthly*, but only have commenc'd here, and been perpetuated in an *higher* State, *i. e.* after such a Trial of their Obedience, as the divine Wisdom should think convenient, they shou'd have been translated from Earth to Heaven, is the joint Opinion \* of the best *antient*, both *Jewish* and *Christian* Writers.

And design'd Translation.

(g) Revelation examin'd, Part i.

(b) *Bull's* State of Man before the Fall.

\* This same learned Writer (*viz.* Bishop *Bull*) has compil'd a great many Authorities from the Fathers of the first Centuries, all full and significant to the Purpose, and to which I refer the Reader, only mentioning one or two of more remarkable Force and Antiquity, for his present Satisfaction. *Justin Martyr*, speaking of the Creation of the World, delivers not his own private Opinion only, but the common Sense of Christians in his Days: *We have been taught*, says he, *that God, being good, did, in the Beginning, make all Things out of uninform'd Matter for the Sake of Men, who, if by their Works they had render'd themselves worthy of his Acceptance, we presume, should have been favour'd with his Friendship, and reign'd together with him, being made incorruptible, and impassible.* Apol. 2. *Albanasius*, among other Things, worthy our Observation, concerning the *primordial* State of our first Parents, has these remarkable Words: *He brought them therefore into Paradise, and gave them a Law, that, if they should preserve the Grace then given, and continue obedient, they might enjoy in Paradise a Life without Grief, Sorrow, or Care; besides that they had a Promise also of an Immortality in the Heavens.* De Incarnatione Verbi. And therefore we need less wonder, that we find it an Article, inserted in the common Offices of the primitive Church; and that in the most antient Liturgy now extant [that of *Clement*] we read these Words concerning *Adam*: *When thou broughtest him into the Paradise of Pleasure, thou gavest him free Leave to eat of all other Trees, and forbadeest him to taste of one only, for the Hope of better Things; that if he kept the Commandment, he might receive Immortality, as the Reward of his Obedience.* Apost. Const. Lib. viii. Cap. 12.







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Gen. Ch. ii.  
from Ver. 8.

## The OBJECTION.

Against the  
Reality of a  
Terrestrial  
Paradiſe.

“BUT how delightful ſoever the  
“Garden of *Eden* might be, a Type  
“of Heaven, and an Entrance into the  
“Regions of eternal Blis; yet all this  
“ſeems to be but (i) an *imaginary*, and  
“*romantic* Deſcription of what never  
“had any Exiſtence in Nature. In the  
“whole habitable World we can meet  
“with no ſuch Place, as had the four  
“great Rivers of *Euphrates*, *Tigris*, *Gan-*  
“*ges*, and the *Nile* (which two latter,  
“according to ſome Mens Opinions, are  
“the *Piſon* and *Gihon* of *Mofes*) all con-  
“curring to water it: And therefore the  
“Oddneſs of this *Geography* has led ſeveral  
“learned Men to place this Paradiſe in the  
“third Heaven, in the Orb of the Moon, in  
“the Moon itſelf, in the middle Region of  
“the Air, &c. and of thoſe, who allow it  
“a Situation in this ſublunary World,  
“ſome have carried it into a far diſtant  
“Country, quite concealed from the  
“Knowledge of Men; whiſt others had  
“rather have it lie in *Tartary*, in *China*,  
“in *Armenia*, in *Meſopotamia*, in *Syria*,  
“in *Persia*, in *Babylonia*, in *Arabia*, in  
“*Paleſtine*, in *Ethiopia*, &c. In ſhort,  
“there is ſcarce any Corner of the known  
“World, wherein this wonderful Garden  
“has not been ſeated; and therefore others  
“have more wiſely concluded, that there  
“was never any ſuch determinate Place;  
“that (k) the whole Earth, before its De-  
“vaſtation, was entirely *paradiſiacal*;  
“that *Mofes*, in his Account, only puts  
“a Part for the Whole, the better to ac-  
“commodate it to his Reader’s Concep-  
“tion; or that, if ever there was a *local*  
“Paradiſe, the violent Concuffions, which  
“happened at the Flood, did unſettle  
“the Bounds of Countries, and Courſes  
“of Rivers, and ſo totally change the  
“Face of Nature, that it is next to im-  
“poſſible now to find it out.”

THAT learned Men ſhou’d differ in  
their Opinions about a Queſtion, which,  
it muſt be confeſs’d, has its Difficulties  
attending it, is no wonderful Thing at  
all; but that *Mofes*, who wrote about  
850 Years after the *Flood*, ſhou’d give us  
ſo particular a Deſcription of this Garden,  
and that other ſacred Writers, long after  
him, ſhou’d make ſuch frequent Mention  
of it, if there was never any ſuch Place,  
nay, if there were not then remaining  
ſome *Marks* and *Characters* of its Situa-  
tion, is pretty ſtrange and unaccountable.  
The very Nature of his Deſcription ſhews,  
that *Mofes* had no *imaginary* Paradiſe in  
his View; but a Portion of this habitable  
Earth, bounded with ſuch Countries and  
Rivers, as were very well known by the  
Names he gave them in his Time, and  
(as it appears from other Paſſages in Scrip-  
ture) for many Ages after. (l) *Eden* is  
as evidently a real Country, as *Ararat*,  
where the Ark reſted, or *Shinaar*, where  
the Sons of *Noah* remov’d after the Flood.  
We find it mention’d, as ſuch, in Scripture,  
as often as the other two; and there is  
the more Reaſon to believe it, becauſe, in  
the *Mosaic* Account, the Scene of theſe  
three memorable Events is all laid in the  
Neighbourhood of one another.

*Mofes*, we muſt allow, is far from be-  
ing *pompous* or *romantic* in his Manner of  
Writing; and yet, it cannot be deny’d,  
but that he gives a manifeſt Preference to  
this Spot of Ground, above all others;  
which why he ſhou’d do, we cannot ima-  
gine, unleſs there was really ſuch a Place  
as he deſcribes: Nor can we conceive, (m)  
what other Foundation, both the ancient  
*Poets* and *Philophers* cou’d have had,  
for their *fortunate Iſlands*, their *Elyſian*  
*Fields*, their *Garden of Adonis*, their *Gar-*  
*den of the Heſperides*, their *Ortygia* and  
*Toprabane* (as deſcrib’d by *Diodorus Siculus*)  
which

Difference of  
Opinion no Ar-  
gument againſt  
it.

(i) *Burnet’s Theory*.  
Chap. 1.

(k) *Burnet’s Theory*, and *Archæol. Philoſoph.*  
(m) *Huet, Queſt. Aletan.*

(l) *Univerſ. Hiſt. Book i.*



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Moses really  
intended a De-  
scription of it.

which are but borrow'd Sketches from what our inspir'd Penman tells us of the first terrestrial Paradise.

IT is not to be question'd then, but that, in the antediluvian World, there really was such a Place, as this Garden of Eden, a Place of distinguish'd Beauty, and more remarkably pleasant in its Situation; otherwise we cannot preceive, \* why the Expulsion of our first Parents from that Abode shou'd be thought any Part of their Punishment; nor can we see, what Occasion there was for placing a flaming Sword about the Tree of Life; or, for appointing an Host of Cherubims to guard the Entrance against their Return. The Face of Nature, and the Course of Rivers, might possibly be alter'd by the Violence of the Flood, but this is no valid Exception to the Case in Hand; (n) because Moses does not describe the Situation of Paradise in Antediluvian Names. The Names of the Rivers, and the Countries adjacent, Cush, Havilah, &c. are Names of later Date than the Flood; nor can we suppose, but that Moses (according to the known Geography of the World, when he wrote) intended to give us some Hints of the Place, near which, Eden, in the former World, and the Garden of Paradise, were seated.

And how to  
find it out.

Now the Description, which Moses gives us of it, is deliver'd in these Words—  
(o) *And the Lord God planted a Garden eastward in Eden, and a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads. The Name of the first is Pison, that is it, which compasseth the*

*whole Land of Havilah, where there is Gold, and the Gold of that Land is good: There is the Bdellium, and the Onyx Stone. And the Name of the second River is Gihon; the same is it, that compasseth the whole Land of Cush. And the Name of the third River is Hiddekel, that is it, which goes before Assyria; and the fourth is Euphrates.* So that to discover the Place of Paradise, we must find out the true Situation of the Land of Eden, whereof it was probably a Part, and then trace the Courses of the Rivers, and enquire into the Nature of the Countries, which Moses here specify'd.

Gen. Ch. ii.  
from Ver. 8.

THE Word *Eden*, which, in the Hebrew Tongue (according to its primary Acceptation) signifies *Pleasure* and *Delight*, in a secondary Sense, is frequently made the proper Name of several Places, which are either more remarkably fruitful in their Soil, or pleasant in their Situation. Now, of all the Places, which go under this Denomination, the Learned have generally look'd upon these three, as the properest Countries, wherein to enquire for the terrestrial Paradise.

The different  
Countries call-  
ed Eden, and  
their several  
Situations.

I. THE first is that Province, which the Prophet (p) *Amos* seems to take Notice of, when he divides *Syria* into three Parts, viz. *Damascus*, the Plain of *Aven*, and the House of *Eden*, call'd *Cælo Syria*, or the hollow *Syria*, because the Mountains of *Libanus* and *Antilibanus* enclose it on both Sides, and make it look like a Valley. But (q) (how great soever the Names be, that seem to patronize it) this, by no Means, can be the *Eden*, which Moses means; not only, because it lies,  
not

\* Eve's Lamentation, upon the Order, which Michael brought, for their Departure out of Paradise, is very beautiful, and affecting, in Milton:

O unexpected Shock, worse far than Death!  
Must I thus leave thee, Paradise, thus leave  
Thee, native Soil? Those happy Walks, and Shades,  
Thy Haunt of Gods! where I had Hope to spend  
Quiet, tho' sad, the Respite of that Day  
Which must be mortal to us both! O Flow'rs,  
That never will in other Climate grow,  
My early Visitation, and my last

At Ev'n, which I had bred with tender Hand  
From the first op'ning Bud, and gave the Names!  
Who now will rear you to the Sun, and rank  
Your Tribes, or Water from the ambrosial Fount?  
Thee, lastly, nuptial Bow'r, by me adorn'd  
With what to Sight, or Smell, was sweet! from thee  
How shall I part, and whither wander down  
Into a lower World? —————

BOOK XI.

(n) *Shuckford's Connell. l. i.*  
*Heidegger in his Historia Patriarch. l. c.*  
*Le Clerc in Gen. ii. 8.*  
*P. Abram in his Pharus Vet. Test. and P. Harduin in his Edition of Pliny.*

(o) Gen. ii. 8, &c.

(p) Ch. i. 5.

(q) Its chief Abettors are

*P. Abram in his Pharus Vet. Test. and P. Harduin in his Edition of Pliny.*



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not to the *East*, but to the *North* of the Place, where he is ſuppos'd to have wrote his Book, but more eſpecially, becauſe it is deſtitute of all the Marks in the *Mofaical* Deſcription, which ought always to be the principal Teſt in this Enquiry.

2. THE ſecond Place, wherein (*r*) ſeveral learned Men have ſought for the Country of *Eden*, is *Armenia*, between the Sources of the *Tigris*, the *Euphrates*, the *Araxis*, and the *Phaſis*, which they ſuppoſe to be the four Rivers ſpecify'd by *Mofes*. But this Suppoſition is far from being well founded, becauſe, according to modern Discoveries, the *Phaſis* does not riſe in the Mountains of *Armenia* (as the ancient *Geographers* have miſ-inform'd us) but at a great Diſtance from them, in Mount *Caucasus*; nor does it run from *South* to *North*, but, directly contrary, from *North* to *South*, as ſome (*s*) late Travellers have diſcover'd. So that, according to this Scheme, we want a whole River, and can no ways account for *that*, which (according to *Mofes's* Deſcription of it) went out of the Country of *Eden*, to water the Garden of *Paradiſe*.

3. THE third Place, and that, wherein the Country of *Eden*, as mention'd by *Mofes*, ſeems moſt likely to be ſeated, is *Chaldea*, not far from the Banks of the River *Euphrates*. To this Purpoſe, when we find *Rabſhekar*, vaunting out his Maſter's Actions, (*t*) *Have the Gods of the Nations deliver'd them which my Fathers have deſtroy'd, as Gaſan, and Haran, and Rezep, and the Children of Eden, which were in Telaffar?* As *Telaſſar*, in general, ſignifies any *Gariſon*, or *Fortification*; ſo here, more particularly, it denotes (*u*) that ſtrong Fort, which the Children of *Eden* held, in an Iſland of the *Euphrates*,

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towards the *West* of *Babylon*, as a Barrier againſt the Incurſions of the *Aſſyrians* on that Side. And therefore, in all Probability, (*x*) the Country of *Eden* lay on the *West* Side, or rather on both Sides of the River *Euphrates*, after its Conjunction with the *Tigris*, a little below the Place, where, in Proceſs of Time, the famous City of *Babylon* came to be built.

THUS we have found out a Country; call'd *Eden*, which, for its Pleaſure and Fruitfulneſs, \* (as all Authors agree) answers the Character which *Mofes* gives of it; and, are now to conſider his Deſcription of the four Rivers, in order to aſcertain the Place, where the Garden (we are in queſt of) was very probably ſituate.

The firſt River is *Piſon*, or *Phiſon* (as The River Piſon. the Son of *Sirach* calls it) *that which compaſſeth the Land of Havilah*. Now, for the better underſtanding of this, we muſt obſerve, that, (*y*) when *Mofes* wrote his Hiſtory, he was, in all Probability, in *Arabia Petrea*, on the *East* of which lies *Arabia Deſerta*; but the Sterility of the Country will not admit of the Situation of the Garden of *Eden* in that Place, and therefore we muſt go on *Eastward* (as our Author directs us) until we come to ſome Place, through which *Euphrates* and *Tigris* are known to ſhape their Courſe. Now *Euphrates* and *Tigris*, tho' they both riſe out of the Mountains of *Armenia*, take almoſt quite contrary Courſes. *Euphrates* runs to the *West*, and, paſſing thro' *Meſopotamia*, waters the Country, where *Babylon* once ſtood; whereas *Tigris* takes towards the *East*, and, paſſing along *Aſſyria*, waters the Country, where the once fam'd City of *Nineveh* ſtood. After a long Progreſs, they meet a little below *Babylon*, and, running

B b

(*r*) The chief Patrons of this Scheme are *Santon* in his *Atlas*, *Reland* in his *Diſſertat. de Situ Paradifi*, and *Calmet*; both in his *Dictionary*, and *Commentary* on *Gen. ii. 8*.

(*t*) 2 Kings xix. 12. and *Iſa. xxxvii. 12*.

(*u*) Vid. *Bedford's* Scripture Chronology.

(*x*) *Calvin* [on

*Gen. ii. 8*.] was the firſt Starter of this Opinion, and is, with ſome little Variation, follow'd by *Marinus*, *Bochart*, *Huetius*, Biſhop of *Auranches*, and divers others.

\* *Herodotus*, who was an Eye-Witneſs of it, tells us, that where *Euphrates* runs out into *Tigriſ*, not far from the Place where *Ninus* is ſeated, that Region is, of all, that he ever ſaw, the moſt excellent; ſo fruitful in bringing forth Corn, that it yieldeth two hundred fold, and ſo plenteous in Graſs, that the People are forc'd to drive their Cattle from Paſture, leſt they ſhould ſurfeit themſelves by too much Plenty. Vid. *Herod. Cliv. Lib.* and *Quint. Curt. L. 5*.

(*y*) Vid. *Wells's* Geography, and *Patrick's* Commentary.



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The Land of  
Havilah.

ning a conſiderable Way together in one large Stream, with *Babylonia* and *Chaldea* on the *West*, and the Country of *Suſiana* on the *East* Side, they ſeparate again, not far from *Baſſora*, and ſo fall, in two Channels, into the *Persian Gulf*, incloſing the Iſland *Teredon*, now call'd *Baſſara*.

Now, taking this along with us, we may obſerve farther, that there are two Places in Scripture, which make mention of the Land of *Havilah*. In the one we are told, that (z) *the* *Israelites dwelt from Havilah to Shur, that is before Egypt*; and in the other, that (a) *Saul ſmote the Amalekites from Havilah, until thou goeſt to Shur, that is before Egypt*; where, by the Expreſſion, *from Havilah unto Shur*, is probably meant the whole Extent of that Part of *Arabia*, which lies between *Egypt* to the *West*, and a certain Stream, or River, which empties itſelf into the *Persian Gulf*, on the *East*. That *Havilah* is the ſame with this Part of *Arabia*, is farther evinc'd from its abound- ing with *very good Gold*. For all Authors, both *ſacred* and *profane*, highly commend the Gold of *Arabia*; tell us, that it is there dug in great Plenty; is of ſo lively a Colour, as to come near to the Bright- neſs of Fire; and of ſo fine a Kind, ſo

pure and unmix'd, as to need no Refine- ment. *Bdellium* (which by ſome Interpre- ters is taken for *Pearl*, and by others for an *Aromatic Gum*) is, in both theſe Sen- ſes; applicable to this Country: For the \* *Bdellium*, or Gum of *Arabia*, was al- ways held in great Eſteem; nor is there any Place in the World, which produces finer \* *Pearls*, or in greater Quantities, than the Sea about *Baharen*, an Iſland ſituate in the *Persian Gulf*; and, as for \* the *Onyx-Stone* in particular (if we will believe what *Pliny* tells us) the Antients were of Opinion, that it was no where to be found, but in the Mountains of *Ara- bia*. It ſeems reaſonable therefore to con- clude, (according to all the Characters which *Mofes* has given us of it) that that Tract of *Arabia*, which lies upon the *Persian Gulf*, was, in his Days, call'd the Land of *Havilah*, and that the Channel, which, after *Euphrates* and *Tigris* part, runs *Westward* into the ſaid *Gulf*, was originally call'd *Piſon*; and this the rather, becauſe, † ſome Remains of its antient Name continued a long while after this Account of it.

- The ſecond River is *Gihon*, that which compaſſeth, or runneth along, the whole Land of ‡ *Cuſh*. Where we may obſerve, that

Gen. Ch. ii.  
from ver. 8.

(z) Gen. xxv. 18.

(a) 1 Sam. xv. 7.

\* *Galen*, comparing the Gum of *Arabia* with that of *Syria*, gives ſome Advantage to the former, which he denies to the other, *De Simp. Medic. Lib. 6.* And *Pliny* prefers the *Bdellium* of *Arabia*, before that of any other Nation, except that of *Bactriana*, *Plin. Lib. 12. Cap. 9.*

\* *Nearchus*, one of *Alexander's* Captains, who conducted his Fleet from the *Indies*, as far as the *Persian Gulf*, ſpeaks of an Iſland there, abounding in Pearls of great Value, *Strabo, Lib. 16.* And *Pliny*, having commended the Pearls of the *Indian Seas*, adds, that ſuch as are fiſh'd towards *Arabia*, in the *Persian Gulf*, deſerve the greateſt Praise, *Lib. 6. Cap. 28.*

\* *Strabo* tells us, that the Riches of *Arabia*, which conſiſted in precious Stones, and excellent Perfumes (the Trade of which brought them a great deal of Gold and Silver, beſides the Gold of the Country itſelf) made *Auguſtus* ſend *Aelius Gallus* thither, either to make theſe Nations his Friends, and ſo draw to himſelf their Riches, or elſe to ſubdue them, *Lib. 16.* *Diodorus Siculus* deſcribes at large the Advantages of *Arabia*, and eſpecially its precious Stones, which are very valuable both for their Variety, and Brightneſs of Colour, *Lib. 2.* And (to name no more) *Pliny*, who is very curious in remarking the Countries of precious Stones, aſſures us, that thoſe of the greateſt Value came out of *Arabia*, *Lib. ult.*

† It is a great while, ſince both this River, and the River *Gihon* have loſt their Names. The *Greek*, and *Roman* Writers call them ſtill, after their parting, by the Names they had before they met, *Euphrates*, and *Tigris*; but there was ſome Remainder of the Name of *Piſon* preſerv'd in the River *Piſotigris*, which is *Piſon* mix'd with *Tigris* (as Mr *Carver* obſerves). By *Xenophon* it is call'd ſimply *Phyſus*, in which the Name of *Phiſon* is plainly enough retain'd, and went under that Name, until the Time of *Alexander the Great*. For *Q. Curtius* commonly calls *Tigris* itſelf by the Name of *Phyſis*, and ſays, it was ſo call'd by the Inhabitants thereabout, which, in all Probability, was the Name of this other River *Phiſon*, but, in Proceſs of Time, loſt by the many Alterations, which were made in its Courſe, as *Pliny* tells us. *Patrick's Commentary.*

‡ The LXX Translation renders the Hebrew Word *Cuſh* by the Name of *Ethiopia*, and in this Miſtake is all along follow'd by our *Engliſh* Verſion (whereas by the Land *Cuſh* is always meant ſome Part of *Arabia*) which has led *Joſephus*,



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that *Moses* has not affix'd ſo many Marks on the *Gibon*, as he does on the *Piſon*, and that probably for this Reaſon; (b) becauſe, having once found out the *Piſon*, we might eaſily diſcover the Situation of the *Gibon*. For, *Piſon* being known to be the firſt River, in Reſpect to the Place where *Moses* was then writing, it is but natural to ſuppoſe, that *Gibon* (as the ſecond) ſhou'd be the River next to it, and; conſequently, that other Stream, which, after the *Euphrates* and *Tigris* are parted, holds its Courſe  *Eaſtward*, and empties itſelf in the *Perſian Gulf*. For all Travellers agree, that the Country lying upon the  *Eaſtern* Stream, which other Nations call *Suſiana*, is by the Inhabitants, to this Day \*, call'd *Chuzeſtan*, which carries in it plain Footſteps of the original Word *Cuſh*, or (as ſome write it) *Chuz*.

Tho' therefore no Remains of this River *Gibon* are to be met with in the Country itſelf, yet, ſince it lies exactly the ſecond in Order, according to the Method that *Moses* has taken in mentioning the four Rivers; and, ſince the Province it runs along and waſhes, was formerly call'd the Land of *Cuſh*, and has, at this Time, a Name not a little analogous to it; there is no Doubt to be made, but that the ſaid  *Eaſterly* Channel, coming from the united Stream of the *Euphrates* and *Tigris*, is the very *Gibon* deſcrib'd by *Moses*.

The third River is *Hiddekel*, that which goeth towards the  *Eaſt* of, or (as it is better tranſlated) that, which goeth along the Side of, *Aſſyria*. It is allow'd by

all Interpreters, as well as the LXX, that this River is the ſame with *Tigris*, which (as *Pliny* ſays) was call'd *Diglitto*, in thoſe Parts where its Courſe was ſlow, but where it began to be rapid, it took the other Name. And, tho' it may be difficult to ſhew any juſt Analogy between the Names of *Hiddekel* and *Tigris*; yet, if we either obſerve *Moses*'s Method of reckoning up the four Rivers, or conſider the true Geography of the Country, we ſhall eaſily perceive, that the River *Hiddekel* cou'd properly be no other. (c) For, as, in Reſpect to the Place where *Moses* wrote, *Piſon* lay neareſt to him, and ſo, in a natural Order, was nam'd firſt, and the *Gibon*, lying near to that, was accordingly reckon'd ſecond; ſo, having paſſ'd over that Stream, and turning to the left, in order to come back again to *Arabia Petrea* (where *Moses* was) we meet, in our Paſſage, with *Tigris* in the third Place; and ſo, proceeding  *Weſtward* through the lower Part of *Meſopotamia*, come to *Pherath*, or *Euphrates*, at laſt. For *Tigris* (we muſt remember) parts *Aſſyria* from *Meſopotamia*, and meeting with *Euphrates*, a little below *Babylon*, runs along with it in one common Channel, until they ſeparate again, and make the two Streams of *Piſon* and *Gibon*, which, as we ſaid before, empty themſelves into the *Perſian Gulf*.

THE fourth River was † *Euphrates*; but this lay ſo near the Country of *Judea*, and was ſo well known to the Inhabitants thereof, that there was no Occaſion for *Moses* particularly to deſcribe it. From the Courſe of theſe four Rivers however, which

Gen. Ch. ii.  
from ver. 8.

The River  
Hiddekel.

Euphrates  
and the four  
Heads of the  
Rivers.

*ſephus*, and ſeveral others into a Notion, that the River *Gibon* was the *Nile* in *Egypt*; and, ſuppoſing withal, that the Country of *Havilah* was ſome Part of the  *Eaſt-Indies*, they have run into another Error, and taken *Piſon* for the *Ganges*, whereby they make the Garden of *Eden* contain the greateſt Part of *Aſia*, and ſome Part of *Africa* likewiſe, which is a Suppoſition quite incredible. *Patrick*, *ibid*. *Bedford's* Scripture Chronology; and *Shuckford's* Connection.

(b) *Wells's* Hiſtorical Geography, Vol. I.

\* *Benjamin of Nawarre* tells us, that the Province of *Elam*, whereof *Suſa* is the Metropolis, and which extends itſelf as far as the *Perſian Gulf*, at the  *Eaſt* of the Mouth of the River *Euphrates*, or *Tigris* (as you pleaſe to term it) is call'd by that Name. *Wells*, *ibid*.

(c) *Wells's* Geography.

† *Euphrates* is of the ſame Signification with the Hebrew *Pherath*, and is probably ſo call'd, by Reaſon of the Pleaſantneſs, at leaſt the great Fruitfulneſs of the adjacent Country. It muſt not be diſſembled however, that it is one of thoſe corrupt Names, which our Tranſlations have borrow'd from the *Septuagint* Verſion, and which probably the *Greeks*, as *Reland* [de Situ Paradifi] judiciously obſerv'd, took from the *Perſians*, who often ſet the Word *Ab* or *An*, which ſignifies *Water*, before the Names of Rivers, of which Word, and *Frat* (as it is ſtill call'd by the neighbouring People) the Name *Euphrates* is apparently compounded. *Univerſ. Hiſt*. Book I. Chap. I.



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which he manifeſtly makes the Bounds and Limits of it, we may perceive, that the Land of *Eden* muſt neceſſarily lie upon the great Channel, which the *Tigris* and *Euphrates* make, while they run together, and where they part again, muſt there terminate: For ſo the ſacred Text informs us, viz. that a *River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads*; which Words manifeſtly imply, that in *Eden* the River was but one, i. e. one ſingle Channel; but *from thence*, i. e. when it was gone out of *Eden*, it was parted, and became four Streams or Openings (for ſo the *Hebrew* Word may be tranſlated) two upwards, and two below. For, ſuppoſing this Channel to be our *common Center*, we may, if we look one Way, i. e. up towards *Babylon*, ſee the *Tigris* and *Euphrates* coming into it; and, if we look another Way, i. e. down towards the *Persian Gulf*, ſee the *Piſon* and the *Gihon* running out of it.

It ſeems reaſonable then to ſuppoſe, that this Country of *Eden* lay on each Side of this great Channel, partly in *Chaldea*, and partly in *Suſiana*: And, what may confirm us in this Opinion, is, the extraordinary Goodneſs and Fertility of the Soil. For, as it is incongruous to ſuppoſe, that God wou'd make Choice of a barren Land, wherein to plant the Garden of *Paradiſe*; ſo all ancient *Hiſtorians*, and *Geographers* inform us, that not only *Meſopotamia*, *Chaldea*, a good Part of *Syria*, and other neighbouring Countries, were the moſt pleaſant and fruitful Places in the World; but modern Travellers likewise particularly aſſure us, that, in all the Dominions which

the *Grand Seigneur* has, there is not a finer Country (tho', for Want of Hands, it lies in ſome Places *uncultivated*) than that which lies between *Bagdat* and *Baſſera*, the very Tract of Ground, which, according to our Computation, was formerly call'd the Land of *Eden*.

IN what precise Part of the Land of *Eden* the Garden of *Paradiſe* was planted, the ſacred Hiſtorian ſeems to intimate, by informing us, that it (*d*) lay *Eastward* in *Eden*: For he does not mean, that it lay *Eastward* from the Place, where he was then writing (That every Body might eaſily know) but his Deſign was to point out, as near as poſſible, the very Spot of Ground, where it was antiently ſeated. If then the Garden of *Paradiſe* lay in the *easterly* Part of the Country of *Eden*, and (*e*) the River, which water'd it, ran thro' that Province (as the Scripture tells us it did) before it enter'd into the Garden, then muſt it neceſſarily follow, that *Paradiſe* was ſituated on the *East Side* of one of the Turnings of *that* River, which the Conjunction of the *Tigris* and *Euphrates* makes (now called the River of the *Arabs*) and very probably at the loweſt great Turning, which *Ptolomy* takes Notice of, and not far from the Place, where *Aracca* (in Scripture call'd *Erec*) at preſent is known to ſtand.

THUS we have follow'd the Path, which \* the learned and judicious *Huetius*, Biſhop of *Auranches*, has pointed out to us, and have happily found a Place, wherein to fix this *Garden of Pleaſure*. And, though it muſt be own'd, that there is no *Draught* of the Country, which makes the Rivers exactly answer the Deſcription that *Moses*

Gen. Ch. ii.  
from ver. 8.

In what part  
of Eden was  
the Garden of  
Paradiſe.

The Alterations  
in the preſent  
Country ac-  
counted for.

(*d*) Gen. ii. 8.

(*e*) Chap. ii. 10.

\* Upon this Occaſion, it may not be improper to ſet down a brief Expoſition of his Opinion in his own Words.  
“ Je dis donc, que la *Paradiſe* terreſtre eſtoit ſitué ſur le Canal, que forment le *Tigre* et l'*Euphrate* joints enſemble, entre  
“ le lieu de leur jonction, et celui de la Separation, qu'ils font de leurs eaux, avant que de tomber dans le *Golphe Per-  
“ ſique*. Et comme ce canal faiſoit quelques Detours, et quelques courbures, je dis, (pour entrer dans une plus grande  
“ precision) que le *Paradiſe* eſtoit ſitué ſur une de ces Courbures, et apparemment ſur le Bras meridional de la plus  
“ grande, (qui a eſté marquée par *Agathodaemon* dans les Tables Geographiques de *Ptolémée*) lorſque ce fleuve revient  
“ vers l'Orient, après avoir ſait un long retour vers l'Occident, environ à trente deux degrez trente-neuf minutes de  
“ Latitude ſeptentrionale, et à quatre vingt degrez dix minutes de Longitude, (ſelon la Délineation de *Agathodaemon*)  
“ à peu près là, ou il place l'*Aracca*, qui eſt l'*Erec* de l'Ecriture. J'ajoute encore, que les quatre Teſtes de ce fleuve  
“ ſont le *Tigre*, et l'*Euphrate* avant leur jonction, et les deux Canaux, par où il tombe dans la mer, après ſa Divi-  
“ ſion; que le plus Occidental de ces deux Canaux eſt le *Piſon*; que le pais de *Chavilah*, qu'il traverse, eſt une partie  
“ de l'*Arabie Heureuſe*, et une partie de l'*Arabie Déſertée*; que le *Gihon* eſt le Canal oriental des deux, dont j'ay parlé;  
“ et que le pais de *Chus* eſt la *Suſiana*.” Vid. *Traité de la Situation du Paradiſe*, p. 16.



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*Moses* has given us of them; yet, it is reasonable to suppose, (*f*) that he wrote according to the then known *Geography* of the Country; that, if the Site, or Number of Rivers about *Babylon* have been greatly alter'd since, this, in all Probability, has been occasion'd by the *Cuts* and *Canals*, which the Monarchs of that great Empire were remarkable for making; and that all modern Observations find greater Variations in the Situation of Places, and make greater Corrections in all their *Charts* and *Maps*, than need to be made in the Description of

*Moses*, to bring it to an Agreement even with our latest Accounts of the present Country, and Rivers near *Chaldea*. But I espouse this Opinion, without any formal Opposition to the Sentiments of other learned Men, who doubtless, in this Case, are left to their own Choice; since the *Situation of Paradise* (as the learned Bishop concludes) whether it be in one Part of the World, or in another, can never be esteem'd as an Article of our *Christian Faith*.

Gen. Ch. ii.  
from ver. 8.

## DISSERTATION II.

### Of the Image of God in Man.

WHOEVER looks into the History of the Creation, as it is recorded by *Moses*, will soon perceive, that there was something so peculiar in the Formation of Man, as to deserve a divine *Consultation*, and that this Peculiarity chiefly consists in that † divine *Image* and *Similitude*, wherein it pleas'd God to make him. This Pre-eminence the holy Penman has taken Care, (*g*) in two several Places, to remind us of, in order to imprint upon us a deeper Sense of the Dignity of human Nature: And therefore it may be no improper Subject for our Meditation in this Place, to consider a little, wherein this *divine Image* or *Likeness* did consist; how far it is now impair'd in us; and in what Measures it may be recover'd again.

WHAT the *Image of God*, impress'd upon Man, in the State of his Integrity, was, 'tis as difficult a Matter for us, who date our Ignorance from our first Being, and were all along bred up with the same Infirmities about us, wherein we were born, to form any adequate Perception of,

(*b*) as it is for a *Peasant*, bred up in the Obscurities of a Cottage, to fancy in his Mind the unseen Splendors of a Court; and therefore we have the less Reason to wonder, that we find such a Variety of Opinions concerning it.

(*i*) SOME of the *Jewish* Doctors were fond enough to imagine, that *Adam*, at first, had his Head surrounded with a *visible radiant Glory*, which accompany'd him wherever he went, and struck Awe and Reverence into the other Parts of the Animal Creation; and that his Person was so compleatly perfect and handsome, that even God, before he form'd him, assum'd an human Body of the most perfect Beauty, and so, in a *literal* Sense, made him after his own Image and Resemblance. But there needs no Pains to refute this groundless Fancy.

(*k*) *PHILO* is of Opinion, that this *Image of God* was only the *Idea* of human Nature in the divine Understanding, by looking on which he form'd Man, just as an *Architect*, about to build an House,

Different Opinions concerning it.

C c

first

(*f*) *Shuckford's* Connection, Book I.

† The Words in the Text are, *in our Image, after our Likeness*, which seem to be much of the same Import, only a learned *Jewish* Interpreter has observ'd, that the last Words, *after our Likeness*, give us to understand, that Man was not created properly and perfectly in the *Image of God*, but only in a Kind of Resemblance of him; for he does not say, *in our Likeness*, as he does, *in our Image*; but, *after our Likeness*; where the *Caph* of Similitude (as they call it) abates something of the Sense of what follows, and makes it signify only an Approach to the divine Likeness, in Understanding, Freedom of Choice, Spirituality, Immortality, &c. *Patrick's* Commentary.

(*g*) Gen. i. 26, 27.  
*Mundi Opificio.*

(*b*) *South's* Sermon Vol. I.

(*i*) *Calmet's* Dictionary on the Word *Adam*.

(*k*) *De*

A Difficulty to conceive what the Image of God was.



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fiſt delineates the *Scheme* in his Mind, and then proceeds to erect the *Fabrick*. But this Opinion, how true ſoever, does not come up to the Point in Hand; becauſe it makes no Diſtinction between Man, and other Creatures (for they were likewiſe made according to the *ideal Image* in the divine Intellect) tho' it be manifeſtly the Intent of the Scripture-Account to give him a particular Preference.

(l) *ORIGEN*, among *ancient Chriſtian* Authors, will have it to be the *Son of God*, who is call'd (m) *the expreſs Image of the Father*: But there is no ſuch Reſtriction in the Words of *Mofes*. They are deliver'd (n) in the *Plural Number*; and therefore cannot, without Violence, be apply'd to one ſingle Perſon in the God-head; and, among the *Moderns*, ſome have plac'd it in *Holineſs* alone; whiſt others have thought it more properly feat- ed in *Dominion*. But theſe are only ſingle *Lines*, and far from coming to the whole *Protraiture*.

Its Diviſion  
and Explica-  
tion.

THE divine Similitude, in ſhort, is a complex Thing, and made up of many Ingredients; and therefore (to give our Thoughts a Track in ſo ſpacious a Field) we may diſtinguiſh it into *Natural* and *Supernatural*; and, accordingly, ſhall 1ſt, conſider the *ſupernatural* Gifts and Ornaments; and then 2dly, thoſe *natural* Perfections and Accompliſhments, wherein this Image of God, impreſs'd in our firſt Parents, may be ſaid to conſiſt.

(o) AN eloquent Father of the Church has ſet this whole Matter before us in a very apt Similitude, comparing this *Animal* and living Effigies of the *King of Kings*, with the Image of an Emperor, ſo expreſs'd by the Hand of an Artificer, either in *Sculpture* or *Painting*, as to re- preſent the very *Dreſs* and *Enſigns* of royal Ma- jeſty, ſuch as the purple Robe, the

Sceptre, and the Diadem, &c. But as the Emperor's Image does repreſent, not only his Countenance, and the Figure of his Body, but even his Dreſs likewiſe, his Ornaments, and royal Enſigns; ſo Man does then properly repreſent in himſelf the *Image and Similitude* of God, when, to the Accompliſhments of Nature (which cannot totally be extinguiſh'd) the Ornaments of *Grace* and *Virtue* are likewiſe added; when Man's *Nature* (as he expreſſes it) is not cloath'd in Purple, nor vaunts its Dignity by a Sceptre or Diadem (for the Architype conſiſts not in ſuch Things as theſe) but inſtead of Purple, is cloath'd with *Virtue*, which, of all other, is the moſt royal Veſtment; inſtead of a Sceptre, is ſupported by a *blessed Immortality*; and, inſtead of a Diadem, is adorn'd with a *Crown of Righteouſneſs*.

Gen. Ch. ii.  
from Ver. 8.

THAT our firſt Parents, beſides the Seeds of natural Virtue and Religion ſown in their Minds, and beſides the natural Innocence and Rectitude, wherein they were created, were endued with certain Gifts and Powers *ſupernatural*, infus'd into them by the Spirit of God, is manifeſt, not only from the Authority of (p) *Chriſtian Writers*, but from the Teſtimony of *Philo* the Jew likewiſe, who is very full of ſublime Notions concerning the divine Image, and, in one Place more eſpecially, expreſſes himſelf to this Purpoſe. (q) *The Creator made our Soul*, ſays he, *while enclos'd in a Body, able of itſelf to ſee, and know its Maker; but, conſidering how vaſtly advantageous ſuch Knowledge wou'd be to Man (for this is the utmoſt Bound of its Felicity) he inſpir'd into him, from above, ſomething of his own Divinity, which, being inviſible, impreſs'd upon the inviſible Soul, its own Character; that ſo even this earthly Region might not be without ſome Creature, made after the Image of God*: And this \* he

The ſuperna-  
tural Part of  
it as to the  
Soul.

afferts

(l) Vid. *Edward's Survey of Religion*, Vol. 1.

(m) Heb. i. 3.

(n) Gen. i. 26. *Let us make Man.*

(o) *Greg. Nyſſen. de Hominiſ Opificio*, Cap. 4. quod det potiori inſid. ſoleat, p. 171.

(p) Vid. *Bull's State of Man before the Fall*.

(q) *Lib.*

\* The great *Mofes*, ſays he, makes not the Species of the rational Soul to be like to any of the Creatures, but pronounceth it to be the Image of the inviſible God, as judging it then to become the true and genuine Coin of God, when it is form'd, and impreſs'd by the divine Seal, the Character whereof is the eternal Word. For God, ſaith he, breath'd into his Face the Breath of Life: ſo that he, who receives the Inſpiration, muſt, of neceſſity, repreſent the Image of him that gives it, and for this Reaſon it is ſaid, that Man was made after the Image of God. *Lib. de Plantatione Noe.*



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of.

asserts to be the *recondite* Sense of *Moses's* Words, in the History of Man's Creation.

AND indeed we need go no farther, than this History of *Moses*, to prove the very Point we are now upon. For, whereas it acquaints us, that the first Man, in his State of Integrity, was able to sustain the Approaches of the divine Presence, and converse with his Maker, in the same Language, 'tis reasonable to suppose, that it was a particular Vouchsafement to him, to confirm his Mind, and enlighten his Understanding in this Manner; because no Creature is fit to converse with God without divine Illumination, nor is any Creature able to bear his majestic Appearance, that is not fortify'd and prepared for it by a divine Power.

WHEREAS it tells us, that (r) *God brought every living Creature unto Adam, to see what he wou'd call them, and whatever he call'd them, that was the Name thereof*; it can hardly be suppos'd (considering the Circumstances of the Thing) but that this was the Effect of something more than *human* Sagacity. That, in an infinite Variety of Creatures, never before seen by *Adam*, he shou'd be able, on a Sudden, without Labour or Premeditation, to give Names to each of them, so adapt, and fitted to their respective Natures, as that God himself shou'd approve the *Nomenclature*, is a Thing so astonishing, that we may venture to say, \* no single Man, among all the Philosophers since the Fall, no *Plato*, no *Aristotle*, among the *Ancients*, no *Des Cartes*, no *Gassendus*, no *Newton*, among the *Moderns*; nay, no *Academy*, or Royal Society whatever, durst have once attempted it.

WHEREAS it informs us, that *Adam* no sooner saw his Wife brought unto him,

but (s) he told exactly her *Original*, and gave her a Name accordingly, tho' he lay in the profoundest Sleep, and Insensibility, all the while that God was performing the wonderful Operation of taking her out of his Side; this can be imputed to nothing, but either an immediate Inspiration, or some *prophetic* Vision (as we said before) that was sent upon him, while he slept. (t) From the Conformity of Parts, which he beheld in that goodly Creature, and her near Similitude to himself, he might have conjectur'd indeed, that God had now provided him with a *meet Help*, which before he wanted; but 'tis scarce imaginable, how he cou'd so punctually describe her Rise, and Manner of Formation, and so surely prophesy, that the general Event to his Posterity wou'd be, for the Sake of her Sex, *to leave Father and Mother, and cleave to their Wives*, otherwise, than by divine Illumination; "which enabled him (u) (as one excellently expresses it) "to view *Essences* in themselves, and read *Forms* "without the Comment of their respective "Properties; which enabled him to see "Consequences, yet dormant in their Principles, and *Effects* yet unborn, and in "the Womb of their *Causes*; which enabled him, in short, to pierce almost "into *future Contingencies*, and improv'd "his *Conjectures* and *Sentiments* even to "a *Prophecy*, and the Certainties of a "Prediction."

THESE seem to be some of the *super-* As to the Body.  
natural Gifts, and what we may call the chief Lines, wherein the Image of God was so conspicuous upon *Adam's Soul*; and there was this *Supernatural* in his *Body* likewise, that, (x) whereas it was made of the *Dust of the Earth*, and, in its Composition, consequently, corruptible, either

(r) Gen. ii. 19.

\* The Knowledge of *Adam* is highly extoll'd by the *Jewish* Doctors. Some of them have maintain'd, that he compos'd two Books, one concerning the Creation, and another about the Nature of God. They generally believe, that he compos'd the xcist Psalm; but some of them go farther, and tell us, that *Adam's* Knowledge was not only equal to that of *Solomon*, and *Moses*, but exceeded even that of *Angels*; and, for the Proof of this, they produce this Story — That the *Angels* having spoke contemptuously of Man, God made this Answer, — That the Creature, whom they despis'd, was their Superior in Knowledge; and, to convince them of this, that he brought all the Animals to them, and bid them name them, which they being not able to do, he propos'd the Thing to *Adam*, and he did it immediately: With many more Fancies of the same ridiculous Nature. *Saurin's* Dissertations.

(s) Gen. ii. 23. (t) *Bull's* Sermons and Discourses. (u) *South's* Sermons, Vol. I. (x) *Hopkins's* Doctrine of the two Covenants.



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either by a Power continually proceeding from God, whereof (y) *the Tree of Life* was the divine Sign and *Sacrament*, or by the *inherent* Virtue of the Tree itself, perpetually repairing the Decays of Nature, it was to enjoy the Privilege of *Immortality*. (z) Not ſuch an Immortality, as the *glorify'd* Bodies of Saints ſhall hereafter poſſeſs (for they ſhall be made wholly *im- paſſable*, and ſet free from the Reach of any outward Impreſſions, and elemental Diſorders, which may impair their Vigour, or endanger their Diſſolution) but an Immortality by *Donation*, and the Privilege of an eſpecial Providence, which engag'd itſelf to ſway, and over-rule the natural Tendency, which was in Man's Body to Corruption; and, notwithstanding the Contrarieties, and Diſſentions of a terrestrial Conſtitution, to continue him in Life, as long as he ſhou'd continue himſelf in his Obedience.

The natural  
Part as to the  
Soul.

2. ANOTHER chief Part of the *divine Image and Similitude* in our firſt Parents, was an *universal* Rectitude in all the Faculties, belonging to the Soul. Now the two great Faculties, or rather eſſential Acts of the Soul, are the *Underſtanding*, and *Will*; which, tho' (for the clearer Conception of them) we may ſeparate, are, in their Operation, ſo blended and united together, that we cannot properly think them diſtinct Faculties. 'Tis the ſame individual Mind, which ſees and perceives, as well as chuſes or rejects, the ſeveral Objects that are preſented to it. When it does the *Former*, we call it the *Underſtanding*, and when the *Latter*, the *Will*; ſo that they are both radically and inſeparably the ſame, and differ only in the Manner of our conceiving them. Nay, the cleareſt, and only diſtinct Apprehenſion we are able to form of them, (even when we come to conſider them ſeparately) is only this, that the Underſtanding is chiefly converſant about *intelligible*, the Will about *eligible* Objects; ſo that the one has *Truth*, and the other *Goodneſs* in its View and Purſuit. There are, beſides theſe, belong-

ing to the Soul of Man, certain *Paſſions* and *Affections*, which (according to the common Notion and Manner of Speaking) have chiefly their Reſidence in the *ſenſitive* Appetite; and however, in this laps'd Condition of our Nature, they may many Times mutiny and rebel, yet, when kept in due Temper and Subordination, are excellent Handmaids to the (a) Soul. Tho' the *Stoics* look upon them all as ſinful De- ſects, and Deviations from right Reaſon; yet it is ſufficient for us, that our bleſſed Saviour (who took upon him all our natural, but none of our ſinful Infirmities) was known to have them, and that our firſt *Progenitor*, in the State of his greateſt Perfection, was not devoid of them. Let us then ſee how far we may ſuppoſe, that the Image of God might be impreſ'd upon each of theſe.

(b) HIS *Soul* itſelf was a rational Subſtance, immaterial, and immortal; and therefore a proper Representation of that *ſupreme* Spirit, whoſe Wiſdom is infinite, and Eſſence eternal.

(c) HIS *Underſtanding* was, as it were, *In its Under- ſtanding*, the upper Region of his Soul, lofty, and ſerene; ſeated above all ſordid Affections, and free from the Vapours and Diſturbances of inferior Paſſions. Its Perceptions were quick, and lively; its Reaſonings true, and its Determinations juſt. A *de- luded* Fancy was not then capable of impoſing upon it, nor a *ſawning* Appetite of deluding it, to pronounce a falſe and diſhoneſt Sentence. In its Direction of the inferior Faculties, it convey'd its Suggeſtions with Clearneſs, and enjoin'd them with Power; and tho' its Command over them was but *ſuaſive*, yet it had the ſame Force and Efficacy, as if it had been *deſ- potical*.

HIS *Will* was then very ductile and *un-* pliant to the Motions of right Reaſon. It purſu'd the Directions that were given it, and attended upon the Underſtanding, as a *Favourite* does upon his *Prince*, where the Service is both *Privilege* and *Preſerment*: And, while it obey'd the Underſtanding,

(y) Gen. ii. 9.

(b) Edwards's Survey.

(c) Edwards's Survey of Religion, Vol. 1.

(a) South's Sermons, Vol. 1.

(a) South's Sermons, Vol. 1.

Gen. Ch. ii.  
from Ver. 8.



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it commanded the other Faculties, that were beneath it; gave Laws to the *Affections*, and restrain'd the *Paſſions* from licentious Sallies.

*Affections.*

HIS *Paſſions* were then indeed all ſubordinate to his *Will*, and *Intellect*, and acted within the Compaſs of their proper Objects. His *Love* was center'd upon God, and flam'd up to Heaven in direct Fervours of Devotion. His *Hatred* (if Hatred may be ſuppos'd in a State of Innocence) was fix'd only upon that, which his Poſterity only love, *Sin*. His *Joy* was then the Reſult of a real *Good* ſuitably apply'd, and fill'd his Soul (as God does the Univerſe) ſilently, and without Noiſe. His Sorrow (if any ſuppos'd Diſaſter cou'd have occaſion'd Sorrow) muſt have mov'd according to the ſevere Allowances of Prudence; been as ſilent as Thought, and all confin'd within the Cloſet of the Breſt. His *Hope* was fed with the Expectation of a better Para-diſe, and a nearer Admiſſion to the Divine Preſence; and (to name no more) his *Fear*, which was then a *Guard*, and not a *Torment* to the Mind, was fix'd upon him, who is only to be fear'd, *God*, but in ſuch a *filial* Manner, as to become an *Awe* without *Amazement*, and a *Dread* without *Diſtraction*.

*Conſcience.*

IT muſt be acknowledg'd indeed, that the Scriptures do not expreſsly attribute all theſe Perfections to *Adam* in his firſt Eſtate; but, ſince the oppoſite Weakneſſes now infeſt the Nature of Man *fallen*, we muſt conclude (if we will be true to the Rule of *Contraries*) that theſe, and ſuch like Excellencies, were the Endowments of Man *innocent*. And if ſo, then is there another Perfection ariſing from this *Harmony*, and due Compoſure of the Faculties, which we may call the Crown and Conſummation of all, and that is a *good Conſcience*. For, as in the Body, when the vital and principal Parts do their Office, and all the ſmaller Veſſels act orderly, there ariſes a ſweet Enjoyment upon

the Whole, which we call *Health*; ſo in the Soul, when the ſupreme Faculties of the *Underſtanding* and *Will* move regularly, and the inferior *Paſſions* and *Affections* liſten to their Dictates, and follow their Injunctions, there ariſes a *Serenity* and *Complacency* upon the whole Soul, infinitely beyond all the Pleaſures of Senſuality, and which, like a ſpicy Field, reſreſhes it upon every Reflection, and fills it with a joyful *Confidence towards God*.

THESE are ſome of the *natural Lines* (as we may diſtinguiſh them) which the Finger of God pourtray'd upon the Soul of Man: And (ſo far as a *Spiritual Being* may be reſembled by a *Corporeal*) (d) the Contrivance of Man's bodily Parts was with ſuch Proportion and Exactneſs, as moſt conduc'd to its Comelineſs and Service. His Stature was erect and rais'd, becoming him, who was to be the Lord of this Globe, and the Obſerver of the Heavens. A Divine Beauty and Maſteſty was ſhed upon it, ſuch as cou'd neither be eclips'd by Sickneſs, nor extinguiſh'd by Death; (e) For *Adam* knew no Diſeaſe, ſo long as he refrain'd from the *forbidden Tree*. Nature was his Phyſician, and Innocence and Abſtinenſe wou'd have kept him healthful to Immortality. And from this Perfection of Man's Body, eſpecially that *Port* and *Maſteſty*, which appear'd in his Looks and Aſpect, there aroſe, in ſome Meaſure, another Lineament of the *Divine Image*, viz. (f) that *Dominion* and Sovereignty, wherewith God inveſted him, over all other Creatures. For there is even ſtill remaining in Man, a certain *terrific* Character (as (g) one calls it) which, aſſiſted by that Inſtinct of Dread, that he hath equally implanted in their Natures, commands their Homage and Obeſance; inſomuch, that it muſt be Hunger or Compulſion, or ſome violent Exaſperation or other, that makes them, at any Time, rebel againſt their Maker's *Vicegerent* here below.

THIS is the beſt Copy of the *Divine Image* that we can draw: Only it may

Id d

not

(d) *Bates's Harmony of the Divine Attributes.*  
(e) *Cornelius Agrippa, de Occult Philoſ.*

(f) *South's Sermons, Vol. I.*

(g) *Gen. i. 26.*



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not be amiss to add, (b) that the *Holiness* of Man was a Resemblance of the Divine *Purity*, and his *Happiness* a Representation of the Divine *Felicity*. And now, to look over it again, and recount the several Lines of it. What was *supernatural* in it, was, a Mind fortify'd to bear the Divine Presence, qualify'd for the Divine Converse, fully illuminated by the Divine Spirit; and a Body, that (contrary to the natural Principles of its Composition) was indulg'd the Privilege of Immortality. What was *natural* to it, was an universal *Harmony* in all its Faculties; an *Understanding* fraught with all Manner of Knowledge; a *Will* submitted to the Divine Pleasure; *Affections* plac'd upon their proper Objects; *Passions* calm and easy; a *Conscience* quiet and serene; resplendent *Holiness*, perfect *Felicity*, and a *Body* adorned with such Comeliness and Majesty, as might justly challenge the Rule and Jurisdiction of this inferior World.

How far it is  
lost or im-  
pair'd.

If it be demanded, how much of this *Image* is defac'd, lost, or impair'd, the Answer is; that (i) whatever was *supernatural* and adventitious to Man by the Benignity of Almighty God (as it depended upon the Condition of his Obedience to the Divine Command) upon the Breach of that Command, was entirely lost: What was *perfective* of his Nature, such as the Ex-

cellency of his Knowledge, the *Subordination* of his Faculties, the *Tranquillity* of his Mind, and full *Dominion* over other Creatures, was sadly impair'd: But what was essential to his Nature, the *Immortality* of his Soul, the *Faculties* of Intellection, and Will, and the natural *Beauty* and Usefulness of his Body, does still remain, notwithstanding the Concussions, they sustain'd in the Fall.

Gen. Ch. ii.  
from Ver. 8.

If it be ask'd, what we must do in order to repair this defac'd Image of God in us? the only Answer we can have in this Case, is, from the *sacred Oracles* of Scripture. We must (k) *be renewed in the Spirit of our Mind, and put on the new Man, which after God is created in Righteousness and true Holiness*: We must (l) *be Followers of God as dear Children*; grow in Grace, (m) *be renewed in Knowledge*, and (n) *conformed to the Image of his Son*: We must (o) *give all Diligence to add to our Faith Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, brotherly Kindness; and to brotherly Kindness, Charity*; that we may (p) *be complete in him, who is the Head of all Principality and Power*; and that, (q) *as we have borne the Image of the Earthly, we may also bear the Image of the Heavenly Adam*.

How it may  
be repair'd.

- |                      |                                     |                      |                    |
|----------------------|-------------------------------------|----------------------|--------------------|
| (b) Bates's Harmony. | (i) Hales's Origination of Mankind. | (k) Eph. iv. 23, 24. | (l) Eph. v. 1.     |
| (m) Col. iii. 10.    | (n) Rom. viii. 29.                  | (o) 2 Pet. i. 5, &c. | (p) Col. ii. 10.   |
|                      |                                     |                      | (q) 1 Cor. xv. 49. |



### CHAP. III.

#### Of the Fall of M A N.

#### The HISTORY.

THE *sacred Historian* indeed gives us no Account of *Satan*, the *Chief* of the fallen Angels, and grand Adversary of God and Man; but, from several other Places in Scripture, we may learn, that

he at first was made like other *celestial* Spirits, perfect in his Kind, and happy in his Condition, but that, thro' Pride or Ambition, as we may suppose, falling into a Crime, (whose Circumstances to us are unknown)



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unknown) he thence fell into Misery, and, together \* with his *Accomplices*, was banish'd from the Regions of Bliss; that, \* in his State of Exile, having lost all Hopes, and despairing of a Reconciliation with the *Almighty*, he abandon'd himself to all kind of Wickedness, and, upon the Creation of Man, out of pure Envy to the Happiness, which God had design'd for him, resolv'd upon a Project to draw him into Disobedience, and thence into Ruin and Perdition; but how to put his *Scheme* in Execution, was the Question. The Woman he perceiv'd, (as by Nature more ductile and tender) was the properer Subject for his Temptations; but some *Form* he was to assume, to enable him to enter into Conference with her. (r)

The Figure of a Man was the fittest upon this Occasion; but then it wou'd have discover'd the Imposture, because *Eve* knew very well, that her Husband was the only one of that Species upon the Face of the Earth. And therefore considering, that the Serpent, which, before the Fall, was a bright and glorious Creature, and, (next to Man) † endu'd with the greatest Talents of Sagacity and Understanding, wou'd be no improper Instrument for his Purpose, he usurp'd the Organs of one of these, and through them he address'd himself to the Woman, the first Opportunity, when he found her alone.

AFTER \* some previous Compliments (as we may imagine) and Congratulations of her happy State, the Tempter put on an

\* That *Profane*, as well as *Sacred* Writers, had the same Notion of the Fall of wicked Angels, is manifest from a Tradition they had (tho' mixt with Fable) of the *Titans* and *Giants* invading Heaven, fighting against *Jupiter*, and attempting to depose him from his Throne, for which Reason he threw them down headlong into *Hell*, where they are tormented with incessant Fire; and therefore *Empedocles*, in the Verses recited by *Plutarch*, makes mention of the Fate of some *Dæmons*, who, for their Rebellion, were, from the Summit of Heaven, plung'd into the Bottom of the great Deep, there to be punish'd, as they deserv'd: To which the Story of *Ate*, who once inhabited the Air, but, being always hurtful to Man, and therefore hateful to God, was cast down from thence, with a solemn Oath and Decree, that she shou'd never return again, seems not a little to allude. *Huetius, in Alnetan. Quæst. Lib. 2.*

\* Our excellent *Milton* represents *Satan*, within Prospect of *Eden*, and near the Place, where he was to attempt his desperate Enterprize against God and Man, falling into Doubts, and sundry Passions, and then, at last, confirming himself in his wicked Design.

But say I cou'd repent, and cou'd obtain,  
By Act of Grace, my former State; how soon  
Wou'd Height recal high Thoughts! how soon un-fay  
What feign'd Submission swore! Ease wou'd recant  
Vows made in Pain, as violent and void——  
All Hope excluded thus, behold, instead  
Of us, outcast, exil'd, his new Delight,  
Mankind, created; and for him this World.

(r) L'Histoire du Vieux et Nouveau Testament, par M. *Martin*.

† *Milton*, who is an excellent Commentator upon the whole History of the Fall, brings in the Devil, after a long Search to find out a Beast proper for his Purpose, concluding at last to make use of the Serpent.

Him, after long Debate (irresolute  
Of Thought revolv'd) his final Sentence chose  
Fit Vessel, fittest Imp of Fraud, in whom  
To enter, and his dark Suggestions hide  
From sharpest Sight: For in the wily Snake  
Whatever Sleights, none wou'd Suspensions mark,

So farewell Hope! and, with Hope, farewell Fear!  
Farewel Remorse! all Good to me is lost;  
Evil be thou my Good! by thee at least  
Divided Empire with Heaven's King I hold;  
By thee, and more than half perhaps, will reign:  
As Man e'er long, and this new World, shall know.

BOOK IV.

As from his Wit, and native Subtilty  
Proceeding; which in other Beast observ'd,  
Doubt might beget of *diabolic* Pow'r  
Active within, beyond the Sense of Brute.

BOOK IX.

The Wisdom and Subtilty of the Serpent are frequently mention'd in Scripture, as Qualities, which distinguish it from other Animals, and several are the Instances, wherein it is said to discover its Cunning. 1<sup>st</sup>, When it is old, by squeezing itself between two Rocks, it can strip off its old Skin, and so grows young again. 2<sup>dh</sup>, As it grows blind, it has a Secret to recover its Sight by the Juice of *Fennel*. 3<sup>dh</sup>, When it is assaulted, its chief Care is to secure its Head, because its Heart lies under its Throat, and very near its Head. And, 4<sup>th</sup>, When it goes to drink at a Fountain, it first vomits up all its Poison, for fear of poisoning itself, as it is drinking. With some other Qualities of the like Nature. *Galmel's Dictionary*.

But a modern Author of our own has given us this further Reason, for the Devil's making use of the Serpent in this Affair, *viz.*——That as no infinite Being can actuate any Creature, beyond what the Fitness and Capacity of its Organs will admit; so, the natural Subtilty of the Serpent, and perhaps the Pliableness, and Forkiness of its Tongue (which we know enables other Creatures to pronounce *articulate* Sounds) added to the Advantages of its Form, made it the fittest Instrument of Delusion, that can be imagin'd. *Revelation Examind*.

\* *Milton* has very curiously describ'd the artful and insinuating Carriage of the Serpent, upon his first Approach to speak to *Eve*:



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an Air of great Concern, and seem'd to interest himself not a little in her Behalf, by wondering why God, who had lately been so very bountiful to them, shou'd deny them the Use of a Tree, whose Fruit was so tempting to the Eye, so grateful to the Palate, and of such sovereign Quality to make them wise : And, when *Eve* reply'd, that such was the Divine Prohibition, even under the Penalty of Death itself, \* he immediately subjoins, that such a Penalty was an empty Threat, and what wou'd never be executed upon them ; that God wou'd never destroy the *Work of his own Hands*, Creatures so accomplish'd, as they were, for so slight a Transgression ; and that the sole Intent of his Prohibition was, to continue them in their present State of Dependance and Ignorance, and not admit them to that Extent of Knowledge, and Plenitude of Happiness, which their eating of this Fruit wou'd confer upon them : For

God himself knew, that † the proper Use of this Tree was, to illuminate the Understanding, and advance all the other Faculties of the Soul to such a Sublimity, that the brightest Angels in Heaven shou'd not surpass them ; nay, that they shou'd approximate the Deity itself, in the Extent of their Intellect, and Independence of their Being. In short, he acquainted *Eve*, that the Jealousy of the Creator was the sole Motive of his Prohibition ; that the Fruit had a Virtue to impart † an universal Knowledge to the Person, who tasted it ; and that therefore God, who wou'd admit of no Competitor, had reserv'd this Privilege to himself. Above all, he engag'd her to fix her Eyes upon the forbidden Fruit ; he remark'd to her its Pleasantsness to the Sight, and left her to guess at its Deliciousness. *Eve*, in the very midst of the Temptation, had a Freedom of Choice ; but the fond Conceit of *knowing Good and Evil*,  
of

He bolder now, uncall'd, before her stood,  
But as in great admiring : Oft he bow'd  
His turret Crest, and sleek enamell'd Neck,  
Fawning ; and lick'd the Ground, whereon she trod.  
His gentle dumb Expressions turn'd at length

The Eye of *Eve*, to mark his Play : He glad  
Of her Attention gain'd, with Serpent Tongue  
Organic, or Impulse of vocal Air,  
His fraudulent Temptation thus began.

BOOK IX.

\* The first Words in his Address are, *Yea, hath God said, ye shall not eat, &c.* which do not look so much like the Beginning, as the Conclusion of a Discourse, as the *Jews* themselves have observ'd : And therefore it is not improbable, that the Tempter, before he spake these Words, represented himself, as one of the heavenly Court, who was come, or rather sent, to congratulate the Happiness, which God had bestow'd on them in Paradise ; an Happiness so great, that he cou'd not easily believe he had deny'd them any of the Fruit of the Garden. *Patrick's Commentary.*

\* *Burnet*, in his *Archæologiæ Philosophicæ*, has given us the whole Dialogue (as he has fram'd it at least) between the Serpent and *Eve* ; which, tho' a little too light and ludicrous for so solemn an Occasion, yet, because the Book is not in every one's Hands, I have thought fit to set down in his own Words. “ Serp. *Salve Pulcherrima, quid rerum agis sub hac umbrâ ?* Ev. *Ego hujus arboris Pulchritudinem contemplor.* Serp. *Jucundum quidem Spectaculum, sed multo jucundiores fructus : Gustasti, mea Domina ?* Ev. *Minime vero : Deus nobis interdixit esu hujus Arboris.* Serp. *Quid audio ! Quis iste Deus, qui suis invidet innocuas naturæ Delicias ? nihil suavius, nihil salubrius hoc fructu. Quamobrem interdiceret, nisi per legem ludicram ?* Ev. *Quinimo sub pœnâ mortis interdixit.* Serp. *Rem male capis proculdubio : Nihil habet mortiferi hic Arbor, sed potius Divini aliquid, & supra vires communis naturæ.* Ev. *Ego non habeo quid tibi respondeam, sed adibo virum.* Serp. *Quid virum interpellas de re tantillâ ?* Ev. *Utarne ? Quid pulchrius hoc porno ? Quam suave redolet ? Sed forsitan male sapit.* Serp. *Est esca, crede mihi, angelis non indigna. Fac Periculum, & si male sapit, rejicito, & me insuper habeto pro mendacissimo.* Ev. *Experiar ; est quidem gratissimi saporis : Non me fefellisti.* Serp. *Porrige huc alterum, ut viro afferam.* Serp. *Commodum meministi. En tibi alterum : Adi virum. Vale, Beatula.* — “ *Ego interea elabor, illa curet cætera.* Lib. 2. Cap. 7.”

† It is very well worth our Observation, how ambiguous and deceitful the Promise, which the Tempter makes our first Parent, was : For, by opening the Eyes, she understood a further Degree of Wisdom, as the same Phrase imports, *Acts xxvi. 18.* and *Eph. i. 18* ; but he meant their perceiving their own own Misery, and Confusion of Conscience, as fell out immediate : By *being like Gods*, she understood the Happiness of God the Father, Son, and Holy Ghost, as appears by the Words of God himself, *ver. 22.* but he meant it of Angels (frequently stil'd *Elohim*, i. e. Gods) and of such fallen Angels, as himself, who are call'd *Principalities and Powers*, *Col. ii. 15.* And by *knowing Good and Evil*, she understood a Kind of Divine Omniscience, or knowing *all Manner of Things*, (as the Phrase frequently signifies). But he meant it, that thereby she shou'd experience the Difference between *Good and Evil*, between Happiness and Misery, which she did to her Cost : A Method this of Cunning and Reserve, which he has practis'd in his oracular Responses ever since. *Ainsworth's Annotations.*

† The Words *Good and Evil*, when apply'd to Knowledge, comprehend every Thing, that is possible for Man to know ; for so the Woman of *Tikoa*, in her Address to King *David*, tells him [*2 Sam. xiv. 17.*] *as an Angel of God is my Lord the King, to discern Good and Bad* ; and that by the Terms *Good and Bad*, we are to understand *all Things*, the both Verse of that Chapter will inform us, where she continues her Complement, and says, *my Lord is wise, according to the Wisdom of an Angel, to know all Things, that are on the Earth.* *I. e. Clerc's Commentary.*



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of becoming *like God*, and of changing her Felicity (great indeed, but subordinate) for an independent State of Happineſs; and, eſpecially, the deceitful Bait of preſent *ſenſual* Pleaſure, blinded her Reaſon by Degrees; and, as ſhe ſtood gazing on the Tree, fill'd all her Thoughts, and the whole Capacity of her Soul. The Sight of the Fruit provok'd her Deſire; the Suggestions of the Tempter urg'd it on; her natural Curioſity rais'd her Longing; and the very Prohibition itſelf did ſomething to enflame it: So that, at all Adventures, ſhe put forth her Hand, and pluck'd, and eat.

*Earth felt the Wound, and Nature from  
her Seat*

*Sighing, thro' all her Works, gave Signs of  
Woe,*

*That all was loſt (s).*

She however had no ſuch Senſe of her Condition; but, fancying herſelf already in the Poſſeſſion of that chimerical Happineſs, wherewith the Devil had deluded her, ſhe invited her Huſband (who not unlikely came upon her while ſhe was eating) to partake with her. (t) The moſt abſurd Arguments appear reaſonable, and the moſt unjuſt Deſires equitable, when the Perſon, who propoſes them, is belov'd: The Devil therefore knew very well what he did, when he made his firſt Application to the Woman. Her Charms and Endearments, which gave her the Aſcendency over her Huſband's Affection, wou'd be of more Efficacy (he knew) than all the ſubtile Motives, which he cou'd ſuggeſt, and therefore he made uſe of her to engage him in the like Deſection: And, after ſome ſmall Reluctancy (as we may ſuppoſe) he, (u) like an *uxorious* Man, was by her Entreaties prevail'd on, (contrary to the Senſe of his Duty, and Conviſions

of his own Breſt) to violate the Command, merely becauſe ſhe had done it, and to ſhare whatever Fate God's Indignation for that Tranſgreſſion ſhou'd bring upon her. Thus the Sollicitations of the Woman ruin'd the Man; as the Inchantments of the Tempter ruin'd the Woman. She held forth the fair enticing Fruit to him; and he, rather than ſee her periſh alone, choſe to be involv'd in the ſame common Guilt (x).

*Earth trembled from her Entrails, as  
again*

*In Pangs, and Nature gave a ſecond Groan;  
Sky lowr'd, and, murmuring Thunder ſome  
ſad Drops*

*Wept, at compleating of the mortal Sin (y).*

For as ſoon as they had eaten of the forbidden Fruit, † *their Eyes were open'd*, but in a Senſe quite different to what the Tempter had promis'd them, *viz.* to ſee their own Folly, and impendent Miſeries, and make ſad Reflections upon what they had done. They had acquir'd *Knowledge*, indeed, but it was a Knowledge, ariſing from ſorrowful Experience, that the *Serpent* had beguiled them both; and drawn them from *the Good* of Happineſs and Innocence, which they knew before, into *the Evil* of Sin and Miſery, which (until that fatal Moment) they had no Conception of. (z) They ſaw a living God provok'd; his Grace and Favour forfeited; his Likeneſs and *Image* defac'd; and their Dominion over other Creatures withdrawn from them. They ſaw, very probably, the Heavens grow angry and ſtormy; the Angel of the Lord ſtanding with his Sword, threatening them with Vengeance; and the Devil himſelf, who before had ſeduc'd them, throwing off the Diſguiſe, and now openly inſulting over them. They

E c

ſaw

(s) *Milton*, Book IX. (t) *Saurin's* Diſſertations.

(u) *Mede's* Diſcourſes.

(x) *Edwards's* Survey of Religion.

(y) *Milton*, Book IX.

† *Le Clerc* obſerves, that it is reputed an Elegancy in the ſacred Writing to make uſe of the Figure, which *Rhetoricians* call *Antanacliſis*, whereby they continue the ſame Word or Phraſe that went before, tho' in a quite different Senſe; as the learned *Grotius* upon *John* i. 16. and *Hammond* on *Matth.* viii. 22. have abundantly ſhewn: And for this Reaſon he ſuppoſes, that *Moses* repeats *their Eyes were open*, which the Devil had us'd before, tho' he means it in a Senſe quite different to the former.

(z) *Miller's* Hiſtory of the Church.



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saw that † *they were naked*; were strip'd of all their *intellectual* and *moral* Ornaments; were subjected to irregular Appetites, and inordinate Luſts; and bluſh'd to ſee their external Glory ſo much debas'd, that ‡ they took and platted together Fig-Leaves (which in eaſtern Countries are very large) in order to make themſelves ‡ ſuch Coverings, as might both protect them from the Injuries of the Weather, and conceal their Shame. Nor was their Guilt attended with Shame only, but with Fear likewiſe, and many diſmal Apprehenſions. † Before they ſinn'd, they no ſooner heard *the Voice of the Lord* coming towards them, but they ran out to meet him, and,

with an humble Joy welcom'd his gracious Viſits; but now \* God was become a Terror to them, and they a Terror to themſelves. Their Conſciences ſet their Sin before them in its blackeſt Aſpect; and, as they had then no Hopes of a future Mediator, ſo there *remained nothing for them but a certain fearful looking for of Judgment, and fiery Indignation, ready to devour them.* And accordingly, no ſooner did they hear the Sound of God's *majeſtic* Preſence drawing nearer and nearer to the Place, where they were (which happen'd towards the Cool of the Evening) but they immediately betook themſelves to the thickeſt and cloſeſt Places they cou'd find

Gen. Ch. iii.

† Thoſe who take the Word *naked* in a *literal* Senſe, ſuppoſe, that, upon the Fall, the Air, and other Elements, immediately became intemperate, and diſorderly; ſo that our firſt Parents ſoon *knew*, or felt, that they were naked, becauſe the Sun ſcorch'd them, the Rain wet them, and the Cold pierc'd them. Vid. *Patrick's* Commentary, and *King* on the Origin of Evil. But others take the Expreſſion rather in a *figurative* Senſe, *viz.* to denote the Commiſſion of ſuch Sins, as a Man in his Senſes may well be aſham'd of: And to this Purpoſe they have obſerv'd, that when *Moses* return'd from the Mount, and found that the People had made and conſecrated a golden Image, the Expreſſion in Scripture is, *that the People were naked*, i. e. were become vile and reprobate Sinners; (for ſo the Word *γυμνός* ſignifies in the New Teſtament, *Rew. xvi. 15.*) *for Aaron had made them naked, unto their Shame, among their Enemies*, *Exod. xxxii. 25.* Vid. *Le Clerc's* Commentary. Now thoſe who take it in this Senſe, have obſerv'd farther, that by the Word *Nakedneſs* (according to the uſual Modeſty of the *Hebrew* Tongue) are meant all the irregular Appetites to *venereal* Pleaſures, which *Adam* and *Eve* were Strangers to in their State of Innocence, but began now firſt to experience, and which the intoxicating Juice of the forbidden Tree might very probably excite. *Nicholls's* Conference, Vol. I.

As with new Wine intoxicated both,  
They ſwim in Mirth, and fancy that they feel  
Divinity within them, breeding Wings,  
Wherewith to ſcorn the Earth: But that falſe Fruit  
Far other Operation firſt diſplay'd,

Carnal Deſire inflaming: He on *Eve*  
Began to caſt laſcivious Eyes, ſhe him  
As wantonly repay'd, in Luſt they burn.

MILTON, BOOK IX.

‡ Our Tranſlation indeed tells us, that our firſt Parents *ſew'd Fig-Leaves together*, which gives Occaſion to the uſual Sneer, *What they cou'd do for Needles and Thread?* But the original Word *Tapar*, ſignifies no more, than to put together, apply, or fit, as is plain from *Job xvi. 15.* and *Ezek. xiii. 28*; and the Word *Gneleb*, which we render *Leaves*, ſignifies alſo Branches of Trees, ſuch as were to make Booths, or Bowers, *Neb. xviii. 15.* So that, *to adapt or fit Branches* (which is tranſlated *ſewing Leaves together*) is only to twiſt, and plat the flexible Branches of the Fig-Tree round about their Waſts, in the Manner of a *Roman* Crown, for which Purpoſe, the Fig-Tree, of all others, was the moſt ſerviceable, becauſe, at *Pliny* tells us [*L. 16. C. 24.*] it had *folium maximum, & umbroſſimum*. *Patrick's* Commentary.

† The Word, in the Tranſlation, is *Aprons*: But ſince, in the Original, it may ſignify any Thing, that covers or ſurrounds us, it may every whit as properly here be render'd a *Bower*, or *Arbor*, cover'd with the Branches of the Fig-Tree, wherein the fallen Pair thought to have hid themſelves from the Sight of God; to which Interpretation, the ſubſequent Verſe ſeems to give ſome Countenance. *Le Clerc's* Commentary. Nor is *Milton's* Deſcription of the Fig-Tree uninclinable to this Senſe:

— Such as at this Day ſpreads her Arms,  
Branching ſo broad and long, that in the Ground  
The bended Twigs take root, and Daughters grow  
About the Mother-Tree; a pillar'd Shade

High over arch'd, and echoing Walks between.  
There oft the *Indian* Herdsman, ſhunning Heat,  
Shelters in cool, and tends his paſturing Herds  
In Loop-holes, cut thro' thickeſt Shade. BOOK IX.

† The Word *Voice* may be equally render'd *Noiſe*: And, ſince God's uſual Way of notifying his Preſence afterwards was either by a *ſmall ſill Voice*, or Noiſe, *1 Kings xix. 12.* or by a Noiſe, like *that of great Waters*, *Ezek. i. 24.* or like the ruſtling of Wind in the Trees, *2 Sam. v. 24.* we may reaſonably ſuppoſe, that it was either a ſoft gentle Noiſe like a Breeze of Wind among the Trees of *Paradiſe*, or a louder one, like the Murmuring of ſome large River, which gave *Adam* Notice of God's Approaching. *Le Clerc's* Commentary.

\* *Milton* makes *Adam*, upon this Occaſion, expreſs himſelf in this Manner:

— How ſhall I behold the Face  
Henceforth of God or Angel, erſt with Joy  
And Raptures oft beheld?—O! might I here  
In Solitude live ſavage, in ſome Glade  
Obſcur'd, where highell Woods (impenetrable

To Star or Sun-light) ſpread their Umbrage broad,  
And brown as Evening! Cover me, ye Pines,  
Ye Cedars, with innumerable Boughs  
Hide me, where I may never ſee them more.

BOOK IX.



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find in the Garden, in order to hide themselves from his Inspection; for so far were they fallen in their Understanding, as never to reflect, that *all Places and Things are naked and open to the Eyes of him, with whom they had to do.*

OUT of their dark Retreat however God calls the two *Criminals*, who, after a short Examination, acknowledge their Guilt indeed, but lay the Blame of it, the Man, upon the Woman; and the Woman upon the Serpent: Whereupon God proceeds to pronounce Sentence upon them; but first of all, upon the Devil, as being the *prime Offender*. The Devil had made the Serpent the Instrument of his Deception; and therefore † God first degrades it, from the noble Creature it was before this Fact, to a foul creeping Animal, which, instead of going *erect*, or flying in the Air, was sentenc'd to creep upon its Belly, and thereupon become incapable of eating any Food, but what was mingled with Dust. And to the Devil, who lay hid under the Covert of the Serpent, (and therefore is not expressly

nam'd) he declares, that, how much soever Gen. Ch. iii. he might glory in his present Conquest, a Time shou'd come, when a *Child*, descended from *the Seed* of that very Sex, he had now defeated, i. e. the *MESSIAS*, shou'd ruin all his new-erected Empire of Sin and Death; and, (a) *having spoiled Principalities and Powers, shou'd make a Shew of them openly, triumphing over them in his Cross.* This cou'd not fail of being Matter of great Comfort and Consolation to *Adam* and *Eve*, to hear of the Conquest of their malicious Enemy, before their own Sentences were pronounc'd; \* which, to the *Woman*, was Sorrow in Conception, Pain in Child-birth, and constant Subjection to her Husband's Will; to the *Man*, \* a Life of perpetual Toil and Slavery; and, to them both, as well as all their Posterity, a temporal Death, at the Time appointed.

NOR was it Mankind only, which felt the sad Effects of the Induction of Sin, but \* even the *inanimate* Part of the Creation suffer'd by it. The Fertility of the Earth,

† *Josephus*, in the Beginning of his *Antiquities*, pretends, that *all Creatures, using the same Language*, and consequently being endu'd with Reason and Understanding, the Serpent, excited by Envy, tempted *Eve* to Sin, and, among other Things, receiv'd this signal Punishment, *viz.* That it shou'd be depriv'd of its Feet, and ever after crawl upon the Ground, which *Aben Ezra*, and several other Rabbins, confirm: But, what is certain in the Serpent's Punishment is this—that it actually eats the dry and dusty Earth (as *Bochart* and *Pliny* tell us) otherwise we can hardly conceive, how it cou'd subsist in dry and sandy Desarts, to which God, in a good Measure, has condemn'd it. *Revel. Examin'd.*

(a) Col. ii. 15.

\* 'Tis remarkable, that a Woman is the only Creature, we know of, who has any *Sorrow in Conception*. This *Aristotle* expressly affirms, and only excepts the Instance of a *Mare* conceiving by an *Ass*, and, in general, where there is any Thing monstrous in the *Fetus*. Other Creatures, we find, are in more perfect Health, and Strength, and Vigour, at that Time, than before; but *Aristotle* reckons up ten different Maladies, to which the Woman is then naturally subject. And, as she is subject to Sickness, in the Time of her Conception; so it is farther remarkable, that she brings forth her Offspring with more Pain and Agony, than any other Creature upon Earth, even tho' she has some Advantages in her Make, above other Creatures, that might promise her, in this Case, an Alleviation: And therefore we may suppose, that, upon God's saying to the Woman, *In Sorrow thou shalt bring forth Children*, a real Effect did immediately accompany the Word spoken, and cause such a Change in the Woman's Body, as, in the Course of Nature, must have occasion'd the extraordinary Pain here spoken of: For so we find, that in the Sentence, pronounc'd against the Serpent, against the Earth, and against Man, the Word of God was not only *declarative*, but *executive* likewise, as producing a real Change by a new Modification of Matter, or Conformation of Parts. *Revelation Examin'd*, and *Bibliotheca Biblica*, Vol. I.

\* The Words in the Text are, *in the Sweat of thy Face shalt thou eat Bread*, ver. 19. From whence some conclude, that the Earth, before the Fall, brought forth spontaneously, (as several of the antient Poets have describ'd the *golden Age*) and without any Pains to cultivate it; as indeed there needed none, since all Things, at first, were, by the Divine Power, created in their full Perfection. What Labour wou'd have been necessary in Time, if Man had continu'd innocent, we do not know; only we may observe from the Words, that less Pains wou'd then have been requir'd, than Men are now forc'd to take for their Sustenance. The Wisdom, Goodness, and Justice of God, however, is very conspicuous, in decreeing, that Toil and Drudgery shou'd be the Consequence of departing from an easy and rational Obedience; in making the Earth less desirable to Man, when his Guilt had reduc'd him to the Necessity of leaving it; and in keeping in Order those Passions and Appetites, which had now broke loose from the Restraint of Reason, by subduing their Impetuosity with hard Labour. *Patrick's Commentary*, and *Revelation Examin'd*.

\* *Milton* brings in God, soon after the Fall, appointing his holy Angels to make an Alteration in the *Course* of the *celestial Bodies*, and to possess them with noxious Qualities, in order to destroy the *Fertility* of the Earth, and thereby punish Man for his Transgression.



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Earth, and Serenity of the Air, were chang'd; the Elements began to jar; the Seasons were intemperate, and the Weather grew uncertain: So that to defend themselves against the immoderate Heat, or Cold, or Wind, or Rain, which now began to infest the Earth, our first Parents were instructed by God,\* how to make themselves Vestments of the Skins of those Beasts, which, very probably, they were appointed to sacrifice, either in Confirmation of *the Covenant of Grace*, couch'd in the Sentence pronounc'd against the Serpent, or as a Representation of that great *expiatory* Sacrifice, which, *in the Fullness*

of Time, God might inform them, was to be offer'd, as a *Propitiation* for the Sins of all Mankind: And, upon this Account, it very likely was, that *Adam* chang'd his Wife's Name (who, as some think, was call'd *Iffcha* before) into that of *Eve*, as believing that God wou'd make her *the Mother of all Mankind*, and of the *promis'd Seed* in particular, by whom he hop'd for a Restoration both to himself and his Posterity, and to be rais'd from Death to a State of Happiness, and immortal Life.

Confidering then, † what a sad *Catastrophe*, this Transgression of theirs had brought upon human Nature, and that such

Gen. Ch. iii.

#### The Sun

Had first its Precept so to move, so shine,  
As might affect the Earth with Cold and Heat  
Scarce tolerable; and from the North to call  
Decrepid Winter; from the South to bring  
Solstitial Summer's Heat. To the blank Moon  
Her Office they prescrib'd, to th' other five  
Their planetary Motions and Aspects  
Of noxious Efficacy, and when to joyn  
In Synod unbenign; and taught the fix'd

Their Influence malign when to shower:  
Which of them, rising with the Sun, or falling,  
Shou'd prove tempestuous. To the Winds they set  
Their Corners, when with Bluster to confound  
Sea, Air, and Shoar: The Thunder then to roll  
With Terror thro' the dark aerial Hall —  
These Changes in the Heavens, tho' slow, produce  
Like Change on Sea, and Land; fiderial Blast,  
Vapour, and Mist, and Exhalation hot,  
Corrupt, and pestilent. B O O K X.

\* It cannot be deny'd, but that the Skins of Beasts were a very ancient Sort of Cloathing. *Diodorus Siculus* [Lib. i.] where he introduces *Hercules* in a Lion's Skin, tells us no less; and the Author to the *Hebrews* makes Mention of this Kind of Habit: But the *Jewish* Doctors have carry'd the Matter so far, as to maintain, that, as *Adam* was a Priest, this Coat of his was his *priestly* Garment, which he left to his Posterity: So that *Abel*, *Noah*, *Abraham*, and the rest of the Patriarchs, sacrific'd in it, until the Time that *Aaron* was made High-priest, and had peculiar Vestments appointed him by God. But all this fine Fiction of theirs falls to the Ground, if we can but suppose with some, that, by the Word, which we render *Coats*, we may not improperly understand Tents, or Arbors, to defend our first Parents from the Violence of the Heat, and such hasty Showers, as were common in the Countries adjacent to Paradise, and where the Winter was not so cold, as to require Coats made of Skins, which wou'd certainly be too warm. That they cou'd not be the Skins of slain Animals is very manifest, because as yet, there were no more than two of each Species, Male and Female, nor had they propagated. And therefore others have imagin'd, that if the original Word must mean Coats, they were more probably made of the Bark of Trees, which are called *Σέππια*, the *Skins of them*, as well as the Hides of Animals. Vid. *Le Clerc*, and *Patrick's* Commentary, and *Bibliotheca Bibl.* Vol. I.

† The Words in the Text are these, *Behold the Man is become as one of us, to know Good and Evil, and now, left he put forth his Hand, and taste of the Tree of Life, and live for ever*, Gen. iii. 22. The former of these Sentences is held, by most Interpreters, to be an *Irony*, spoken in Allusion to the Devil's Manner of tempting *Eve*, Ver. 5. but, from the latter Part of the Words, this Question seems to arise; "Whether *Adam* and *Eve*, if they had tasted of the Tree of Life, after their Transgression, shou'd have liv'd for ever?" Now it is very manifest, that, by the Violation of God's Command, they had justly incurr'd the Penalty, *In the Day thou eatest thereof, thou shalt surely die*, i. e. shalt surely become Mortal: From whence it follows, that, whether they had, or had not eaten, of the Tree of Life, they were, the Moment they fell, subject to the Necessity of dying, nor cou'd the Virtue of the Tree, be it what it wou'd, preserve them from the Execution of the Sentence; and therefore these latter Words, *and now, left he put forth his Hand, and taste of the Tree of Life, and live for ever*, are, in like Manner, spoken sarcastically, and as if God had said, "Left the Man shou'd vainly fancy in himself, that, by eating of the Tree of Life, he shall be enabled to live for ever, let us remove this Conceit from him, by removing him from this Place, and for ever debarring him from any Hopes of coming at that Tree again." *Eflus* in Diss. Loca.

Examples of God's speaking by way of *Sarcasm*, or Upbraiding, are not uncommon in Scripture: But considering, that, in the *Midst of Judgment*, he here thinketh upon *Mercy*; that, before the Sentence against our first Parents, he promis'd them a Restoration, and after Sentence pass'd, does nevertheless provide them with Cloathing; some have thought, that the Words, by taking the original Verb (vid. *Gell's* Essay) to signify *the Time past* (as it may well enough do) are rather an Expression of Pity, and Compassion, and of the same Import as if God had said; "The Man *was* once, like one of us, to know Good, and to pursue it; to know Evil, and to avoid it; (for that is the Perfection of moral Knowledge) but behold how is he now degenerated! And therefore, lest this Degeneracy shou'd continue upon him, and he become obdurate, the best Way will be to seclude him from the Tree of Life, by expelling him from Paradise." But this Opinion seems to ascribe too much to the Power of the Tree, and is not supported with Authority, equal to the former.



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ſuch a *Scene* of complicated Miſery might not be perpetuated, by Means of the *Tree of Life*, God, in his great Mercy, found it convenient to remove them from the Garden of *Paradiſe*, into that Part of the Country lying towards the  *Eaſt*, where at firſt he created them; and, that he might prevent their meditating a Return, he ſecur'd every Paſſage, leading to it, with a Guard of Angels, (ſome of which, flying to and fro in the Air, in bright refulgent Bodies, ſeem'd to ſlaſh out Fire on every Side, or to reſemble the † Vibrations of a *flaming Sword*) that thereby he might de-

ter them from any Thoughts of ever at-tempting a Re-entrance, until he ſhou'd think fit to deſtroy, and utterly lay waſte, the Beauty of the Place. Thus fell our firſt Parents, and, from the happieſt Condition that can be imagin'd, plung'd themſelves, and their Poſterity, into a State of Wretchedneſs and Corruption: For, as from one common Root, (b) *Sin enter'd into the World, and Death by Sin; ſo Death paſſed upon all Men, forasmuch as all have ſinn'd*, and been deſil'd by this original Pollution.

Gen. Ch. iii.

### The OBJECTION.

The Objection  
againſt Mo-  
ſes's Account  
of the Fall.

“ BUT, upon Suppoſition, that the  
“ State of Perfection, wherein our  
“ firſt Parents were created, was really as  
“ compleat, as is pretended; we cannot  
“ well conceive, how it was poſſible for  
“ them to fall from it at all, or at leaſt in  
“ ſo ſhort a Space, as the Scripture-Ac-  
“ count represents it, after their Creation.  
“ Some great and enormous Offence, one  
“ wou'd ſuppoſe, they had committed;  
“ but who cou'd dream, that the bare eat-  
“ ing of a little forbidden Fruit cou'd be  
“ ſo provoking, as to bring upon them  
“ that wretched Depravity of Nature,  
“ which ever ſince we have been com-  
“ plaining of? The *Counſels of God are a*  
“ *great Deep*; but what Reason can be  
“ given, why he ſhou'd put their Virtue  
“ upon the Trial, when he cou'd not but  
“ foreſee, that they certainly wou'd be  
“ *ſoil'd* by the *Wiles of the Tempter*? Or,  
“ if a Probation was thought neceſſary,

“ why was their Abſtinence from the  
“ Fruit of a certain Tree made the Teſt  
“ of their Obedience, when ſo many more  
“ momentous Precepts might have befit-  
“ ted their Condition as well? We may  
“ account the Serpent as *ſubtle* as we pleaſe,  
“ but how he cou'd over-reach Mankind  
“ in the Perfection of their Knowledge;  
“ or, if the Devil lay conceal'd in the  
“ Serpent's Body, what Inducement he  
“ cou'd have to aſſume the Form of ſo  
“ deteſtable a Creature; and what ſhou'd  
“ hinder *Eve* from not being frighten'd  
“ when ſhe heard him begin to ſpeak, and,  
“ inſtead of ſtaying to talk with him, flee  
“ immediately to her Huſband, we cannot  
“ conceive. If the Devil, in this Diſguiſe,  
“ was like to be an Over-match for her,  
“ why did God admit of ſuch an unequal  
“ Conflict? Or, if the Conflict was to be,  
“ why did not he ſend her Succours from  
“ above? When ſo great a Price, as the

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“ Lives

† What is meant by the flaming Sword, represented to be in the Hands of the *Cherubims*, at the Entrance of the Garden of *Paradiſe*, is variously conjectur'd by learned Men: But, of all Eſſays of this Kind, that of *Tertullian*, who thought it was the *Torrid Zone*, is the moſt unhappy. *Tertul. Apol. Cap. 47.* The Words of *Lactantius* are [*Juſtit. Divin. I. 2. C. 12.*] *Ipfam Paradiſum Igne circumvallavit*, he encompass'd *Paradiſe* with a Wall of Fire: From whence a learned Man of our Nation, pretending that the original Word ſignifies a *dividing Flame*, as well as a flaming Sword, ſuppoſes, that this Flame was an Accenſion of ſome combuſtible Matter, round about the Garden, which excluded all Comers to it, till ſuch Time as the Beauty of the Place was deſac'd. *Nicholls's Conference*, Vol. I. Some *Rabbins* are of Opinion, that this *flaming Sword* was an Angel, founding their Sentiment on that Paſſage in the *Pſalms*, where 'tis ſaid, that *God maketh his Angels Spirits, and his Miniſters a flaming Fire*, *Pſal. civ. 4.* And hereupon another learned Man of our Nation has imagin'd, that this flaming Sword (which was accounted by the *Jews* a ſecond Angel) was of a different Kind to the *Cherubim*, viz. a *Seraph*, or flaming Angel, in the Form of a flying fiery Serpent, whoſe Body vibrated in the Air with Luſtre, and may fitly be deſcrib'd by the Image of ſuch a *Sword*. *Tamiſon of Idolatry.*

(b) Rom. v. 12.



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“ Lives of all Mankind, was ſet upon her  
“ Head, why did not he enable her to  
“ overcome the Wiles of the Tempter?  
“ Why did not he order a Guard of An-  
“ gels, or ſome more powerful Influxes of  
“ his holy Spirit, to aſſiſt, and ſecure her  
“ Standing? But if the Thing was ſo, that  
“ God decreed her Fall, 'tis hard Measure,  
“ one wou'd think, to condemn her, and  
“ her Poſterity for it; and looks as if he  
“ was angry beyond Bounds, when he  
“ curſes the Earth, and the Serpent, which  
“ were both incapable of Sin, and confe-  
“ quently no ways culpable; when he  
“ drives the unhappy Pair out of Paradife,  
“ with ſuch Precipitancy, and leaves them  
“ to ſhift for themſelves in a naked barren  
“ Land; and (what is worſt of all) when  
“ he entails their Sin, and conſequent De-  
“ pravation, upon their innocent Poſteri-  
“ ty, until the End of the World; and  
“ all this for no greater Crime, than eat-  
“ ing an Apple or two, when robbing an  
“ Orchard, now a-days, is accounted a  
“ Crime not worth a whipping: to ſay  
“ nothing of the Oddneſs of that Part of  
“ the Sentence, wherein Serpents were  
“ appointed to *bite Men by the Heel*, and  
“ Men to *bruife them on the Head*. This  
“ certainly can never be right in the *Let-  
“ ter*, and therefore our ſafeſt Way will  
“ be, to take this whole Account of *Mo-  
“ ſes* in a *figurative* and *allegorical* Senſe;  
“ and to ſuppoſe (with ſeveral, both *Jewiſh*  
“ and *Chriſtian* Writers) that the Hiſtory  
“ of the Fall exhibits the Deſection of the  
“ Soul; the Serpent represents *Concupiſ-  
“ cence*; the Man, to whom he durſt not  
“ apply himſelf, is the Picture of *Reason*;  
“ and the Woman, whom he ſo eaſily  
“ ſeduc'd and overcame, the Emblem of  
“ *Senſe*, and ſo on.”

How long the  
State of Man's  
Innocence  
laſted.

How long our firſt Parents continu'd  
in their State of *Innocence*, and in the Poſ-  
ſeſſion of the Garden of *Eden*, it is not ſo  
well agreed. The Account of their *Fall*,  
in the Series of Hiſtory, follows immedi-  
ately their Introduction into their bliſſful  
Abode; whereupon (c) moſt of the *Jewiſh*

Doctors, and ſome of the *Chriſtian* Fa- Gen. Ch. iii.  
thers, were of Opinion, that they pre-  
ſerv'd their Integrity but a very ſhort  
while; that, in the Cloſe of the ſame Day,  
wherein they were made, they tranſgreſs'd  
the Covenant, and were, the very ſame  
Day, caſt out of Paradife. But we are to  
conſider, that many Circumſtances are  
omitted in the Scriptures concerning the  
State of our firſt Parents, and the Manner  
of their Tranſgreſſion; that *Mofes* makes  
mention of nothing, but what is conducive  
to his main Deſign, which is to give a brief  
Account of the moſt remarkable Tranſac-  
tions, that had happen'd from the begin-  
ning of the World, to his Time; and  
that there are fundry good Reaſons, which  
may induce us to believe, that the State  
of Man's *Innocence* was of a longer Du-  
ration, than thoſe, who are for precipita-  
ting Matters, are pleas'd to think it.

GOD indeed can do what he pleaſes Longer than is  
uſually ima-  
gin'd.  
in an Inſtant; but Man neceſſarily requires  
a Succeſſion of Time to tranſact his Af-  
fairs in; and therefore when we read of  
*Adam*, in the ſame Day, that he was  
created (and that was not until God had  
made every Beaſt of the Field) (d) en-  
quiring into the Nature of every living  
Creature, and impoſing on them proper  
Names; falling into a *deep Sleep*, and,  
with ſome *Formality*, (without Doubt) re-  
ceiving his Wife from the Hand of God;  
removing into the Garden of *Paradiſe*; and  
(as we may well ſuppoſe) walking about,  
and taking ſome Survey of it; receiving  
from God both a Promise and Prohibition,  
and thereupon (as we may ſuppoſe again)  
(e) ratifying the firſt great *Covenant* with  
him: When we read of all theſe Things,  
I ſay, we cannot but think, that ſome  
Time muſt be requir'd for the doing of  
them; and therefore to ſuppoſe, after this,  
(f) that, in the Cloſe of the ſame Day,  
the Woman wander'd from her Huſband,  
met with the Serpent, enter'd into a *Par-  
ley* with him, was overcome by his Inſi-  
nuations, did eat of the forbidden Fruit,  
did

(c) *Edwards's Survey*, Vol. I.  
before the Fall.

(d) *Burnet's Archaeologicæ Philoſophicæ*.  
(f) *Nicholl's Conference*, Vol. I.

(e) *Bull's State of Man*



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did prevail with her Husband to do the ſame, and, thereupon perceiving themſelves *naked*, did inſtantly fall to work, and make themſelves *Aprons*: To ſuppoſe that, in the ſame Evening, God comes down, ſummons the *Criminals* before him, hears their Excuses, decrees their Punishments, drives them out of Paradife, and places two *Cherubims* to guard all Avenues againſt their Return: This is crouding too long a Series of Buſineſs into too ſhort a Compaſs of Time, and thereby giving an Handle to *Infidelity*, when there is no Manner of Occaſion for it.

WE who are not ignorant of *Satan's Devices*, and how ready he is to wait for a favourable Occaſion to addreſs his Temptations to every Man's Humour and Complexion, can hardly ſuppoſe, (g) that he wou'd have ſet upon the Woman immediately after the Prohibition was given; and not rather have waited, until it was in ſome Meaſure forgot, and the happy Opportunity, of finding her alone, ſhou'd chance to preſent itſelf: But ſuch an Opportunity cou'd not well inſtantly have happen'd, becauſe the Love and Endearments between this Couple, at firſt, we may well imagine, was ſo tender and affecting, as not to admit of the leaſt Abſence or Separation: Nor muſt we forget (what the Hiſtory itſelf tells us) that they were ſo much accuſtom'd to (h) *the Voice of God walking in the Garden in the cool of the Day*, as not to account it any new Thing; and ſo well acquainted with the Nature and Plantation of the Garden, as to run directly to the darkeſt Thickets and Umbrages, in order to hide themſelves from his Sight; which muſt have been the Reſult of more than an Hour or two's

Experience: And therefore, (if we may Gen. Ch. iii. be allow'd to follow others in their Conjectures) (i) it was either on the *tenth* Day of the World's Age, that our firſt Parents fell, and were expell'd Paradife, in Memory of which Calamity, (k) *the great Day of Expiation* (which was the tenth Day of the Year) wherein *all were requir'd to afflict their Souls*, was, in After-ages, inſtituted; or (as others wou'd rather have it) on the *eighth* Day from their Creation; (l) that, as the firſt Week in the World ended with the Formation of Man and Woman, the ſecond was probably concluded with their fatal Seduction.

WHEN Man is ſaid to have been made according to the *Likeneſs* and *Image* of God, it cannot be ſuppos'd, but that he was created in the full Perfection of his Nature; and yet, (m) it muſt be remember'd, that \* no created Being, can, in its own Nature, be incapable of Sin and Default. Its Perfections, be they what they will, are *finite*, and whatever has Bounds ſet to its Perfections, is, in this Reſpect, *imperfect*, i. e. it wants thoſe Perfections, which a Being of infinite Perfections only can have; and whatever wants any Perfection, is certainly capable of miſcarrying. And, as every *finite* Creature is capable of Default, ſo every *rational* Being muſt neceſſarily have a Liberty of Choice, i. e. it muſt have a *Will* to chuſe, as well as an *Underſtanding* to reaſon; becauſe a Faculty of *Underſtanding*, without a *Will* to determine it, if left to itſelf, muſt always think of the ſame Subject, or proceed in a Series, and Connection of Thoughts, without any End or Deſign, which will be a perpetual *Labour in vain*, or a Thoughtfulneſs to

How he came to fall.

(g) *Patrick's Commentary.*

(h) Gen. iii. 10.

(i) *Uſher's Annals.*

(k) Lev. xvi. 29.

(l) *Edwards's Survey*, Vol. I.

(m) *Clarke's Enquiry into the Original of Moral Evil.*

\* God, tho' he be omnipotent, cannot make any created Being *absolutely perfect*; for whatever is *absolutely perfect*, muſt neceſſarily be *Self-exiſtent*: But it is included in the very Notion of a Creature, as ſuch, not to exiſt of itſelf, but of God. An *absolutely perfect* Creature therefore implies a Contradiction; for it wou'd be *of itſelf*, and not of itſelf, at the ſame Time. *Absolute Perfection* therefore is peculiar to God; and ſhou'd he communicate his own peculiar Perfection to another, *that other* wou'd be God. Imperfection muſt therefore be tolerated in Creatures, notwithstanding the Divine Omnipotence and Goodneſs; for Contradictions are no Objects of Power. God indeed might have refrain'd from acting, and continu'd alone *Self-ſufficient*, and perfect to all Eternity; but infinite Goodneſs wou'd by no Means allow of this, and therefore ſince it oblig'd him to produce external Things, which Things cou'd not poſſibly be perfect, it preferr'd theſe imperfect Things, to none at all; from whence it follows, that Imperfection aroſe from the Infinity of Divine Goodneſs. *King's Eſſay on the Origin of Evil.*



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no Purpose. And, as every rational Being has a Liberty of *Choice*, ſo, to direct that Choice, it muſt of Neceſſity have a preſcrib'd Rule of its Actions.

GOD indeed, who is infinite in Perfection, is a Rule to himſelf, and acts according to his own *Effence*, from whence it is impoſſible for him to vary; but the moſt perfect Creatures muſt act by a Rule, which is not eſſential to them, but preſcrib'd them by God, and is not ſo *intrinsic* in their Natures, but that they may decline from it; for a free Agent may follow, or not follow, the Rule preſcrib'd him, or elſe he wou'd not be *free*.

Now, in order to know how it comes to paſs, that we ſo frequently abuſe our natural Freedom, and tranſgreſs the Rules, which God hath ſet us, we muſt remember, that (*n*) the Soul of Man is ſeated in the miſt, as it were, between thoſe more *excellent* Beings, which live perpetually above, and with whom it partakes in the Sublimity of its Nature and Underſtanding, and thoſe *inferior* terrestrial Beings, with which it communicates, thro' the vital Union it has with the Body; and that, by Reaſon of its natural Freedom, it is ſometimes aſſimilated to the one, and ſometimes to the other of theſe Extreams. We muſt obſerve farther, that, (*o*) in this compound Nature of ours, there are ſeveral Powers and Faculties, ſeveral Inclinations and Diſpoſitions, ſeveral Paſſions and Affections, differing in their Nature and Tendency, according as they reſult from the Soul and Body; that each of theſe has its proper Object, in a due Application of which it is eaſy and ſatisfy'd; that they are none of them ſinful in themſelves, but may be Inſtruments of much Good, when rightly apply'd, as well as occaſion great Miſchief by a Miſapplication; and therefore a conſiderable Part of Virtue will conſiſt in regulating them, and in keeping our *ſenſitive* Part ſubject to the *rational*. This is the original Conſtitution of our Nature: And ſince our firſt Parents were endu'd with the ſame Powers and Fa-

culties of Mind, and had the ſame Diſpoſitions and Inclinations of Body, it cannot be, but that they muſt have been liable to the ſame Sort of Temptations, and conſequently liable to comply with the Dictates of Senſe and Appetite, contrary to the Direction of Reaſon, or the Precepts of Almighty God. And to this Cauſe the Scripture ſeems to aſcribe the Commiſſion of the firſt Sin, when it tells us, that *the Woman ſaw the Tree, that it was good for Food, and pleaſant to the Eye, and deſirable to make one wiſe*, i. e. it had ſeveral Qualities, which were adapted to her *natural* Appetites; was beautiful to the *Sight*, and delightful to the *Taſte*, and improving to the *Underſtanding*; which both answer'd the Deſire of Knowledge, implanted in her *ſpiritual*, and the Love of *ſenſual* Pleaſure, reſulting from her *animal* Part; and theſe, heighten'd by the Suggeſtions of the *Tempter*, abated the Horror of God's *Prohibition*, and induc'd her to act contrary to his expreſs Command.

GOD indeed all along foreknew that ſhe wou'd fall in this inglorious Manner; but his *Foreknowledge* did not *neceſſitate* her Falling, neither did his Wiſdom ever conceive, that a fallen Creature was worſe than none at all (*p*). The Divine Nature, as it is in itſelf, is incomprehenſible by human Underſtanding; and not only his Nature, but likewise his Powers and Faculties, and the Ways and Methods, in which he exerciſes them, are ſo far beyond our Reach, that we are utterly incapable of framing juſt and adequate Notions of them. We attribute to him the Faculties of Wiſdom, Underſtanding, and Foreknowledge; but, at the ſame Time, we cannot but be ſenſible, that they are of a Nature quite different from *ours*, and that we have no direct and proper Conceptions of them. When we indeed foreſee or determine any Thing, wherein there is no poſſible Matter of Obſtruction, we ſuppoſe the Event certain and infallible; and, were the Foreknowledge and Predetermination of God of the ſame Nature with ours, we might

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God's Preſcience no Occaſion of her Sin.

(n) *Stillingfleet's* Orig. Sacr. Predeſtination.

(o) *Clarke* of the Original of Moral Evil.

(p) *Bishop King's* Sermon of



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might be allow'd to make the ſame Concluſion: But why may not it be of ſuch a Perfection in God, as is conſiſtent both with the *Freedom* of Man's Will, and *Contingency* of Events? *As the Heavens are higher than the Earth, ſo are his Ways far above our Ways*: And therefore, tho' it be certain, that he, who made *Eve*, and conſequently knew all the Springs and Weights, wherewith ſhe was mov'd, cou'd not but foreſee, how every poſſible Object, that preſented itſelf, wou'd determine her *Choice*; yet this he might do, without *himſelf* giving any *Biaſs* or Determination to it at all (q): Juſt as the Man, who ſees the Setting of the *Chimes*, can tell, ſeveral Hours before, what Tune they will play, without any poſitive Influence, either upon their Setting, or their Playing. So that *Eve*, when ſhe was tempted, cou'd not ſay, *I was tempted by God*, for God *tempteth none*; neither had the *Divine* Preſcience any Influence over her Choice, but (r) *by her own Luſt was ſhe drawn away, and entic'd; and when Luſt had conceiv'd, it brought forth Sin, and Sin, when it was finiſh'd, brought forth Death*.

The Reaſonableneſs of God's giving Man a Law.

THAT ſome Command was proper to be laid upon Man in his State of Innocence, is hardly to be deny'd (s). *Dependence* is included in the very Notion of a Creature: And, as it is Man's greateſt Happineſs to depend on God, whoſe infinite Wiſdom can contrive, and infinite Power can effect whatever he knows to be moſt expedient for him; ſo was it *Adam's* Advantage to have a conſtant Senſe of that Dependence kept upon his Mind, and (for that Reaſon) a ſure and permanent *Memorial* of it, placed before his Eyes, in ſuch a Manner, as might make it impoſſible for him to forget it.

AND, as this Dependence on God was *Adam's* greateſt Happineſs, ſo it ſeems neceſſary on God's Part, and highly com- porting with his Character of a *Creator*, that he ſhou'd require of his Creatures, in ſome Acts of Homage and Obedience, (which Homage and Obedience muſt ne-

ceſſarily imply ſome Kind of *Reſtraint* upon their *natural Liberty*) an Acknowledgement and Declaration of it. And, if ſome Reſtraint of natural Liberty was neceſſary in *Adam's* Caſe, what Reſtraint cou'd be more eaſy, than the Coërtion of his Appetite from the Uſe of one *Tree*, amidſt an infinite Variety of others, no leſs delicious; and, at the ſame Time, what Reſtraint more worthy the Wiſdom and Goodneſs of God, than the Prohibition of a Fruit, which he knew wou'd be pernicious to his Creature?

THE Prohibition of ſome enormous Sin, or the Injunction of ſome great Rule of moral Virtue, we perhaps may account a properer Teſt of Man's Obedience: But if we conſider the Nature of Things, as they then ſtood, we may find Reaſon perhaps to alter our Sentiments (t). The *Mosaic Tables* are acknowledg'd by all to be a tolerable good *System*, and to comprize all the general Heads of moral Virtue; and yet, if we run over them, we ſhall find, that they contain nothing ſuitable to Man in the Condition, wherein we are now conſidering him.

The Fitneſs of that, which he gave *Adam*.

HAD God, for Inſtance, forbidden the *Worſhip* of *false Gods*, or the *Worſhip* of *graven Images*; can we ſuppoſe, that *Adam* and *Eve*, juſt come out of the Hand of their Maker, and viſited every Day with the Light of his *glorious Preſence*, cou'd have even been guilty of theſe? Beſides that, the *Worſhip* of *false Gods* and *Images*, was a Thing, which came into the World ſeveral hundreds of Years afterwards, either to flatter *living Princes*, or ſupply the Place of *dead ones*, who the ſilly People fancy'd were become Gods. Had he prohibited *Perjury* and *vain Swearing*; what poſſible Place cou'd theſe have had in the *infant* and innocent State of Mankind? *Perjury* was never heard of, till the World was better peopled, when *Commerce* and Trade came in Uſe, when Courts of *Judicature* were ſettled, and Men began to cheat one another, and then deny it, and ſo forſwear it:

G g

And

(q) *Young's Sermon*, Vol. I. (r) *James* i. 14, &c. Vol. I. and *Jenkin's Reaſonableneſs*, Vol. II.

(s) *Revelation* Examin'd.

(t) *Nicholls's Conference*,



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And Oaths and Imprecations cou'd never have a Being in a State of Innocence: They borrow their *Original* manifestly from the *Sinfulness* of human Nature.

THE like may be said of all the rest. How cou'd *Adam* and *Eve* have *honour'd their Father and their Mother*, when they never had any? What possible Temptation cou'd they have to be guilty of *Murder*, when they must have acted it upon their own Flesh? How cou'd they *commit Adultery*, when they were the only two upon the Face of the Earth? How be guilty of *Theft*, when they were the sole Proprietors of all? How *bear false Witness* against their Neighbour, or *covet* his Goods, when there was never a Neighbour in the World for them to be so unjust to? And so (if we proceed to *Christian Precepts*) how cou'd they *love Enemies*, how cou'd they *forgive Trespases*, when they had no one in the World to offend against them? And the Duties of *Mortification* and *Self-denial*, &c. How cou'd they possibly exercise these, when they had no Lust to conquer, no Passion to overcome, but were all serene and calm within?

SINCE therefore all the moral Precepts, that we are acquainted with, were improper for the Trial of Man's Obedience in his State of Innocence; it remains, that his *Probation* was most properly to be effected, by his doing or forbearing some indifferent Action, neither Good or Evil in itself, but only so far Good or Evil, as it was commanded or forbidden. And, if such a Command was to be chosen, what can we imagine so natural and agreeable to the State of our first Parents, (considering they were to live all their Lives in a Garden) as the forbidding them to eat of the Fruit of a *certain Tree* in that Garden, a Tree hard at Hand, and might every Moment be eat of, and wou'd therefore every Moment give them an Opportunity of testifying their Obedience to God by their forbearing it? A

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wise Appointment this, had not the great Enemy of Mankind come in, and defeated it. Gen. Ch. iii.

WHO this great Enemy of Mankind was, and by what Method of Insinuation he drew our first Parents into their Defection, *Moses*, who contents himself with relating Facts, as they happen'd *outwardly*, without any Comment, or Exposition of them, or, who by a *Metonymy* in the *Hebrew Tongue*, uses the *instrumental* for the *efficient Cause*, tells us expressly, that it was *the Serpent*; and, for this Reason, some of the antient *Jews* ran into a fond Conceit, that (u) this whole Passage is to be understood of a real Serpent, which Creature (x) they suppose, before the Fall, to have had the Faculty of Speech and Reason both. But this is too gross a Conception to have many Abettors; and therefore the common, and indeed the only probable Opinion is, that it was the *Devil*; some wicked and malicious Spirit (probably one of the *Chief* of that Order) who envy'd the Good of Mankind, the Favours God had bestow'd on them, and the future Happiness he had ordain'd for them, and was thereupon resolv'd to tempt them to Disobedience, thereby to bring them to the same forlorn Condition with himself, and his other *apostate Brethren*; and that, to effect his Purpose, he made use of a Serpent's Body, wherein to transact his Fraud and Imposture.

WHY the Devil chose to assume the Form of a Serpent, rather than that of any other Creature, we may, in some Measure, learn from the Character, which the Scripture gives us of it, *viz.* that *it was more subtle than any Beast of the Field, that the Lord God had made*: Where the Word *subtle* may not so much denote the Craft and Insidiousness, as the gentle, familiar, and insinuating Nature of this Creature. (y) That the Serpent, before the Fall, was mild, and gentle, and more familiar with Man, than any other Animal; that \* it did

Who the Serpent was.

Why the Devil assum'd the Form of a Serpent.

(u) *Le Clerc's Commentary and Essays.*

(x) *Josephus*, and several others.

(y) *Mede's Discourses.*

\* The Beauty of the Serpent, which the Devil made Choice of, is thus describ'd by *Milton*:



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did not creep on the Ground, but went with its Head and Breast rear'd up, and advanc'd; that by frequently approaching our first Parents, and playing, and sporting before them, it had gain'd their good Liking and Esteem, is not only the Sentiment both (z) of *Jews* and (a) *Christians*, but what seems likewise to have some Foundation in Scripture: For when God says, *that he will put Enmity between the Serpent and the Woman, and between his Seed and her Seed*, the Implication must be, that there was some Sort of Kindness and Intimacy between them before.

THERE is no Absurdity then in supposing, that this Creature was belov'd both by *Adam* and *Eve*. She especially might be highly delighted, and us'd to play and divert herself with it (b). She laid it perhaps in her Bosom, adorn'd her Neck with its Windings, and made it a Bracelet for her Arms. So that its being thus intimate with the Woman, made it the properer Instrument for the Devil's Purpose, who, sliding himself into it, might wantonly play before her, until he insensibly brought her to the *forbidden Tree*: And then, twisting about its Branches, might take of the Fruit and eat, to shew her by Experience, that there was no deadly Quality in it, before he began his Address; and his Speech might be the less frightful or surprizing to her, who, in the State of her Innocence, not knowing what Fear was, might probably think (as he might positively affirm)

So spake the Enemy of Mankind, inclos'd  
In Serpent, Inmate bad! and toward *Eve*  
Address'd his Way: Not with indented Wave,  
Prone on the Ground, as since, but on his Rear,  
Circular Base of rising Folds, that tower'd,  
Fold above Fold, a surging Maze! his Head

(z) *Josephus's* Antiq. L. 1.

(a) *Basil. Hom. de Paradiso.*

(b) *Mede's* Discourses.

\* *Eve*, upon hearing the Serpent speak, enquires by what Means it was, that it came by that Faculty, and is told, that it was by eating of a certain Tree in the Garden:

I was at first, as other Beasts, that graze  
The trodden Herb, of abject Thoughts and low—  
Till on a Day, roving the Field, I chanc'd  
A goodly Tree far distant to behold,  
Laden with Fruit of various Colours, mixt  
Ruddy and Gold—  
'To satisfy the sharp Desire I had  
Of tasting these fair Apples, I resolv'd  
Not to defer—

(c) *Tennison* of Idolatry, *Patrick's* Commentary, and *Nicholls's* Conference, Vol. I.

\* that this new-acquir'd Faculty proceed- Gen. Ch. iii.  
ed from the Virtue of the Tree.

BUT there is another Conjecture still more probable, if we will but allow, that the Serpent was not of a common ordinary Species, but one very probably something like that flying fiery Sort, which, we are told, are bred in *Arabia* and *Egypt*. (c) They are of a shining yellowish Colour, like Brass, and, by the Motion of their Wings, and Vibration of their Tails, reverberating the Sun-Beams, make a glorious Appearance. Now if the Serpent, whose Body the Devil abus'd, was of this Kind (tho' perhaps a Species far more glorious) it was a very proper Creature for him to make use of. For these Serpents we find call'd in Scripture *Seraphs*, or *Seraphim*, which gave the Name to those bright lofty Angels, who were frequently employ'd by God to deliver his Will to Mankind, and, coming upon that Errand, were wont to put on certain splendid Forms, some the Form of *Cherubim*, i. e. beautiful flying Oxen, and others the Shape of *Seraphim*, wing'd and shining Serpents. Upon this *Hypothesis*, we may imagine farther, that the Devil, observing that good Angels attended the *Divine* Presence, and sometimes minister'd to *Adam* and *Eve* in this bright Appearance, usurp'd the Organs of one of these shining Serpents, which, by his Art and Skill in *natural* Causes, he might improve into such a wonderful Brightness, as to represent to *Eve* the usual *Shechinah*,

Crested aloft, and Carbuncle his Eyes;  
With burnish'd Neck of verdant Gold, erect  
Amidst his circling Spires, that on the Grass  
Floated redundant: Pleasing was his Shape,  
And lovely.—

BOOK IX.

Sated at length, e'er long, I might perceive  
Strange Alteration in me, to Degree  
Of Reason in my inward Powers; and Speech  
Wanted not long, tho' to this Shape retain'd.  
Thenceforth to Speculation high or deep  
I turn'd my Thoughts, and with capacious Mind  
Consider'd all Things visible in Heaven,  
Or Earth, or Middle.

BOOK IX.



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*chinah*, or angelical Appearance; she was accustom'd to; and, under this Disguise, she might see him approach her without Fear, and hear him talk to her without Surprize, and comply with his Seduction with less Reluctancy; as supposing him to be an Angel of God's Retinue, and now dispatch'd from Heaven to instruct her in some momentous Point, as she had often perhaps experienc'd before, during her Stay in Paradise.

How Eve  
came to be de-  
luded.

A (*d*) learned Jew has expounded this Transaction in a new and uncommon Way. He supposes that the Serpent did not speak at all, nor did Eve say any Thing to it; but that, being a very nimble and active Creature, it got upon the *Tree of Knowledge*, took of the Fruit, and eat it; and that Eve, having seen it several Times do so, and not die, concluded with herself, that the Tree was not of such a destructive Quality, as was pretended; that, as it gave Speech and Reason to the Serpent, it wou'd much more improve and advance her Nature; and was thereupon embolden'd to eat.

THIS Opinion is very plausible, and, in some Degree, founded on Scripture: For, tho' the Woman might perceive by her Senses, that the Fruit was pleasant to the Eye, yet it was impossible she cou'd know, either that it *was good for Food*, or *desirable to make one wise*, any other Way, than by the Example and Experiment of the Serpent, which, merely by eating of that Fruit, (as she thought) was chang'd from a *Brute* into a rational and vocal Creature. This, I say, is a pretty plausible Solution; and yet it cannot be deny'd, but that the Text seems to express something more, and that there was a real Dialogue between the Woman and the Serpent, wherein the Serpent had the Advantage. And therefore (to persist in our former Exposition) it is not improbable, that the Tempter, before ever he accosted Eve, transform'd himself into the Likeness of an *Angel of Light*, and, prefacing his Speech with some short Congratulations of her

Happiness, might proceed to ensnare her with some such cunning *Harangue*, as this: Gen. Ch. iii.

“ AND can it possibly be, that so good  
“ a God, who has so lately been so boun- A Paraphrase  
upon the Tem-  
pter's Speech.  
“ tiful to you, as to give you such an ex-  
“ cellent Being, and invest you with Power  
“ and Dominion over all the rest of his  
“ Creatures, shou'd now envy you any of  
“ the innocent Pleasures of Nature? Has  
“ he indeed deny'd you the Use of the  
“ *Tree of Knowledge*? But, why did he  
“ plant it at all? Why did he adorn it  
“ with such beautiful Fruit? Why did he  
“ place it on an *Eminence* in the Garden,  
“ for you to behold daily, unless he is  
“ minded to mock and tantalize you?  
“ The true Design both of the Prohibition  
“ and Penalty, which you relate, is to keep  
“ you in Ignorance, and thereby oblige  
“ you to live in perpetual Dependance on  
“ him. He knows full well, that the  
“ Virtue of this Tree is to illuminate the  
“ Understanding, and thereby to enable  
“ you to judge for yourselves, without hav-  
“ ing recourse to him upon every Occa-  
“ sion. (*e*) To judge for himself is the  
“ very Privilege that makes him God;  
“ and for that Reason he keeps it to him-  
“ self: But eat but of this Tree, and ye  
“ shall be like him; your Beings shall be  
“ in your own Hands, and your Happi-  
“ ness vast and inconceivable, and inde-  
“ pendant on any other. What Effect it  
“ has had on me, you cannot but see and  
“ hear, since it has enabled me to reason  
“ and discourse in this wise; and, instead  
“ of Death, has given a new Kind of Life  
“ to my whole Frame. And, if it has  
“ done this to a Brute Animal, what may  
“ not Creatures of your refin'd Make,  
“ and excellent Perfections, expect from  
“ it? Why shou'd you shrink back, or be  
“ afraid to do it then? You have here an  
“ Opportunity of making yourselves for  
“ ever; and the Trespass is nothing.  
“ What Harm in eating an Apple? Why  
“ this *Tree of Knowledge* more sacred than  
“ all the rest? Can so great a Punishment,  
“ as Death, be proportionate to so small  
“ a Fault?

(*d*) Lucan *Alberbent*.

(*e*) Bishop King's Discourse on the Fall, at the End of his Origin of Evil.



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And the Pro-  
bability of its  
Success.

"a Fault? I come to assure you, that it  
"is not; that God has revers'd his De-  
"cree, and eat you what you will, ye  
"surely shall not die."

(f) THUS the Serpent suggested to Eve, that God had impos'd upon her, and she was willing to discover whether he had or no. *Curiosity*, and a Desire of Independency, to know more, and to be entire Master of herself, were the Affections which the Tempter promis'd to gratify; and an Argument like this has seldom fail'd, ever since, to corrupt the Generality of Mankind: Infomuch, that few, very few, have been able to resist the Force of this Temptation, especially when it comes (as it did to Eve) cloath'd with all the outward Advantage of Allurement. For whoever knows the Humour of Youth, and how he himself was affected at that Time, cannot but be sensible, that, as the Fairness of the Fruit, its seeming Fitness for Food, the Desire of being independent, and under her own Management and Government, were Inducements, that prevail'd with our first Parent to throw off the Conduct of God; so this Curiosity of trying the Pleasures of Sense, this Itch of being our own Masters, and chusing for ourselves, together with the charming Face of Sin, and our Ignorance and Inexperience of the Consequences of it, are generally the first Means of our being corrupted, against the good Maxims and Principles, we receiv'd from our Parents and Teachers.

'TIS in the essential Constitution of Man (as we said before) that he shou'd be a *free Agent*; and, if we consider him now as in a State of *Probation*, we shall soon perceive, that God cou'd not lay any *Restraint* upon him, nor communicate any *Assistance* to him, but what was consistent with the *Nature* he had given him, and the *State* he had placed him in. God created Man a *free Agent*, (g) that he might make the *System* of the Universe perfect, and supply that vast *Hiatus*, which must otherwise have happen'd between *Heaven* and *Earth*, had he not interpos'd some other Creature,

(endu'd with *Rationality*, Master of his own Elections, and consequently capable of serving him voluntarily and freely) between Angels and Brutes. In the very Act of creating him therefore, God intended that he shou'd be *rational*, and determin'd as it were by a Law, that he shou'd be *free*; and, having ingrafted *this* in his Make, it wou'd have been a Violation of his own Laws, and Infraction on his own Work, to have interpos'd, and hinder'd the Use of that *Faculty*, which, by the Law of Nature, he had establish'd. We do not expect, that the Situation of the *Earth*, or the Course of the Sun shou'd be alter'd on our Account, because these seem to be Things of great Importance; and we apprehend it unreasonable, that, for our private Advantage, the *Order* and *Harmony* of Things shou'd be chang'd, to the Detriment of so many other Beings. But, to alter the *Will*, to stop the *Election*, is no less a Violation of the Laws of Nature, than to interrupt the Course of the Sun, because a free Agent is a more noble Being, than the Sun. The Laws of its Nature are to be esteem'd more sacred, and cannot be chang'd without a great Miracle: There wou'd then be a Kind of *Shock* and Violence done to Nature, if God shou'd interfere, and hinder the Actions of *Free-will*; and perhaps it would prove no less pernicious to the *intellectual* System, than the Sun's standing still wou'd be to the *natural*.

To apply these Reflections to the Matter now before us. Had God, to prevent Man's Sin, taken away the Liberty of his Will, he had thereby destroy'd the Foundation of all Virtue, and the very Nature of Man himself. For Virtue wou'd not have been *such*, had there been no Possibility of acting contrary, and Man's Nature wou'd have been *divine*, had it been made *impeccable*. Had God given our first Parents then such powerful *Influences* of his *Holy Spirit*, as to have made it impossible for them to sin, or had he sent a *Guard* of Angels, to watch and attend them

Gen. Ch. iii.

That Man's  
Liberty of  
Choice was  
natural, and  
not to be re-  
strain'd.

(f) Bishop King's Sermon of the Fall.

(g) Bishop King's Essay on the Origin of Evil.



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them so, as to hinder the Devil from proposing any Temptation, or them from hearkening to any; had he, I say, *supernaturally* over-rul'd the Organs of their Bodies, or the inward *Inclinations* of their Minds, upon the least Tendency to Evil; in this Case, he had govern'd them not as *free*, but as *necessary* Agents, and put it out of his own Power to have made any *Trial* of them at all. All therefore that he cou'd do, and all that, in Reason, might be expected from him to do, was, to give them such a sufficient Measure of Power and Assistance, as might enable them to be a Match for the strongest Temptation; and this, there is no Question to be made, but that he did do.

That God gave  
him sufficient  
Abilities to  
stand.

(b) We indeed, in this degenerate State of ours, find a great deal of Difficulty to encounter with Temptations. We find a great *Blindness* in our *Understandings*, and a *Crookedness* in our *Wills*. We have *Passions*, on some Occasions, strong and ungovernable; and oftentimes experience an *Inclination* to do Evil, even before the Temptation comes: But our first Parents, in their *primitive* Rectitude, stood possess'd of every Thing, as advantageous the other Way. They had an *Understanding*, large, and capacious, and fully illuminated by the Divine Spirit. Their *Will* was naturally inclin'd to the *supreme Good*, and cou'd not, without Violence to its Nature, make Choice of any other. Their *Passions* were sedate, and subordinate to their Reason; and, when any Difficulties did arise, they had God at all Times to have Recourse to: By which Means it came to pass, that it was as *hard* for them to sin, as it is *difficult* for us to abstain from sinning; as *easy* for them to elude Temptations then, as it is *natural* for us to be led away by Temptations now. And therefore, if, notwithstanding all these mighty Advantages towards a State of *Impeccancy*, they made it their Option to transgress, their Perverseness only is to be blam'd, and not any

Want of sufficient Assistance from their bounteous Creator. Gen. Ch. iii.

GREAT indeed is the Disorder, which their Transgression has brought upon human Nature; but there will be no Reason to impeach the Goodness of God for it, if we take but in this one Consideration; — That what he thought not fit to *prevent* by his Almighty Power, he has, nevertheless, thought fit to *repair* by the Covenant of Mercy in his Son *Jesus Christ*. By him he has propounded the same Reward, everlasting Life after Death, which we shou'd have had, without Death, before; and has given us a better Establishment for our Virtue now, than we cou'd have had, had we not been Sufferers by this first Transgression.

And that, upon  
his Fall, he  
has provided  
him with an  
adequate Re-  
medy.

FOR let us suppose, (i) that, notwithstanding our first Parents had sinn'd, yet God had been willing, that *original* Righteousness should have equally descended upon their Posterity; yet we must allow, that any one of their Posterity might have been *foil'd by the Wiles of the Tempter*, and fallen, as well as they did. Now had they so fallen (the Covenant of Grace being not yet founded) how cou'd they ever have recovered themselves to any Degree of Acceptance with God? Their Case must have been the same, as desperate, as forlorn, as that of fallen Angels was before: Whereas, in the present State of Things, our Condition is much safer. Sin indeed, by Reason of our present Infirmary, may more easily make its *Breaches* upon us, either through *Ignorance* or *Surprize*; but it cannot get Dominion over us, without our own deliberate Option, because it is an express Gospel-Promise against the Power of Sin, that (k) it *shall not have Dominion over us*; against the Power of the Devil, that (l) *greater is he, that is in you, than he, that is in the World*; against the Power of Temptations, that (m) *God is faithful, who will not suffer us to be tempted above what we are able*; against Discouragement

(b) Nicholl's Conference, Vol. I.  
(m) 1 Cor. x. 13.

(i) Young's Sermons.

(k) Rom. vi. 14.

(l) 1 John iv. 4.



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ment from the Pretence of our Infirmities, that (n) *we may do all thro' Christ, that strengthens us*; and, in Case of failing, that (o) *we have an Advocate with the Father, and a Propitiation for our Sins*. Thus plentifully did God provide for Man's *Stability*, in that State of *Integrity*, thus *graciously* for his *Restoration*, in this State of *Infirmity*: In both Cases his Goodness has been conspicuous, and has never fail'd!

Why God  
curled the Ser-  
pent.

IN like Manner, (to absolve the Divine Nature from any Imputation of Passion or Peevishness, of Injustice or hard Usage, in *curving the Serpent*, and *the Earth*; in driving our laps'd Parents out of Paradise, and in entailing their Guilt and Punishment upon the latest Posterity) we shou'd do well to remember, that the Serpent, against which the first Sentence is denounc'd, is to be consider'd here in a double Capacity; both as an *Animal*, whose Organs the Devil employ'd in the Seduction of the Woman; and as the *Devil* himself, lying hid and conceal'd under the Figure of the Serpent: For the Sentence, we may observe, is plainly directed to an *intelligent* Being, and *free Agent*, who had committed a Crime, which a Brute cou'd not be capable of.

Now if we consider what a glorious Creature the Serpent was, before the Fall, we cannot but suppose, that God intended this Debasement of it, (p) not so much to express his Indignation against it (for it had no bad Intention, neither was it conscious of what the Devil did with its Body) as to make it a Monument of Man's Apostacy, a Testimony of his Displeasure against Sin, and an instructive *Emblem* to deter all future Ages from the Commission of that, which brought such Vengeance along with it. In the *Levitical* Law we find, that, if a Man committed any *Abomination* with a Beast, (q) the Beast was to be slain, as well as the Man; and, by Parity of Reason, the Serpent is here punish'd, if not to humble the Pride, and allay the Triumph of the Devil, by seeing the Instrument of

his Success so shamefully degraded, at least to remind the *Delinquents* themselves of the Foulness of their Crime, and the Necessity of their Repentance, whenever they chanced to behold so noble a Creature, as the Serpent was, reduced to so vile and abject a Condition, merely for being the Means of their Transgression.

BUT God might have a farther Design in this Degradation of the *Serpent*: He foresaw, that, in future Ages, *Satan* wou'd take Pride in abusing this very Creature to the like pernicious Purposes, and, under the Semblance of Serpents of all Kinds, wou'd endeavour to establish the vilest Idolatry, even the Idolatry of his own hellish Worship. That therefore the Beauty of the Creature might be no Provocation to such Idolatry, 'twas a kind and beneficent Act in God, to deface the Excellence of the Serpent's Shape, and, at the same Time, inspire Mankind with the strongest Horror and Aversion to it. Nor can it be deny'd, but that, (r) if we suppose the Devil possess'd the Serpent, and was, as it were, *incarnate* in it, the Power of God cou'd unite them as closely, as our Souls and Bodies are united, and thereby cause the Punishment inflicted on the *literal* Serpent to affect *Satan* as sensibly, as the Injuries done our Bodies do reach our Souls; at least, while that very Serpent was in Being.

To consider *Satan* then under the Form of a Serpent, we shall see the Propriety of the other Part of the Sentence denounc'd against him, and what Comfort and Consolation our *Criminal* Parents might reasonably collect from thence. That this Part of the Sentence, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel*, is not to be understood in a *literal* Sense (because such Sense is absurd and ridiculous) every Reader of competent Understanding must own: And therefore its Meaning must be such, as will best agree with the Circumstances of the

The latter  
Part of the  
Sentence a-  
gainst the Ser-  
pent explain'd.

(n) Phil. iv. 13. (o) 1 John. ii. 1. (p) Patrick's Commentary, and Mede's Discourses. (q) Lev. xx. 15.  
(r) Bishop King's Sermon on the Fall.



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the Transaction. Now the Transaction was thus: — *Adam*, tempted by his Wife, and she by the Serpent, had fallen from their Obedience, and were now in the Presence of God expecting Judgment. (i) They knew full well, at that Juncture, that their Fall was the Victory of the Serpent, whom, by Experience, they found to be an Enemy to God and Man: To Man, whom he had ruin'd by seducing him to Sin; and to God, the noble Work of whose Creation he had defac'd. It cou'd not therefore but be some Comfort to them, to hear the Serpent *first* condemn'd, and to see that, however he had prevail'd against them, he had gain'd no Victory over their Maker, who was able to assert his own Honour, and to punish this great Author of Iniquity. Nor was it less a Consolation to them, to hear, from the Mouth of God likewise, that the Serpent's Victory was not a compleat Victory over *even themselves*; that they, and their Posterity, shou'd be able to contest his Empire; and, tho' they were to suffer much in the Struggle, yet, finally they shou'd prevail, *bruise the Serpent's Head*, and deliver themselves from his Power and Dominion over them.

THIS certainly is the lowest Sense, wherein our first Parents cou'd have understood this Part of the Sentence, denounc'd against the Serpent; and yet this very Sense was enough to revive in them comfortable Hopes of a speedy Restoration. For, when *Adam* heard, that the *Seed of the Woman* was to destroy the evil Spirit, he undoubtedly understood *Eve* to be *that Woman*, and some Issue of his by her to be *that Seed*; and, accordingly, we may observe, that when *Eve* was deliver'd of *Cain*, the Form of her Exultation is, (i) *I have gotten a Man from the Lord*, i. e. I have gotten a Man thro' the signal Favour and Mercy of God. (ii) Now this extraordinary Exultation cannot be suppos'd to arise from the bare Privilege of bearing Issue, for that Privilege (as she cou'd not but know before

this Time) she had in common with the meanest Brutes; and therefore her Transport must arise from the Prospect of some extraordinary Advantage from this Issue, and that cou'd be no other, than the Destruction of her Enemy.

*Cain* indeed prov'd a wicked Man: But, when she had conceiv'd better Expectations from *Abel*, and *Cain* had slain him, she, nevertheless, recover'd her Hopes upon the Birth of *Seth*; because (x) God, saith she, *hath appointed me another Seed*, or one, who will destroy the Power of *Satan*, *instead of Abel, whom Cain slew*. Thus we see, that the *Obscurity*, in which it pleas'd God to foretel the Destruction of the evil Spirit, gave Rise to a Succession of happy Hopes in the *Breast of Adam* and *Eve*; who, (if they had known that this Happiness was to be postpon'd for four thousand Years) would, in all Probability, have inevitably fallen into an Extremity of Despair.

BUT how necessary soever God might think it, to give our First Parents some general Hopes and Expectations of a Restoration; yet, being now fallen into a State of Sin and Corruption, which must of Course infect their latest Posterity, he found it expedient to deprive them of that Privilege of *Immortality*, wherewith he had invested them, and (as an Act of Justice and Mercy both) to turn them out of *Paradise*, and debar them from the *Tree of Life*: Of *Justice*, in that they had forfeited their Right to Immortality, by transgressing a Command, which nothing, but a vain criminal Curiosity, cou'd make them disobey; and of *Mercy*, in that, when Sin had entail'd all Kinds of Calamity upon human Nature, in such Circumstances, to have perpetuated Life, wou'd have been to perpetuate Misery.

THIS, I think, can hardly be accounted the Effect of Passion or Peevishness: And in like manner, God's *cursing the Ground*, or (what is all one) his depriving it of its original Fruitfulness, by a different Turn given to the Air, Elements, and Seasons,

Gen. Ch. iii.

Why God turn'd our First Parents out of Paradise.

And curs'd the Ground.

(i) Bishop *Sherlock's* Use and Intent of Prophecy.

(x) Gen. iv. 25.

(i) Gen. iv. 1.

(ii) Revelation Examin'd, Vol. I.

was



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was not the Effect of Anger, or any haſty Paſſion (which God is not capable of) but of calm and equitable Juſtice; ſince it was Man (who had done enough to incur the Divine Diſpleaſure) that was to ſuffer by the Curſe, and not the Ground itſelf: For the Ground felt no Harm by *bringing forth Thorns and Thistles*, but *Adam*, who, for ſome Time, had experienc'd the *ſpontaneous Fertility of Para-diſe*, was a ſufficient Sufferer by the Change, when he found himſelf reduced to hard Labour, and forc'd *to eat his Bread by the Sweat of his Brows*.

The Nature of  
the Divine  
Prohibition.

It muſt be acknowledg'd therefore, (y) that there was good Reaſon, why the Penalty of the firſt Tranſgreſſion ſhould be greater, than any ſubſequent one; becauſe it was deſign'd to deter Poſterity, and to let them ſee, by this Example, that whatever Commination God denounces againſt Guilt, will moſt infallibly be executed. We miſtake, however, the Nature of God's Laws, and do in Effect renounce his *Authority*, when we ſuppoſe, that *Good* and *Evil* are in the Nature of Things only, and not in the *Commandments*, and *Prohibitions* of God. (z) Whatever God is pleas'd to command or forbid, how *indifferent* ſoever it be in itſelf, is, for that very Reaſon, ſo far as it is commanded or forbidden by him, as truly Good or Evil, as if it were *absolutely* and *morally* ſo, being enacted by the ſame Divine Authority, which makes all *moral* Precepts obligatory. God, in ſhort, is our *Law-giver*, and whatever he commands (whether it be a *moral* Precept, or *poſitive* Injunction) ſo far as he enacts it, is of the ſame neceſſary and indiſpenſible Obligation. Upon this it follows, that all Sin is a *Tranſgreſſion of the Law*, and a Contempt of God's Authority: But then the Aggravations of a Sin do ariſe from the Meaſure of its Guilt, and the Parties Advantages to have avoided it; under which Conſideration, nothing can be more heinous, than the Sin of our Firſt Parents.

It was not only a bare *Diſobedience* to Gen. Ch. iii. God's Commands, by a perfect *Infidelity* *The Heinous- neſs of tranſ- greſſing it.* to his Promiſes and Threats. It was a Sort of *Idolatry* in believing the Devil, and putting a greater Truſt in him, than in God. It was an horrible *Pride* in them to deſire to be like God, and ſuch a *diabolical* Pride, as made the evil Angels fall from Heaven. *Covetouſneſs*, and a greedy *Theft* it was, to deſire, and purloin what was none of their own; and one of the moſt cruel and unparallel'd *Murthers*, that ever was committed, to kill and deſtroy ſo many thouſands of their *Offspring*. (a) Add to this, that it was a *Diſobedience* againſt God, an infinite Being, and of infinite Dignity; a God, who had given them Exiſtence, and that ſo very lately, that the Impreſſes of it could not be worn out of their Memory; that had beſtow'd ſo much Happineſs upon them, more than on all the Creation beſides; that had made them *Lords* over all, and reſtrain'd nothing from them, but only the Fruit of this one Tree. Add again, that they committed this Sin againſt the cleareſt Conviction of Conſcience, with Minds fully illuminated by the Divine Spirit, with all poſſible Aſſiſtance of Grace to keep them from it, and no untoward Bent of Nature, or unruly Paſſion, to provoke them to it: And, putting all this together, it will appear, that this was a Sin of the deepeſt Dye, and that no Man, now-a-days, can poſſibly commit a Crime of ſuch a complicated Nature, and attended with ſuch horrid Aggravations.

It is the Opinion of ſome, (b) that the Fruit of the *Forbidden Tree* might be im- *And the Ju- ſtice of imput- ing it to A- dam's Poſte- rity.* pregnated with ſome *fermenting Juice*, which put the Blood and Spirits into a great Diſorder, and thereby diveſted the Soul of that Power and Dominion, it had before over the Body; which, by its Operation, clouded the *Intellect*, and deprav'd the *Will*, and reduced every Faculty of the Mind to a miſerable Depravity, which, along with human Nature, has been pro-  
I i propagated

(y) Revelation Examined.

(z) Jenkins's Reaſonableneſs, Vol. II.

(a) Nicholl's Conference, Vol. I.

(b) Jenkins's Reaſonableneſs, Vol. II.



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pagated down to Posterity: (c) As some Poisons (we know) will strangely affect the Nerves and Spirits, without causing immediate Death; and, (d) as the *Indians*, (we are told) are acquainted with a *Juice*, which will immediately turn the Person, who drinks it, into an *Idiot*, and yet leave him, at the same Time, the Enjoyment of his Health, and all the Powers and Faculties of his Body. But, whatever the Effect of the Fruit might be, and whether the Corruption of our Nature, and Death, (with all the Train of Evils, which have descended to us) lay in *the Tree*, or in the *Will of God*, there is no Question to be made, but that our wise Creator might very justly decree, that human Nature in general should be affected with it, and our Happiness or Unhappiness depend upon the Obedience or Disobedience of our First Parents. We daily see, that Children, very often, inherit the Diseases of their Parents, and that a vicious and extravagant Father leaves commonly his Son Heir to nothing else, but the Name and Shadow of a great Family, with an infirm and sickly Constitution. And, if Men generally now partake of the bad Habits and Dispositions of their immediate Parents, why might not the *Corruption* of human Nature, in *the first*, have equally descended upon all the rest of Mankind? (e) The *Rebellion* of a Parent, in all *civil Governments*, reduces his Children to Poverty and Disgrace, who had a Title before to Riches and Honours: And, for the same Reason, why might not *Adam* forfeit for himself, and all his Descendants, the Gift of *Immortality*, and the Promise of eternal Life? God might certainly bestow his own Favours upon his own Terms: And therefore, since the Condition was Obedience, he might justly inflict Death, *i. e.* withhold Immortality from us; and he might justly deny us Heaven (for the Promise of Heaven was an Act of his free Bounty) upon the Transgression, and Disobedience of our First Pa-

rents. We were in *their Loins*, and from thence our Infection came: They were our *Representatives*, and in them we fell: But then, amidst all this Scene of Calamity, we have one comfortable, one saving Prospect to revive us, *viz. that (f) Adam was the Figure of him, that was to come; and therefore, as by the Offence of One, Judgment came upon all Mankind to Condemnation, even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.*

THIS is the Account we have of the *Fall*: And tho' we pretend not to deny, that, in some Places, there are *figurative Expressions* in it, as best comporting with the Nature of antient Prophecy, and the *oriental Manner* of Writing; yet this can be no Argument, why we should immediately run to an *allegorical* Interpretation of the Whole.

THAT not only the *Poets*, but some of the greatest *Philosophers* likewise, had a strange Affectation for such *figurative Documents*, in order to conceal their true Notions from the Vulgar, and to keep their Learning within the Bounds of their own *Schools*, we pretend not to deny: And yet, since it is apparent, that *Moses* could have no such Design; (g) since he had no Reason to fear any other Philosopher's setting up against him, or running away with his Notions; since he affects no other Character, but that of a plain *Historian*, and pretends to relate Matters just as they happen'd, without any Disguise or Embellishment of Art; since he orders his Books (which he endeavours to suit to the Vulgar Capacity) to be read in the Ears of all the People, and commands *Parents to teach them to their Children*; it cannot be supposed, but that the History of the *Fall*, as well as the rest of the Book of *Genesis*, is to be taken in a *literal* Sense. All the rest of the Book is allow'd to be *literal*, and why should this Part of it only be a Piece of *Egyptian Hieroglyphic*? *Fable* and *Allegory*, we know,

Moses no allegorical Writer.

are

(c) *Jenkins's Reasonableness*, Vol. II. (d) *Revelation examin'd*, Vol. I. (e) *Jenkins's Reasonableness*, Vol. II.  
(f) *Rom. v. 14, 18.* (g) *Nicholl's Conference*, Vol. I.



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are directly oppoſite to *Hiſtory*: The one pretends to deliver Truth undisguiſed; the other to deliver Truth indeed, but under the Veil and Cover of *Fiction*: So that, if this Book of *Mofes* be allow'd to be *hiſtorical*, we may as well ſay, that what *Thucydides* relates of the Plague of *Athens*, or *Livy* of the Battle of *Cannæ*, is to be underſtood *allegorically*, as that what *Mofes* tells us of the Prohibition of the Fruit of the *Tree of Knowledge*, or of *Adam* and *Eve's* Expulſion from the Garden of *Paradiſe* for breaking it, is to be interpreted in a *myſtical* Senſe.

NAY, we'll put the Caſe, that it were conſiſtent with the Character of *Mofes* to have amused the People with Fables and *Allegories*; (b) yet we can hardly believe, but that the People retain'd ſome *Tradition* among them, concerning the Formation of our Firſt Parents, and the Manner of their Deſection. This they might eaſily have had from their illuſtrious Anceſtor *Abraham*, who might have deduced it from *Noah*, and thence, in a few Succeſſions, from *Adam* himſelf: And if there was any ſuch Tradition preſerved among them, *Mofes* muſt neceſſarily have loſt all his Credit and Authority, had he pretended to ſoiſt in a Tale of his own Invention, inſtead of a true Narration. For the ſhort Queſtion is, — (i) Did the Children of *Israel* know the hiſtorical Truth of the *Fall*, or did they not? If they did know it, why ſhould *Mofes* diſguiſe it under an *Allegory*, rather than any of the reſt of the Book of *Genesis*? If they did not know it, how came it to be forgotten in ſo few Generations of Men, ſuppoſing it had ever been known to *Adam's* Poſterity? If *Adam's* Poſterity never rightly knew it, but had the Relation thereof always convey'd down in *Metaphor* and *Allegory*, then muſt *Adam*, in the firſt Place, impoſe upon his Sons, and they upon ſucceeding Generations; but for what Reaſon we cannot conceive, unleſs, that the moſt remarkable E-

vent, that ever beſel Mankind (except the Redemption of the World by *Chriſt*) ſo came to paſs, that it was impoſſible to tell it to Poſterity any other Way, than in *Allegory*.

IT can ſcarce be imagin'd, but that ſome of the ancient Writers of the *Jewiſh Church*, as well as the inſpir'd Writers of the *New Teſtament*, had as true a Knowledge of theſe diſtant *Traditions*, as any modern Eſpouſer of *Allegories* can pretend to; and therefore, (k) when we read in the *Book of Wiſdom*, that (l) God created Man to be immortal, and made him to be the Image of his own Eternity; but that, through the Envy of the Devil, Death came into the World: When the Son of *Sirach* tells us, that (m) God, at the firſt, filled Man with the Knowledge of Underſtanding, and ſhew'd him Good and Evil; but (n) that Error and Darkneſs had their Beginning with Sinners; that (o) Death is the Sentence of the Lord over all Fleſh; (p) that the Covenant, from the Beginning, was, Thou ſhalt die the Death; and that (q) of Woman came the Beginning of Sin, and through her we all die: When we read, and compare all theſe Paſſages together, I ſay, can there be any reaſonable Foundation to doubt in what Senſe the ancient *Jewiſh Church* underſtood the Hiſtory of the Fall?

NAY more! When not only we find the Wicked, and the Enemies of God re- preſented under the Image (r) of a Serpent, of a Dragon, of a Leviathan, the crooked Serpent, &c. and the Prophet telling us expreſsly, that (s) *Duſt ſhall be the Serpent's Meat*; but our bleſſed Saviour likewise declaring, that (t) the Devil was a Murtherer from the Beginning, a Liar, and a Father of Lies; St Paul aſſerting, that (u) the Woman, being deceiv'd, was firſt in the Transgreſſion, and that (x) the Serpent beguiled her through his Subtilty; and St John, in his Revelation, (y) calling that wicked and malicious Spirit, the Devil,

OR

Gen. Ch. iii.  
The Hiſtory of  
the Fall prov'd  
to be literal  
from the Scrip-  
ture.

(b) *Mofes Vindicatus*.

(i) *Jenkins's* Reaſonableneſs, Vol. II.

(k) *Vid.* Biſhop *Sherlock's* Diſſert. II. an-

next to his *Uſe and Intent of Prophecy*.

(l) *Wiſd.* ii. 23, 24.

(m) *Ecclus.* xvii. 7.

(n) *Ibid.* xi. 16.

(o) *Ibid.* xli. 3.

(p) *Ibid.* xiv. 17.

(q) *Ibid.* xxv. 24.

(r) *Iſa.* xlv. 29.—xxvii. 1. *Micah* vii. 17.

(s) *Iſa.* lxxv. 25.

(t) *John* viii. 44.

(u) *1 Tim.* ii. 14.

(x) *2 Cor.* xi. 3.

(y) *Rev.* xii. 9.—xx. 2.



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or the *Dragon*, *Satan*, or the *old Serpent*, indifferently; we cannot but perceive, that these Passages are not only plain References to the first Deception of Mankind under the Form of that Creature, but that they virtually comprize the Sum and Substance of the *Mosaic Account*. (x) So that, if we have any Regard either to the *Tradition* of the *Jewish Church*, or the *Testimony* of *Christ* and his *Apostles*, we cannot but believe, that the History of Man's *Fall*, and the Consequences thereupon, were really such, as *Moses* has represented them.

Confirm'd by  
Foreign Testi-  
monies.

AND to confirm us in this Belief, we may observe farther, that the Tradition of almost every Nation is conformable to his Relation of Things: (a) That not only the State of Man's Innocence, in all Probability, gave rise to the Poets Fiction of the *Golden Age*; but that the Story of *Adam* and *Eve*, of the Tree, and of the Serpent, was extant among the *Indians* long ago, and (as Travellers tell us) is still preserv'd among the *Brachmans*, and the Inhabitants of *Peru*: (b) That, in the old *Greek My-steries*, the People us'd to carry about a Serpent, and were instructed to cry *Eὐα*, whereby the Devil seem'd to exult, as it were, over the unhappy Fall of our first Mother; and, that (c) in his Worship, in idolatrous Nations, even now, \* there are frequent Instances of his displaying this his Conquest under the Figure of a Serpent: Strong Evidences of the Truth of the *Mosaic Account*! to say nothing of the *Rationale*, which it gives us of our innate *Pudor circa Res venerias*, of the Pains of Child-birth, of the present Sterility of the Earth, of the Slowness of Children's Education, of their Imbecility above all other Creatures, of the Woman's Subjection to

her Husband, of our natural Antipathy to viperous Animals; and (what has puzzled the wisest of the Heathen Sages to discover) of the Depravation of our Wills, and our strong Propensity to what is Evil.

THIS Origin of Evil is a Question, which none of them could resolve. They saw the Effect, but were ignorant of the Cause; and therefore their Conjectures were absurd. (d) Some of them laid the whole Blame on *Matter*, as if its Union with the Mind gave it a pernicious Tincture. Others imagin'd a *pre-existent State*, and that the bad Inclinations, which exerted themselves in this World, were first of all contracted in another. (e) Several establish'd *two Principles*, the one the Author of all the Good, and the other the Author of all the Evil, (whether *natural* or *moral*) that is found in human Nature: And, in Prejudice to this Absurdity, many betook themselves to *Atheism*, and deny'd any first Principle at all; accounting it better to have no God in the World, than such an unaccountable Mixture of Good and Evil. But now, had but these wise Men had the Advantage of reading the *Mosaic Account*, they would never have taken up with such wild *Hypotheses*, but immediately concluded with our Saviour's Argument, that (f) *a corrupt Tree cannot bring forth good Fruit*; because the Explication of the Rise of Sin, by an *Original Lapse*, is not only freed from these *Absurdities*, wherewith other Explications abound, but, according to the Sense, which the Author of the *Book of Wisdom* has of it, sets the Goodness of God, in the Creation of the World, in its proper Light; viz. (g) that *God made not Death, neither hath he Pleasure in the Destruction of the Living*.

Gen. Ch. iii.

And is the  
most satisfacto-  
ry of any.

(x) *Moses Vindicatus*. (a) *Grotius de Veritate*.  
*Heideggeri Historia Patriarcharum*, Vol. I.

(b) *Nicholls's Conference*, Vol. I.

(c) *Vid.*

\* *Philip Melancthon* tells a Story, to this Purpose, of some Priests (somewhere in *Asia*) who carry about a Serpent, in a Brazen Vessel, and, as they attend it with a great deal of Musick and Charms in Verse, the Serpent lifts up itself, opens its Mouth, and thrusts out the Head of a beautiful Virgin; the Devil, in this Manner, glorying in this Mischance of *Eve* among these poor Idolators. And an Account much of the like Nature is given us in Books of *Travels* into the *West-Indies*. *Nicholls's Conference*, Vol. I.

(d) *Nicholls's Conference*, Vol. I.

(e) *Bishop King* on the Origin of Evil.

(f) *Matth. vii. 18.*

(g) *Wild. i. 13, &c.*



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*Living. He created all Things, that they might have their Being, and the Generations of the World were healthful. There was no Poison of Destruction in them, nor*

*the Kingdom of Death upon the Earth, until that ungodly Men call'd it to them; (b) and so Error and Darkneſs had their Beginning together with Sinners.*

Gen. Ch. iii.

## DISSERTATION III.

### Of ORIGINAL SIN.

ORIGINAL SIN indeed is a Phrase, which does not occur in the whole Compaſs of the Bible; but the Nature of the Thing itſelf, and in what Manner it came to be committed, are ſufficiently related: So that thoſe, who admit of the Authority of the Scriptures, make no queſtion of the Fact. The great Matter in Diſpute is, what the Effect of this Tranſgreſſion was; what Guilt it contain'd; what Punishment it merited; and in what Degree its Guilt and Punishment both may be ſaid to affect us.

SOME have not ſtuck to affirm (i) that, in the Beginning of the World, there was no ſuch Thing, as any expreſs Covenant between God and Man; that the Prohibition of the *Tree of Knowledge* was given to our firſt Parents only, and they alone conſequently were culpable by its Tranſgreſſion; that *Adam*, in ſhort, was mortal, like one of us; he, no Representative for his Poſterity; his Sin purely *personal*; and that the Imputation of Guilt, down to this Time, for an Offence, ſo many thouſand Years ago, committed, is a ſad Reflection upon the Goodneſs and Juſtice of God.

IN Oppoſition to this, others think proper to affirm, that, at the firſt Creation of Things, there was a Covenant made with all Mankind in *Adam*, their common Head, and Proxy, who ſtipulated for them all; that, by a Tranſgreſſion of this Covenant, our firſt Parents fell from their *original* Righteouſneſs, and thence became *dead in Sin*, and actually defiled in all their Faculties of Soul and Body; and that this Corruption is not only the Parent of all *actual*

Tranſgreſſions, but, (even in its own Nature) brings Guilt upon every one, that is born into the World, whereby he is bound over to the Wrath of God, and the Curſe of the Law, and ſo made ſubject to Death, with all the Miſeries that attend it, *Spiritual, Temporal, and Eternal*.

THERE is another Opinion, which concerns itſelf not with the Imputation of the Guilt, but only with the Punishment of this Tranſgreſſion, and thereupon ſuppoſes, that tho' *Adam*, as to the Compoſition of his Body, was naturally mortal, yet, by the ſupernatural Gift of God, (whereof the *Tree of Life* was a *Symbol* or *Sacrament*) he was to be preſerved immortal: From whence it is inferred, (k) that the Denunciation of the Sentence, *in the Day thou eateſt thereof, thou ſhalt ſurely die*, is to be underſtood *literally* indeed, but then extended no farther than *natural Death*; which, conſidering the Fears, and Terrors, and fundry Kinds of Miſery, which it occasions, may be reputed Punishment ſevere enough, though fairly conſiſtent with our Notions of God's Goodneſs and Juſtice, becauſe it is but a *temporal* Punishment, and abundantly recompenc'd by that eternal Redemption, which all Mankind ſhall have in Chriſt Jeſus.

OTHERS again do ſo far approve of this, as to think it in Part the Punishment of *Original Sin*; but then they ſuppoſe, that, beſides this *natural Mortality*, there is a certain Weakneſs and Corruption ſpread thro' the whole Race of Mankind, which diſcovers itſelf in their Inclination to Evil, and Inſufficiency to what is Good. This,

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ſay

NUMB. IX.

(b) Eccleſ. xi. 16. (i) Burnet on the Articles, and Taylor's Polemical Diſcourſes. (k) Locke's Reaſonableneſs of Chriſtianity; and *Tractatus de Imputatione divini peccati Adami*, per Dan. Whitby.

(k) Locke's Reaſon-



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say they, † the very Heathens complain of; this † the Scriptures every where testify; and therefore they conclude, that, since Man was not *originally* made in this Condition (for God created him *after his own Image*) he must have contracted all this from his Fall, and that therefore the threatening of Death had an higher Signification, than the Dissolution of the Soul and Body, *viz.* the Loss of the Divine Favour, of all supernatural Gifts and Graces, and a total Defection of the Mind from God, which immediately ensu'd upon the Transgression.

A proper State  
of the Question.

THESE are some of the principal Opinions, (for the little *Singularities* are innumerable) and, in the midst of so many Intricacies, to find out a proper Path for us to pursue, we may resolve the whole Controversy into this one Question: —  
“ Whether human Nature be so far corrupted, and the Guilt of our First Parents Transgression so far imputed to their Posterity, that every Person, from the Mother's Womb, must necessarily go astray, and must certainly fall into everlasting Perdition, without the Means appointed in the *new Covenant* for his Preservation?” And in searching into this, the Sentiments of the *Fathers*, much more the Altercations of the *Schoolmen*,

will help us very little. † The former are so *divided* in their Opinions, and the latter so *abstruse* in their Arguments upon this Subject, that an honest Enquirer will find himself *bewilder'd*, rather than *instructed*; and therefore our safest Recourse will be to the *Declarations* of God's Will, explain'd in a Manner comporting with his Attributes.

Gen. Ch. iii.

THAT God, who is the Fountain of our Being, is infinitely pure and holy, and can therefore be neither the Author, or Promoter of any Sin in us, is obvious to our first Conceptions of him; and therefore, if the Corruption of our Nature be supposed to be such, as *necessarily* and *unavoidably* determines us to Wickedness, without the least Tendency to Good, to give it a Counterpoise, those, who maintain the *Negative* of the Question, are in the Right so far, as they stand in Defence of God's immaculate Purity, and are known to be Asserters of the Freedom of human Choice, without which, the common Distinctions of Virtue and Vice, and the certain Prospects of Rewards and Punishments, are entirely lost. But, when they carry the Point so far, as to deny any *Alteration* in human Nature *now*, from what it was at its first Creation; as to deny, that *Adam*, in his State of Uprightness,

And the most  
probable Ex-  
plication of it.

had

† St *Austin*, in his Fourth Book against *Julian*, brings in *Cicero* [de Repub. 1. 3.] complaining, *Non à matre, sed à Novercâ Naturâ editum esse Hominem in vitam; corpore nudo, fragili, & infirmo, animo anxio ad molestias, humili ad timores, molli ad labores; in quo tamen velut obrutus inest ignis quidam Divinus Mentis.* Whereupon the holy Father makes this Remark. Rem vidit Author iste, Causam nescivit: Latebat enim eum, cur esset grave jugum super filios *Adam*, quia, sacris literis non eruditus, ignorabat *Originale peccatum*.

† The Scriptures state the Corruption of human Nature in such Terms, as these, *viz.* that by one Man Sin entered into the World, by whose Disobedience many were made Sinners, Rom. v. 19. that by Nature therefore we are the Children of Wrath, Eph. ii. 3. and unable to receive the Things of the Spirit, or to know them, because they are spiritually discerned, 1 Cor. ii. 14. for what is born of Flesh is Flesh, John iii. 6. and who can bring a clean Thing out of an unclean? Job xiv. 4. The Royal Psalmist therefore makes, in his own Person, this Confession of our natural Depravity; Behold I was shapen in Wickedness, and in Sin has my Mother conceived me, Psal. li. 5. and St Paul, this publick Declaration of our Inability to do Good; I know that in me (i. e. in my Flesh) dwelleth no good Thing; for to will is present with me, but to perform that which is Good, I find not; for, tho' I delight in the Law of God after the inward Man, yet I see another Law in my Members, warring against the Law in my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. O wretched Man that I am! who shall deliver me from the Body of this Death? Rom. vii. 18, &c.

† *Vossius*, in his History of *Pelagianism*, assures us, that the whole *Catholic Church* was always of Opinion, that the Guilt of *Adam's Sin* was imputed to his Posterity to their Condemnation; so that Children, dying therein, were consigned to everlasting Punishment, at least, to an everlasting Separation from God: And, to confirm this Assertion, he quotes a Multitude of Passages out of almost all the Doctors of the *Greek Church*. *Taylor*, and *Whitby*, and some other Writers upon this Argument, produce the Testimony of the same Fathers to evince the very contrary Position; so that there is no depending upon any Thing, where Authors are so inconsistent with themselves, and so repugnant to one another. The Truth is, before *Pelagius* appear'd in the World, most of the ancient Writers of the Church were very inaccurate, both in what they thought, and wrote, concerning *Original Sin*, and *Free Will*; and it seems, as if the Providence of God permitted that *Heretick* to arise, that thereby he might engage the Maintainers of *Orthodoxy* to study those Points more maturely. *Whitaker* de Peccato Orig. 1. 2.



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had any Gifts and Graces *supernatural*, any Clearness in his *Understanding*, any Strength in his *Will*, any Regularity in his *Affections*; more than every Man of Maturity, and competent Faculties; has at this Day; when they adventure to affirm, that there is no Necessity of *Grace*, in our present Condition; to *assist* our hereditary Weakness, to *enlighten* our Minds, and *incline* our Wills, and *conduct* our Affections to the Purposes of Holiness, but that every Man may do what is good and acceptable to God by the Power of his own natural Abilities; they then run counter to the common Experience of human Infirmary; they overlook the Declarations of God's Word, concerning his gracious Assistance; and seem to despise the kind Overture of that blessed Agent, whereby we are *renewed*, and *sanctify'd in the Spirit of our Minds*.

IN like Manner, when the Maintainers of *absolute Depravation* contend, that Man, in his present Condition, is far departed from *original Righteousness*, and, of his own Accord, very much inclined to Evil; that the Order of his Faculties is destroyed, and those *Graces*, which constituted the *Image of God*, departed from him; that, in this State, he is *now* unable to raise himself from the Level of common Impotence, but requires the Intervention of some superior Principle, to aid and assist him in his Progress towards Heaven; They say no more, than what Experience teaches us, and what the sacred Records, which acquaint us with the Dispensation of Grace, are known to authorize. But, when they carry their Positions to a greater Extent, than they will justly bear; when they affirm, that, ever since the first Defection, the Mind of Man is not only much impair'd, but grievously vitiated in all its Faculties, having a strong Aversion to every Thing that is good, and an invincible Propensity to what is evil; not one Thought, Word, or Wish, that tends towards God, but the Seeds and Principles of every Vice, that bears the Image and

Lineaments of the Devil, inherent in it: Gen. Ch. iii.  
When they advance such Doctrines as these, I say, they debase human Nature too low, and seem to impute such Iniquity to its Maker, as can hardly be wip'd off, if every human Soul be naturally inclin'd to all Kind of Wickedness, when it comes from the Hand of his creating Power.

THERE is certainly therefore another Way of accounting for these Difficulties, without any Prejudice to the Divine Attributes, and that is this: — Not by ascribing any *positive Malignity* to human Nature, but only *the Loss* of the Image of God; because a mere Privation of *Rectitude*, in an *active* Subject, will sufficiently answer all the Purposes, for which a *positive* Corruption is pleaded. (1) The Soul of Man, we know, is a busy Creature: By the Force of its own Nature it must be in Action; but then, without *Grace*, and the *Image of God*, assisting and adorning it, it cannot act regularly and well. So that, the Difference between *Adam* and us, is, not that we have violent Inclinations to all Manner of Wickedness implanted in our Nature, any more than he, in his Innocence, had in his; but that we, in our present Condition, want fundry Advantages, which he, in the Height of his Perfection, was not without. He had the free Power of Obedience; he had the perfect Image of his Maker, in all the Divine Qualities of *Knowledge* and *Holiness*, which we have not; and therefore, when we say, that he communicated to his Posterity a *corrupted Nature*, it must not be understood, as if that Nature, which we receive, was infected with any vicious Inclinations, or Habits, to sway, and determine our Will to what is evil; but the Meaning is, that he communicated to us a Nature, which has indeed a Power to incline, and act *variously*, but that he did not, withal, communicate to us the *Image of God*, nor that Fullness of Knowledge, and Power of Obedience, which were requisite to make all its

(1) Hopkins on the Two Covenants.



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its Actions and Inclinations holy and regular: And our Nature is therefore said to be *corrupted*, because it is *comparatively* bad; because it is reduced to its mere natural State, which, at the best, is a State of Imperfection, and depriv'd of that *Grace*, which should have restrain'd it from Sin, and of those other high Endowments, wherewith *at first* it was invested.

THIS is a fair Account of our original Corruption: It stands clear of the Difficulties, that attend the other Opinions, and is not inconsistent with the Notions, we have of the Divine Attributes. For barely to *withdraw* those extraordinary Gifts, which were not essential to Man's Nature, but such as God *additionally* had bestow'd upon him, and he, by his Transgression, unworthily forfeited, is what agrees very well with the Wisdom, and Justice, and Holiness of God to do; tho' to infuse a *positive Malignity*, or such a strong Inclination to Wickedness in us, as induces a *Necessity* of sinning, most certainly does not.

THAT *the Judge of all the World cannot but do right*, and he, *who keepeth Mercy from Generation to Generation*, can have no Hand in any cruel Action, is a certain Truth, and what our first Reflections on the Divine Nature teach us. Those therefore, who maintain, that *Adam's Sin* is not imputed to us to our Damnation, or, that Children *unbaptiz'd* are not the Objects of Divine Vengeance, nor shall be condemn'd to Hell, or an eternal Expulsion from God's Presence, for what was done many thousand Years before they were born, are so far in the right, as they oppose an Opinion, which clouds the amiable Attributes of God, and represents him in a Dress of Horror, and engaged in Acts of extreme Severity at least, if not unrelenting Cruelty. *Hell* certainly is not so easy a Pain, nor are the *Souls* of Children of so cheap and so contemptible a Price, as that God should snatch them from their Mother's Womb, and throw them into Perdition without any Manner of Concern;

†

and therefore, when Men argue against such *Positions*, as these, they are certainly to be commended, because therein they vindicate the sacred Attributes of God: But, when they carry their Opposition to a greater Length, than it will justly go, so as to affirm — that there was no such Thing as a *Covenant* between *God* and *Adam*, or, if there was, that *Adam* contracted for himself only; that his Guilt consequently was *personal*, and cannot, in Justice, be imputed to us; that, since we had no Share in the Transgression, there is no Reason why we should bear any Part in the Punishment; that we are all born, in short, in the same State of Innocence, and are under the same Favour and Acceptance with Almighty God, that *Adam*, before the first Transgression, was: When they advance such Positions as these, in Maintenance of their Opposition, they sadly forget, that while they would seem Advocates for the Mercy and Goodness of God, they are taking away the Foundation of the *second Covenant*; destroying the Necessity of a Divine Mediator; and overlooking those Declarations in Scripture, which affirm, that (m) *all the World is become guilty before God*; that *all Men, both Jews and Gentiles, are under Sin*; *have come short of the Glory of God*, (n) *and are by Nature the Children of Wrath*.

To make an Agreement then between the Word of God, and his Attributes in this Particular, we may fairly allow, that there really was a Covenant between *God* and *Adam* at the first Creation; that, in making that Covenant, *Adam*, as their Head and common Representative, stipulated for all Mankind, as well as for himself; and that, in his Transgression of it, the Guilt and the Punishment, due thereupon, was imputed to all his Posterity. This we may allow was the State and Condition, wherein *Adam* left us: But then we must remember, that (o) the whole Scheme of Man's Salvation was laid in the Divine Counsel and Decree from

Gen. Ch. iii.

(m) Rom. iii. 9, 19, 23.

(n) Eph. ii. 3.

(o) *Jenkins's Reasonableness*, Vol. II.



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from all Eternity; that God, foreseeing Man would fall, determined to send his Son to redeem him, and determined to do this, long before the Transgression happened: So that, the Wisdom and Goodness of God had effectually provided before-hand against all the ill Consequences of the *Fall*, and made it impossible, that *Adam's* Posterity should become eternally miserable, and be condemned to the Flames and Pains of *Hell*, any other Way, than through their own *personal* Guilt and Transgressions. The Redemption of the World was decreed, I say, from Eternity, and was actually promised before any Child of *Adam* was born, even before the Sentence was pronounced upon our First Parents; and as soon as it was pronounced, its Benefits, without all Controversy, did commence. So that, upon this *Hypothesis*, every *Infant*, that comes into the World, as it brings along with it the Guilt of *Adam's* Sin, brings along with it likewise the Benefits of *Christ's* meritorious Death, *which God hath set forth, as a standing Propitiation for the Sins of the whole World*. Nor can the Want of *Baptism* be any Obstruction to this Remedy, since the Remedy was exhibited long before the *Rite* was instituted; and since that *Rite*, when instituted (according to the Sense of some learned Fathers) was more

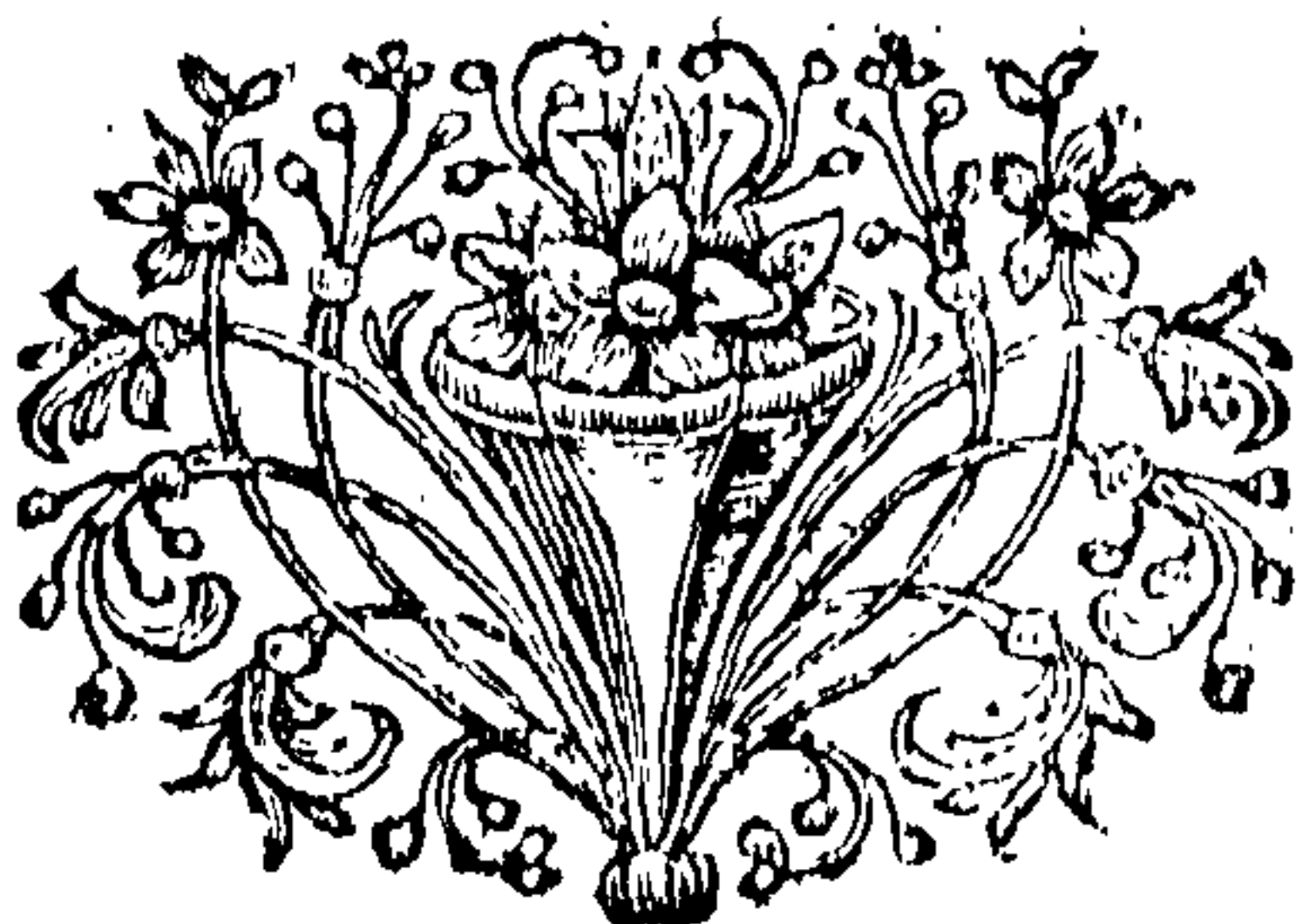
a Pledge of *good Things to come*, \* a Type of our future Resurrection, a Form of Adoption into the heavenly Family, and of Admission to those *rich Promises of God, which are hid in Jesus Christ*, than any Ordinance appointed for the *mystical Washing away of Sin*.

In short, as long as St Paul's Epistles are read, the original Compact between God and Man, the Depravation of human Nature, and the Imputation of *Adam's* Guilt, must be received as standing Doctrines of the Church of Christ: But then we are to take great Care, in our Manner of explaining them, to preserve the Divine Attributes sacred and inviolate: And this may happily be effected, if we will but suppose, that our hereditary Corruption is occasion'd, not by the *Infusion* of any positive Malignity into us, but by the *Subduction* of supernatural Gifts from us; that the Covenant of *Grace* commenced immediately after the Covenant of *Works* was broken, and has included all Mankind ever since; that the Blood of Christ shields his Children from the Wrath of God; and that the Imputation of *Adam's* Guilt and Obnoxiousness to Punishment is effectually taken away, by the meritorious Oblation of that *Lamb of God, which was slain from the Foundation of the World*.

Gen. Ch. iii.

The Whole  
summ'd up.

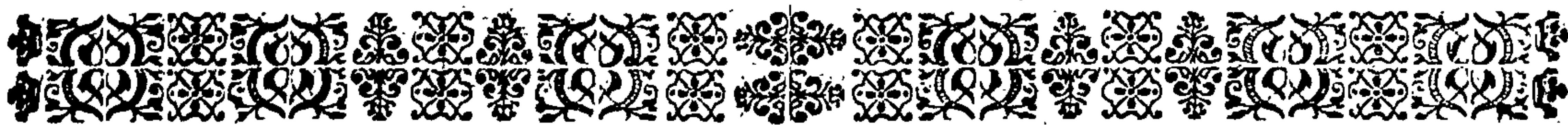
\* Baptizantur Infantes (juxta Chrysostomum & Theodoretum) ut Baptismus ipsis sit arca futurorum bonorum, typus future resurrectionis, Dominicæ passionis communicatio, atque ut supernè regenerati, sanctificati, in adoptionis jus adducti, & unigeniti coheredes, per sacrorum mysteriorum participationem, sint. Whitby de Imputatione Peccati Adam.





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Gen. Ch. iv.  
to Ver. 25.



## CHAP. IV.

*Of the Murther of Abel, and the Banishment of Cain.*

### The HISTORY.

Cain and Abel's Birth.

OUR first Parents, we may suppose, \* after a Course of Penance and Humiliation for their Transgression, obtained the Pardon and Forgiveness of God; and yet the Corruption, which their Sin introduced, remain'd upon human Nature, and began to discover itself in that impious Fact, which *Cain* committed upon his Brother *Abel*. *Cain* was the first Child, that was ever born into the World; and his Mother *Eve* was so fully persuaded, that *the promis'd Seed* would immediately descend from her, that she supposed him to be the Person, who was to subdue the Power of the great Enemy of Mankind; and therefore, upon her Delivery, she cried out, in a Transport of Joy, † *I have gotten a Man from the Lord*, and accordingly gave him the Name of *Cain*, which signifies *Possession*, or *Acquisition*; never suspect-

ing, that, as soon as he grew up, he wou'd occasion her no small Sorrow and Disconsolation.

THE next Son, that she bore, (which was the Year following) was called † *Abel*, denoting *Sorrow* and *Mourning*; but very probably he might not receive that Name, until his *tragical* End, which caused great Grief to his Parents, verify'd the Meaning of it. Other Children, we may presume, were all along born to our first Parents; but these are the two, who, for some Time, made the principal Figure; and, as they had the whole World before them, there was small Reason (one wou'd think) for those Feuds and Contentions, which, in after Ages, embroil'd Mankind. But the Misfortune was, they were Persons of quite different Tempers, and accordingly, when they grew up, betook themselves to different

\* The Oriental Writers are very full of *Adam's* Sorrows and Lamentations upon this Occasion. They have recorded the several Forms of Prayer, wherein he address'd God for Pardon and Forgiveness; and some of the Jewish Doctors are of Opinion, that the thirty-second Psalm, wherein we meet with these Expressions, *I acknowledge my Sin unto thee, and mine Iniquity have I not hid; I said I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin*, was of his composing.

Our excellent *Milton*, to the same Purpose, introduces *Adam*, after a melancholy Soliloquy with himself, and some hasty Altercations with *Eve*, proposing at length this wholesome Advice to her:

What better can we do, than to the Place  
Repairing, where he judg'd us, prostrate fall  
Before him reverent; and there confess  
Humbly our Faults, and Pardon beg; with Tears  
Wat'ring the Ground, and with our Sighs the Air  
Frequenting, sent from Hearts contrite, in Sign

Of Sorrow unfeign'd, and Humiliation meek?  
Undoubtedly he will relent, and turn  
From his Displeasure: In whose Looks serene,  
When angry most he seem'd, and most severe,  
What else but Favour, Grace, and Mercy, shone?

BOOK X.

† *lph eth Jehovah*, which our Translation makes, *a Man from the Lord*, should rather be render'd *the Man, the Lord*. *Hebraicus* has shewn, in so many Instances in Scripture, that *eth* is an Article of the *Accusative Case*, that it seems indeed to be the *Hebrew* Idiom; besides, that it is a *demonstrative*, or *emphatick* Particle, which points at some Thing or Person, in a particular Manner; and therefore several, both Jewish and Christian Doctors, have taken the Words in this Sense:—That our Grandmother *Eve*, when delivered of *Cain*, thought she had brought forth the *Messias*, this *God-man*, who was to *bruise the Serpent's Head*, or destroy *Satan's* Power and Dominion, according to the Promise, which God had made her. *Edward's Survey of Religion*, Vol. I.

‡ Others derive the Name from a Word, which signifies *Vanity*, and are of Opinion, that *Eve* intended thereby, either to declare the little Esteem she had of him, in Comparison of her first born; or to shew the Vanity of her Hopes, in taking *Cain* for the *Messias*; or to denote that all Things in the World, into which he was now come, were mere *Vanity and vexation of Spirit*. *Patrick's Commentary*, and *Samuel's Dissertation*.



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Their Obla-  
tions.

different Employments; *Cain*, who was of a furly, sordid, and avaritious Temper; to the Tilling of the Ground; and *Abel*, who was more gentle and ingenuous in his Disposition, to the Keeping of Sheep.

It was a customary Thing, even in the Infancy of the World, to make Acknowledgments to God, by Way of Oblation, for the bountiful Supply of all his Creatures; and accordingly || these two Brothers were wont to bring Offerings, suitable to their respective Callings: *Cain*, as an Husbandman, the *Fruits of the Ground*; and *Abel*, as a Shepherd, the *Firstlings*, or (as some will have it) the ‡ Milk of his Flock. Upon some set and solemn Occasion then, (p) (and not improbably at the End of Harvest) as they were presenting their respective Offerings, God, who estimates

the Sincerity of the Heart, more than the Value of the Oblation, † gave a visible Token of his Acceptance of *Abel's* Sacrifice; preferable to that of *Cain*, which so enraged, and transported him with Envy against his Brother, that he could not help shewing it in his Countenance.

God however, in great Kindness, condescended to expostulate the Matter with him, telling him, “ (q) That his Respect to true Goodness was impartial, where-  
“ ever he found it; and that ‡ therefore,  
“ it was purely his own Fault, that his  
“ Offering was not equally accepted; that  
“ Piety was the proper Disposition for a  
“ Sacrificer; and that, if herein he  
“ would emulate his Brother, the same  
“ Tokens of Divine Approbation should  
“ attend his Oblations; (r) that it was  
“ Folly

Gen. Ch. iv.  
to Ver. 25.

God's Expostu-  
lation with  
Cain.

|| In the last Verse of this Chapter we read, that it was in the Days of *Enos*, when Men first began to call on the Name of the Lord; and yet, in the third and fourth Verses thereof, we find that *Cain* and *Abel* brought their respective Offering to the Place (as we may suppose) of Divine Worship. Now, if the Beginning of Divine Worship was in the Days of *Enos*, what Worship was this in the Days of *Cain* and *Abel*? To have two Beginnings for the same Worship, is a Thing incongruous, unless we can suppose, that the two Brothers, when they came with their Oblations, did not worship at all; neither opening their Lips in the Divine Benefactor's Praise, nor invoking a Blessing upon what his Bounty had sent them, which is highly inconsistent with the Character of Worshipers. But, in Answer to this, we must observe, that the Worship of God is of two Kinds, *publick* and *private*; that the Worship, wherein these Brothers were concern'd, was of the latter Sort, for *Cain* is mentioned by himself, and *Abel* by himself. They came to the Place of Worship severally; their Sacrifices were not the same; neither were the Offerers of the same Mind. But the Worship, which was instituted in the Time of *Enos*, was of a *publick* Nature, when several Families, under their respective Heads, met together in the same Place, and joined in one common Service, whether of Prayers, Praises, or Sacrifices. Tho' the Phrase of *Mens* beginning to call upon the Name of the Lord, may possibly bear another Construction, as we shall shew, when we come to examine the Place itself. *Streat's* Dividing of the Hoof.

† It is a pretty common Opinion, that the Eating of Flesh was not permitted before the Flood; and 'tis the Position of *Grotius*, that no carnal Sacrifices were, at that Time, offered, because nothing, but what was of Use to Man, was to be consecrated to God. The Scarcity of Cattle might very well excuse their being slain in the Worship of God; and therefore since the same Word in Hebrew [*Hbalab*, or *Hheleb*] according to its different Punctuation, signifies both *Fat* and *Milk*, and accordingly is render'd both Ways by the LXX, many learned Men seem rather to favour the latter, as finding it a Custom, among the ancient Egyptians, to sacrifice Milk to their Deities, as a Token and Acknowledgment of the Fecundity of their Cattle. *Le Clerc's* Commentary, and *Saurin's* Dissertation. But the learned *Heidegger* is of an Opinion quite the contrary. *Vid. Exercit. 15. de Gibo Antediluviano.*

(p) *Heidegger's* Historia Patriarcharum.

† The Jews are generally of Opinion, that this visible Token of God's accepting *Abel's* Sacrifice, was a Fire, or Lightning, which came from Heaven, and consum'd it. The Footsteps of this we meet with in a short Time after, *Gen. xv. 17.* and the Examples of it were many in future Ages, viz. when *Moses* offered the first Burnt-Offering according to the Law, *Lev. ix. 24.* when *Gideon* offered upon the Rock, *Jud. vi. 21.* when *David* stayed the Plague, *1 Chron. xxi. 26.* when *Solomon* consecrated the Temple, *2 Chron. vii. 1.* and when *Elijah* contended with the *Baalites*, *1 Kings xviii. 38.* &c. And, accordingly, we find the *Israelites*, (when they wish all Prosperity to their King) praying, that God would be pleased to accept (in the Hebrew, turn into Ashes) his burnt Sacrifice, *Psal. xx. 3.* *Patrick* and *Le Clerc's* Commentary.

(q) *Patrick's* Commentary.

‡ The Words in our Translation are, *If thou doest well, shalt thou not be accepted?* ver. 7. which some render, *shalt thou not receive*, viz. a Reward; others, *shalt thou not be pardon'd?* and others again, *thou shalt be elevated to Dignity.* But, if we consider, what God says to *Cain* in the two foregoing Verses, that his Countenance was fallen, we cannot but perceive, that in this he promises him, that, if he did well, he should have his Face lifted up, and that he should have no more Reason to be sad; for so the Scripture frequently expresses a fearless and cheerful State. *If Iniquity be in thine Hand*, says one of *Job's* Friends, *put it away from thee, and let not Wickedness dwell in thy Tabernacles; for then thou shalt lift up thy Face without Spot*, *Job xi. 15.* Essay for a new Translation.

(r) *Pool's* Annotations.



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“ Folly and Madneſs in him to harbour  
“ any revengeful Thoughts againſt his Bro-  
“ ther; becauſe, if he proceeded to put  
“ them in Execution, † a dreadful Punish-  
“ ment would immediately overtake him;  
“ and that leaſt of all had he Reaſon to  
“ be angry with him, whoſe Preference  
“ was only a Token of his ſuperior Vir-  
“ tue, and not intended to ſupplant him of  
“ his Birthright, (s) which ſhould al-  
“ ways be inviolate, and his Brother be  
“ obliged to † pay him the Reſpect and  
“ Homage, that was due to his *Primogeni-*  
“ *ture*; which, if he was minded to pre-  
“ ſerve, his wiſeſt Way would be to be  
“ quiet, and not proceed one Step farther  
“ in any wicked Deſign.”

THIS was a kind Admonition from  
God: But ſo little Effect had it upon *Cain*;  
that, inſtead of being ſenſible of his Fault,  
and endeavouring to amend, he grew more

and more incens'd againſt his Brother; in-  
ſomuch, that at laſt he took a Reſolution to  
kill him; but diſſembled his Deſign, until  
he ſhould find a proper Opportunity.

AND, to this Purpoſe, coming to his  
Brother one Day, and pretending great  
Kindneſs to him, he aſked him very friend-  
ly to take a Walk with him in the Fields,  
where, having got him alone, \* upon ſome  
Pretence or other, he pick'd a Quarrel  
with him, and ſo fell upon him, and ſlew  
him, and afterwards (t) bury'd him in  
the Ground, to prevent all Diſcovery:  
But it was not long, before he was called  
to an Account for this horrid Fact. God  
appeared to him, and, having queſtion'd  
him about his Brother, and receiv'd ſome  
ſullen and evaſive Answers from him,  
directly charged him with his Murther;  
and then repreſenting it in its proper Ag-  
gravations, as a Crime unpardonable, and  
what

Gen. Ch. iv.  
to Ver. 25.

† The Words in our Tranſlation are, *Sin lieth at thy Door*: Where, by *Sin*, the Generality of Interpreters mean, the *Punishment* of Sin, which is hard at Hand, and ready to overtake the Wicked. But our learned *Lightfoot* obſerves, that God does not here preſent himſelf to *Cain*, in order to threaten, but to encourage him, as the firſt Words of his Speech to him do import; and that therefore the bare Deſcription of *lying at the Door*, does plainly enough inſinuate, that the Text does not ſpeak either of *Errors* or *Punishment*, but of a *Sacrifice for Sin*, which the Scripture often calls by the *Hebrew* Word here, and which was commonly plac'd before the Door of the *Sanctuary*, as may be ſeen in ſeveral Paſſages in Scripture. So that, according to this Senſe, God is here comforting *Cain*, even tho' he did amiſs in maligning his Brother, and referring him to the *Propitiation* of Chriſt, which, even then, was of ſtanding Force for the Remiſſion of Sin. *Essay for a new Tranſlation*. But this Senſe of the Words ſeem a little too far fetch'd.

(s) *Le Clerc's* Commentary.

† The Words in the Text are, *unto thee ſhall be his Deſire*, Gen. iii. 16. which (however ſome Expositors have clouded them) will appear to be plain and eaſy enough, if we do but conſider, that there are two Expreſſions, in the *Hebrew* Tongue, to ſignify the Readineſs of one Perſon to ſerve and reſpect another. The one is [*aine el yad*] or *our Eyes are to his Hand*; the other [*Teshukub el*] or *our Deſire is to him*. The former expreſſes our *outward* Attendance, and the latter the *inward* Temper and Readineſs of our Mind to pay reſpect. Of the former we have an Inſtance in *Pſal. cxxxiii. The Eyes of Servants are to the Hand of their Maſters, and the Eyes of a Maiden are to the Hand of her Miſtreſs*, i. e. they ſtand ready with a vigilant Obſervance to execute their Orders. We meet the other Expreſſion in the Place before us, and it imports an *inward* Temper and Diſpoſition of Mind to pay Reſpect and Honour. *His Deſire will be unto thee*, i. e. he will be heartily devoted (as we ſay in *Engliſh*) to honour and reſpect you. And *thou ſhalt* [or *mayeſt*] *rule over him*, i. e. you may have any Service from him, you can deſire. *Shuckford's* Connection, Vol. I.

\* According to the *Engliſh* Tranſlation, *Moses* tells us, *ver. 8.* that *Cain talked with Abel his Brother*. The Words ſtrictly ſignify, *Cain ſaid unto Abel his Brother*; after which there is a blank Space left in the *Hebrew* Copies, as if ſome-thing was wanting. The *Samaritan* Pentateuch, and the *LXX* Version ſupply this, by adding the Words, — *Let us go into the Fields*; but the *Jeruſalem Targum*, and that of *Jonathan*, have ſupply'd us with their whole Converſation. — As they went along, “ I know, ſays *Cain*, that the World was created by the Mercy of God, but it is not govern'd  
“ according to the Fruit of our good Works, and there is Reſpect of Perſons in Judgment. Why was thy Obla-  
“ tion favourably accepted, when mine was rejected? *Abel* answer'd, and ſaid unto *Cain*, 'The World was created in  
“ Mercy, and is govern'd according to the Fruits of our good Works. 'There is no Reſpect of Perſons in Judgment;  
“ for my Oblation was more favourably receiv'd, becauſe the Fruit of my Works was better, and more precious, than  
“ thine. Hereupon *Cain* in a Fury breaks out, 'There is no Judgment, nor Judge, nor any other World; neither ſhall  
“ good Men receive any Reward, nor wicked Men be puniſh'd. To which *Abel* reply'd, 'There is a Judgment, and  
“ a Judge, and another World, in which good Men ſhall receive a Reward, and wicked Men be puniſh'd.' Upon  
which there enſu'd a Quarrel, which ended in *Abel's* Death. So that, according to this Account, *Abel* ſuffer'd for the Vindication of the Truth, and was, in Reality, the firſt Martyr. *Eſſays in Difficiliora Loca*.

(t) *Joſephus's* Antiq. l. i. c. 3.



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And Sentence  
againſt him.

what cried aloud to Heaven for Vengeance, he proceeded immediately to paſs Sentence upon him.

*Cain's chief (u) Deſign and Ambition* was, to make himſelf great and powerful, in Favour with God, and in Credit with Men, without any one to ſtand in Competition with him; but in every Thing he intended, he found himſelf diſappointed, for attempting to accompliſh his Ends in ſo wicked a Manner. Inſtead of growing great and opulent, the Ground was ſentenced *not to yield him her Strength*, i. e. he was to be unprosperous in his Huſbandry and Tillage: Inſtead of enjoying God's Favour without a Rival, he was baniſhed *from his Preſence*, and for ever excluded from that happy Converſe with the Deity, which, in theſe firſt Ages of the World, 'twas cuſtomary for good Men to enjoy: And, inſtead of being a Man of Renown among his Family, he became a *Fugitive and Vagabond*; was baniſhed from his native Country, and compelled to withdraw into ſome *diſtant and deſolate* Part of the Earth, as an abominable Perſon, not worthy to live, nor fit to be endur'd in any *civil Community*.

THE ſame Principle, which leads wicked Men to the Commiſſion of Crimes, in Hopes of Impunity, throws them into Deſpair, upon the Denunciation of Punishment. This Sentence of *Cain*, though in-

finutely ſhort of the Heinousneſs of his Guilt, made him believe, † that he was to undergo much greater Evils, than it really imported; and that, not only the Miſeries of Baniſhment, but the Danger likewise of being ſlain by every one, that came near him, was enſuant upon it. But, to ſatisfy him in this Reſpect, God was pleaſed to declare, that his Providence ſhould protect him from all outward Violence; and, to remove the uneaſy Apprehenſion from his Mind, vouchſafed to give him a Sign (very (x) probably by ſome ſenſible Miracle) that no Creature whatever ſhould be permitted to take away his Life, but, that whoever attempted it, ſhould incur a very ſevere Punishment; becauſe, God (y) was minded to prolong his Days, in this wretched Eſtate, as a Monument of his Vengeance, to deter future Ages from committing the like Murther.

THUS, by the Force of the Divine Sentence, *Cain* left his Parents and Relations, and went into a ſtrange Country. He was baniſhed from that ſacred Place, where God vouchſafed † frequent Maniſtations of his *glorious Preſence*; and tho', by the Divine Decree, no Perſon was permitted to hurt him, yet, being conſcious of his own Guilt, he was fearful of every Thing he ſaw or heard: Till having wander'd about, a long while, in many different Countries, he ſettled, at Length,

Gen. Ch. iv.  
to Ver. 25.

*Cain's Baniſhment.*

M m

with

(u) *Shuckford's Introduction*, Vol. I.

† The Words in our Translation are, *My Punishment is greater than I can bear*; but as the Hebrew Word [*Aven*] ſignifies *Iniquity*, rather than Punishment, and the Verb [*Nafha*] ſignifies *to be forgiven*, as well as to bear, it ſeems to agree better with the Context, if the Verſe be render'd either *poſitively*, *My Iniquity is too great to be forgiven*, or (as the Hebrew Expositors take it) by way of Interrogation, *Is my Iniquity too great to be forgiven?* which ſeems to be the better of the two. *Shuckford's Connection*, Vol. I. A learned Annotator has obſerv'd, that, as *there are ſeven Abominations in the Heart of him, that loveth not his Brother*, *Prov. xxvi. 25.* there were the like Number of Tranſgreſſions in *Cain's* whole Conduct; for, 1<sup>ſt</sup>, he ſacrificed without Faith; 2<sup>dly</sup>, was diſpleas'd that God reſpected him not; 3<sup>dly</sup>, hearken'd not to God's Admonition; 4<sup>thly</sup>, ſpoke diſſembly to his Brother; 5<sup>thly</sup>, killed him in the Field; 6<sup>thly</sup>, deny'd, that he knew where he was; and, 7<sup>thly</sup>, neither aſk'd, nor hop'd for Mercy from God, but deſpair'd, and ſo fell into the Condemnation of the Devil. *Ainſworth's Annotations*.

(x) *Universal Hiſtory*, Numb. 2.

(y) *Patrick's Commentary*.

† Both *Lightfoot*, *Heidegger*, and *Le Clerc*, ſeem to be of Opinion, that what we render the *Preſence of the Lord*, was the proper Name of that particular Place, where *Adam*, after his Expulſion from Paradife, dwelt; and accordingly we find that Part of the Country, which lies contiguous to the ſuppoſed Situation of Paradife, called by *Strabo*, [*lib. 16.*] *περὶ σάων Θείων*. However this be, 'tis agreed by all Interpreters, that there was a *Divine Glory*, called by the Jews *Schechinah*, which appear'd from the Beginning, (as we ſaid before, Page 23, in the Notes) and from which *Cain*, being now baniſh'd, never enjoy'd the Sight of it again. If, after this, *Cain* turned a downright Idolater (as many think) 'tis very probable, that he introduced the Worſhip of the Sun (which was the moſt ancient Idolatry) as the beſt Reſemblance, he could find, of the *Glory of the Lord*, which was wont to appear in a flaming Light. *Patrick's Commentary*.



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3876.

with his Wife and Family, in the Land of *Nod*; where, in some Tract of Time, and, after his Descendants were sufficiently multiply'd, he built a City, that they might live together, and be united, the better to defend themselves against Incurfions, and \* to fecure their unjust Poffeffions; and this Place he called after the Name of his Son *Enoch*, which, in the *Hebrew* Tongue, fignifies a *Dedication*.

His Descendants.

THIS *Enoch* begat *Jarad*; *Jarad* begat *Mebujael*; *Mebujael* begat *Methufael*; and *Methufael* begat *Lamech*, who was † the firft Introducer of *Polygamy*. For he married two Wives, *Adah* and *Zillah*, by the former of which he had two Children; *Jabal*, † who made great Improvements in the Management of Cattle, and found out the Ufe of Tents, (z) or moveable Houfes, to be carried about to Places of fresh Pafturnage; and *Jubal*, who was the firft Inventor of all *mufical* Inftruments, and himfelf a great *Mafter* and Performer. By the latter, he had *Tubal-Cain*, the firft, who difcovered (a) the Art of forging and polishing Metals, and thereupon devifed the making all Sorts of

Armour, both *defenfive* and *offenfive*; and whose Sifter *Naamah* (a Name denoting *fair* and *beautiful*) is fuppofed to have firft found out the Art of *Spinning* and *Weaving*.

(b) This is the Register of *Cain's* Pofterity for feven Generations: And *Mofes*, perhaps, might the rather enumerate them, to fhew who were the real Authors and Inventors of certain Arts and Handy-crafts, (c) which the *Egyptians* too vainly affumed to themfelves: But then he barely enumerates them, without ever remarking how long any of them lived (a Practice, contrary to what he obferves in the *Genealogy* of the *Sethites*) as if he efteemed them a Generation fo reprobate, as (d) not to deferve a Place in the *Book of the Living*.

THE Murther of *Abel* had, for a long Time, occafion'd a great Animofity between the Family of *Seth*, and the Descendants of *Cain*, who, though at fome Distance, lived in perpetual Apprehenfions, that the other Family might come upon them unawares, and revenge *Abel's* untimely Death: But *Lamech*, when he came to be Head of a People, endeavour'd to reason

Lamech's Dif-  
course to his  
Wife.

\* The Words of *Josephus* are thefe. “ So far was *Cain* from mending his Life, after his Afflictions, that he rather grew worfe and worfe, abandoning himfelf to his Lufts, and all Manner of Outrage, without any Regard to common Juftice. He enrich'd himfelf by Rapine and Violence, and made Choice of the moft profligate of Monfters for his Companions, intrufting them in the very Myftery of their own Profeflion. He corrupted the Simplicity, and plain Dealing of former Times, with a *novel* Invention of Weights and Meafures, and exchanged the Innocency of that primitive Generofity, and Candour, for the new Tricks of Policy and Craft. He was the firft, who invaded the common Rights of Mankind by Bounds and Inclofures, and the firft, who built a City, fortified, and peopled it.” *Antiq. l. 1. c. 3.* and *Le Clerc's* Commentary.

† *Le Clerc*, fuppofing that the Increase of *Females*, at the Beginning of the World, was much greater, than that of *Males*, is of Opinion, that there might poffibly want a Man to efpoufe one of the Women, which *Lamech* marry'd; nor can he think that *Mofes* intended to blame him, for what was the constant Practice of fome of the moft eminent of the poft-diluvian Patriarchs. *Bifhop Patrick* likewife makes this *Apology* for him. “ His earneft Defire of feeing that bleffed Seed, *fays he*, which was promifed to *Eve*, might perhaps induce him to take more Wives than one, hoping that, by multiplying his Pofterity, fome or other of them might prove fo happy, as to produce that Seed. And this he might poffibly perfuade himfelf to be more likely, becaufe the Right, which was in *Cain*, the *First-born*, he might now conclude was reviv'd in himfelf; and that the Curfe laid upon *Cain*, was, by this Time, expired, and his Pofterity reftored to the Right of fulfilling the Promife.” Both *Selden* and *Grotius* plead for the Lawfulnefs of *Polygamy* before the *Levitical* Difpenfation; but the learned *Heidegger*, (who has a whole *Difertation* upon the Subject) has fufficiently answered them, and proved at large, that this Custom of multiplying Wives is contrary both to the Law of God, and the Law of Nature. *Historia Patriar. Exercit. 7.*

† The Words in the Text are,—He was the Father of fuch as dwell in Tents; for the *Hebrews* call him the Father of any Thing, who was the firft Inventor of it, or a moft excellent Mafter of that Art: And from the Affinity of their Names, as well as the Similitude of their Inventions, learned Men have fuppofed, that *Jabal* was the *Pales*; *Jubal*, the *Apollon*; *Tubal Cain* (which in the *Arabick* Tongue ftill fignifies a Plate of Iron or Brafs) the *Vulcan*; and his Sifter *Naamah*, the *Venus*, or (as fome will have it) the *Minerva* of the *Gentiles*. *Heidegger's* *Hift. Patriar. and Stillingfleet's* *Origines*, l. 3. c. 5.

(z) *Le Clerc's* Commentary.  
(c) *Le Clerc's* Commentary.

(a) *Heidegger's* *Hiftoria Patriar.*  
(d) *Patrick's* Commentary.

(b) *Howell's* *Hiftory of the Bible.*



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reason them out of this Fear. For, (e) calling his Family together, † he argued with them to this Purpose. “ Why should “ we make our Lives uneasy with these “ groundless Suspicions? What have we “ done, that we should be afraid? We “ have not killed any Man, nor offered “ any Violence to *our Brethren* of the o- “ ther Family; and surely Reason must “ teach them, that they can have no Right “ to hurt, or invade us. *Cain*, indeed, “ our Ancestor, killed *Abel*; but God “ was pleased so far to forgive his Sin, as “ to threaten to take the severest Ven- “ geance on any one, that should kill “ him: And if so, surely they must expect

“ a much greater Punishment, who shall “ presume to kill any of us. For *if Cain* “ *shall be avenged seven-fold, surely La- mech*, or any of his innocent Family, “ *seventy-seven-fold.*” And ’tis not im- probable, that, by frequent Discourses of this Kind, as well as by his own Exam- ple, he overcame the Fears and Shyness of the People, and (as we shall find it hereafter) encouraged them to commence an Acquaintance with their Brethren, the Children of *Seth*. This is the Sum of what the Scripture teaches us of the Deeds of *Cain*, and his wicked Offspring, who were all swept away in the general Deluge.

Gen. Ch. iv.  
to Ver. 25.

### The OBJECTION.

That there  
were other  
Men before  
Adam.

“ **B**UT how little soever the Scrip- “ ture teaches us of *Cain* and his “ Adventures, yet it certainly teaches us “ too much, ever to believe that *Adam* “ and *Eve* were the *primogenial* Parents of “ Mankind. (f) According to the *Mo- saic* Account, *Cain* and *Abel* were, at “ this Time, the only two Persons (ex- “ cepting their Parents) upon the Face of

“ the Earth; and yet, when we read “ that *Abel* was a *Keeper of Sheep*, we “ cannot but suppose, that he kept them “ for this Reason, — that none of his “ Neighbours might come, and steal them “ away; and that *Cain* was a *Tiller of* “ *Ground*, we cannot but infer, that “ there were, at that Time, all such Ar- “ tificers, as were requisite to carry on such “ an

(e) *Shuckford's Connection*, Vol. I.

† This Speech of *Lamech*, as it stands inconnected with any Thing before it, is supposed by many to be a Fragment of some old Record, which *Moses* was willing to preserve; and, because it seems to fall into a Kind of *Metre*, some have thought it a short Sketch of *Lamech's Poetry*, which he was desirous to add to his Son's Invention of *Musick*, and other Arts. Many suppose, that *Lamech*, being plagued with the daily Contentions of his two Wives, here blusters, and boasts of what he had done, and what he would do, if they gave him any farther Molestation. Others imagine, that, as the Use of Weapons was found out by one of his Sons, and now become common, his Wives were fearful, lest somebody or other might make Use of them to slay him; but that, in this Regard, he desires them to be easy, because, as he was not guilty of slaying any Body himself, there was no Reason to fear that any Body would hurt him. The *Targum of Onkelos*, which reads the Words *interrogatively*, favours this Interpretation much; *Have I slain a Man to my wounding, or a young Man to my Hurt?* i. e. I have done no Violence or Offence to any one, either great or small, and have therefore no Cause to be apprehensive of any to myself. But the *Rabbins* tell us a *traditional* Story, which, if true, would explain the Passage at once. The Tradition is, — “ That *Lamech*, when he was blind, “ took his Son *Tubal-Cain* to hunt with him in the Woods, where they happened on *Cain*, who, being afraid of the “ Society and Converse of Men, was wont to lie lurking up and down in the Woods; that the Lad mistook him “ for some Beast stirring in the Bushes, and directed his Father, how, with a Dart, or an Arrow, he might kill him; “ and this (they say) was the *Man*, whom he killed by his wounding him; and that afterwards, when he came to per- “ ceive what he had done, he beat *Tubal-Cain* to death, for misinforming him; and this was the *young Man* whom he “ killed by hurting, or beating, him.” But, besides the Incongruity of a blind Man's going a Hunting, this Story is directly contrary to the Promise of God, which assured *Cain*, that no Person should kill him, and seems indeed to be devised for no other Purpose, but merely to solve the Difficulty of the Passage. Among the many Interpretations, which have been made of it, that, which I have offered, seems to be the most natural and easy, and is not a little countenanced by the Authority of *Josephus*. As for *Lamech*, says he, *who lived, as far as any Man, into the Course, and Methods of Divine Justice*, he could not but find himself concerned in the Prospect of that dreadful Judgment, which threatened his whole Family, for the Murder of *Abel*, and, under this Apprehension, he brake the Matter to his two Wives, *Antiq. lib. 1. c. 3.*

(f) Vid. *La Peirce's Systeme Theolog.* P. 1. L. 3. and *Blunt's Oracles of Reason.*



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“ an Occupation, Smiths and Carpenters,  
“ Millers and Bakers, &c.

“ WHEN *Cain* intended to murder  
“ his Brother, he entic’d him to go with  
“ him into the *Field*: Now the *Field*,  
“ we know, is usually opposed to a *Town*,  
“ and therefore he decoy’d him thither,  
“ that he might avoid the Eyes of his  
“ *Fellow-Citizens*, who would otherwise  
“ have seen him, and immediately drag-  
“ ged him away to Punishment. With  
“ some Weapon or other *Cain* must have  
“ kill’d his Brother, because we read of  
“ (g) a large Effusion of Blood; and yet  
“ who was the Cutler, that made him  
“ the Sword? Or, from what Band of  
“ Robbers was it, that he had it?

“ AFTER Sentence was denounced a-  
“ gainst him, *every one, that findeth me,*  
“ *shall slay me*, says he: But, if his Father  
“ and Mother were the only Persons,  
“ besides himself, what Reason had he for  
“ such an Apprehension? Or for what  
“ Purpose should God set a *Mark* upon  
“ this *Murderer*, for fear that any one  
“ should *slay him*, if there were not Mul-  
“ titudes of Men in the World, that ei-  
“ ther *designedly*, or *accidentally* might do  
“ it?

“ BUT allowing that *Adam* and *Eve*  
“ had some few Children besides in the  
“ Province of *Eden*; yet how came *Cain*,  
“ when banish’d from his native Country,  
“ to find the Land of *Nod* (a Land which,  
“ by the Bye, no one can tell where it  
“ lies) so well peopled, in those early  
“ Days, as there to meet with Women  
“ enough, out of whom to chuse a *Wife*,  
“ and Men in Abundance, *to build him a*  
“ *City*; which, to distinguish it from o-  
“ ther Cities (as then there might be ma-  
“ ny) he called by the Name of his Son  
“ *Enoch*? These Things are inconsistent,  
“ and can never be reconcil’d; unless we  
“ suppose, that there was really a Race  
“ of Mankind before *Adam*, and that  
“ *Moses* never intended to write of the  
“ *primitive* Parents of all the World (since,

“ within the Compass of a few Lines, he  
“ lets fall so many Expressions denoting  
“ the contrary) but only to give us an Ac-  
“ count of the *Origin* of the *Jewish Na-*  
“ *tion*, which we fondly imagine to be the  
“ *History of the universal Creation.*”

Now though it cannot be deny’d, but  
that *Moses* might principally design to give  
us a History of the *Jewish Nation*; yet,  
in the Beginning of his Account, and till  
they came to be distinguish’d from other  
Nations in the Patriarch *Abraham*, he cou’d  
not have *that* under his peculiar Considera-  
tion. He acquaints us, we find, with the  
Origination of the *first* of other Animals,  
whence they arose, and in what Manner  
they were perfected; and, when he came  
to treat of the Formation of human Crea-  
tures, ’tis but reasonable to imagine, that  
he intended likewise to be understood of  
the *first* of their Kind. Now, that *Adam*  
and *Eve* were the first of their Kind, the  
Words of our Saviour, (h) *from the Begin-*  
*ning of the Creation God made them Male*  
*and Female*, are a full Confirmation; be-  
cause he produces the very same Precept,  
that was apply’d to *Adam* and *Eve* at their  
Creation, *therefore shall a Man leave his*  
*Father and his Mother, and cleave to his*  
*Wife*: And that there cou’d be none be-  
fore them, the Reason why (i) *Adam* call’d  
his *Wife’s* Name *Eve*, *because she was the*  
*Mother of all Living*, i. e. the Person,  
who was to be the *Root*, and Source of all  
Mankind, that were to be upon the Earth,  
is a plain Demonstration: For if she was  
the *Mother of all Living*, there certainly  
was no Race of Men or Women before  
her.

St *PAUL*, while he was at *Athens*,  
endeavour’d to convince the People of the  
Vanity of that *Idolatry*, into which he per-  
ceiv’d them fallen, by this Argument, a-  
mong others—that (k) *God had made of*  
*one Blood all Nations of Men, for to dwell*  
*on all the Face of the Earth*. (l) Some  
*Greek* Copies read it *ἐξ ἑνός*, of one Man,  
leaving out *ἀπὸ τοῦ*, wherein they are  
follow’d

Gen. Ch. iv.  
to Ver. 25.

Answer’d, by  
showing that  
Moses intend-  
ed to treat of  
the first Man.

(g) Ver. 10, 11.  
Orig. Sac. L. 3. c. 4.

(h) Mark x. 6.

(i) Gen. iii. 20.

(k) Acts xvii. 26.

(l) *Stillingsfleet’s*



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follow'd by the *vulgar Latin*: But allowing the common Reading to be just, yet still the Word *αἷμα*, or *Blood*, must be taken in the † Sense, wherein it occurs in the best *Greek* Authors, namely, for the *Stock* or *Root*, out of which Mankind came; and so the Apostle's reasoning will be—"That, however Men are now dispers'd in their Habitations, and differ so much in Language and Customs from each other, yet they all were originally of the same Stock, and deriv'd their Succession from the first Man that God created." Neither can it be conceiv'd, on what Account (m) *Adam* is call'd in Scripture *the first Man*, and that *he was made a living Soul of the Earth* *earthly*, unless it were to denote, that he was absolutely the first of his Kind; and so was to be the Standard and Measure of all that follow'd.

How Cain might till his Ground, and why Abel might keep his Cattle.

THE Design of *Moses* is, not to give us a particular Account of the whole Race of Mankind, descended from *Adam*, (n) but only of those Persons, who were most remarkable, and whose Story was necessary to be known, for the Understanding of the Succession down to his Time. Besides those, that are particularly mention'd in Scripture, we are told in general, that *Adam* (o) *begat Sons and Daughters*; and if we will give Credit to an antient eastern Tradition, he had, in all, thirty-three Sons and twenty-seven Daughters, which, considering the primitive *Fecundity*, wou'd, in a short Time, be sufficient to stock that Part of the World at least, where *Adam* dwelt; and produce a Race of *Mechanicks*, able enough to supply others with such Instruments of Husbandry, as might then be requisite for the Cultivation of the Ground. (p) For, in the Infancy of the World, the

Art of Tillage was not come to such a Perfection, but that *Cain* might make use of wooden Ploughs and Spades, and, instead of Knives and Hatchets, form his Tools with sharp Flints or Shells, which were certainly the first Instruments of cutting. And though, in those early Days, there was no great Danger of *Abel's* losing his Cattle by Theft; yet, to provide them with cool Shades in hot Climates, to remove them from Place to Place as their Pasture decay'd, to take care of their Young, and guard them from the Incursions of Beasts of Prey (with many more incidental Offices) was then the Shepherd's Province, as well as now.

Gen. Ch. iv. to Ver. 25.

ACCORDING to the Computation of most *Chronologers*, it was in the hundred and twenty-ninth Year of *Adam's* Age, that *Abel* was slain; for the Scripture says expressly, that *Seth* (q) (who was given in the Lieu of *Abel*) was born in the hundred and thirtieth Year (very likely the Year after the Murther was committed) to be a Comfort to his disconsolate Parents. So that *Cain* must be an hundred and twenty-nine Years old, when he *abdicated* his own Country; at which Time, there might be a sufficient Quantity of Mankind upon the Face of the Earth, to the Number, it may be, of an hundred thousand Souls. For if the Children of *Israel*, from seventy Persons, in the Space of a hundred and ten Years, became fix hundred thousand fighting Men (though great Numbers of them were dead, during this Increase) we may very well suppose, that the Children of *Adam*, whose Lives were so very long, might amount, at least, to a hundred thousand, in a hundred and thirty Years, which are almost five Generations.

That there might be vast Numbers of People then in the World.

N n

U P O N

† *Homer* employs it in this Acceptation:

Ἐπὶ ἐτεροῦ γ' ἑμὸς ἐστὶ καὶ αἷμα ἵμετέροιο.

Thence those, that are near Relations, are call'd, by *Sophocles*, ἐπὶ ποδὲς αἷμα ἵμετοιο: And accordingly *Virgil* uses *Sanguis* in the same Sense:

*Trojano à sanguine duci.* Stillingfleet's Orig. Sacr. 1. 3. c. 4.

(m) 1 Cor. xv. 45.  
ference, Vol. 1.

(n) *Patrick's* Commentary.  
(q) Gen. v. 3.

(o) Gen. v. 4.

(p) *Nicholls's* Con-



A. M. 128.  
Ant. Chrif.  
3876.  
*What the  
Wife, the City,*

UPON this Supposition, it will be no hard Matter to find *Cain* a Wife in another Country; † though it is much more probable that he was married before his Banishment, because we may well think, that all the World wou'd abhor the Thoughts of Marriage with such an impious *Vagabond* and *Murthrer*. Upon this Supposition, we may likewise find him Men enough to build, and inhabit a City; especially (r) considering that the Word [*Hir*] which we render City, may denote no more than a certain Number of Cottages, with some little Hedge, or Ditch about them: And this Cluster of Cottages (as was afterwards customary) he might call by his Son's Name, rather than his own, which he was conscious was now become odious every where. Upon this Supposition, lastly, we may account for *Cain's* Fear, lest every one, that lighted on him, wou'd *kill him*; for, by this Time, Mankind was greatly multiply'd, and, (s) tho' no Mention is made of *Abel's* Marriage, (as, in so short a Compendium, many Things must necessarily be omitted) yet he perhaps might have Sons, who were ready to pursue the *Fugitive*, in order to revenge their Father's Death, or some of his own Sisters, enrag'd against him for the Loss of their Brother, might possibly come upon him unawares, or when they found him asleep, and so dispatch him.

VARIOUS are the Conjectures of learned Men ‡, concerning the *Mark*, which God set upon *Cain*, to prevent his being kill'd. Some think, that God stigmatiz'd him on his Forehead with a Letter of his own Name, or rather set such a Brand upon him, as signify'd him to be *accurs'd*. Others fancy that God made him a peculiar *Garment*, to distinguish him from the rest of Mankind, who were cloath'd with Skins. Some imagine, that his Head continually shak'd; others, that his Face was blasted with Lightning; others, that his Body trembled all over; and others again, that the Ground shook under him, and made every one flee from him: Whereas the plain Sense of the Words is nothing more, than that God gave *Cain* a Sign, or wrought a Miracle before his Face, thereby to convince him, that tho' he was banish'd into a strange Land, yet no one shou'd be permitted to hurt him: And, to find out the Land, into which he was banish'd, is not so hard a Matter as some may imagine.

Gen. Ch. iv.  
to Ver. 25.  
*And Mark set  
upon Cain.*

THE Description which *Moses* gives us of it is this. — (t) *And Cain went out from the Presence of the Lord, and dwelt in the Land of Nod, on the East of Eden; and there he built a City, and call'd the Name of it, after the Name of his Son, Enoch.* Hereupon (u) the learned *Huetius* observes, that *Ptolemy*, in his Description

*The Land of  
Nod, where,  
or what it  
was.*

† There is an oriental Tradition, that *Eve*, at her two first Births, brought *Twins*, a Son and a Daughter; *Cain*, with his Sister *Azra*, and *Abel*, with his Sister *Awin*; that, when they came to Years of Maturity, *Adam* propos'd to *Eve*, that *Cain* shou'd marry *Abel's* Twin-Sister, and *Abel* *Cain's*, because that was some small Remove from the nearest Degree of Consanguinity, which, even in those Days, was not esteem'd entirely lawful; that *Cain* refus'd to agree to this, insisting to have his own Sister, who was the handsomer of the two; whereupon *Adam* order'd them both to make their Offerings, before they took their Wives, and so referr'd the Dispute to the Determination of God; that while they went up to the Mountain for that Purpose, the Devil put it into *Cain's* Head to murder his Brother, for which wicked Intent, his Sacrifice was not accepted; and that they were no sooner come down from the Mountain, than he fell upon *Abel*, and kill'd him with a Stone. *Patrick's* Comment. and Universal History, No. 2.

(r) *Le Clerc's* Commentary.

(s) *Patrick's* Commentary.

‡ Almost all the Versions have committed a Mistake, in translating Ver. 15. that God had put a *Mark* upon *Cain*, lest any finding him, should kill him. The Original says no such Thing, and the LXX have very well render'd it thus— God set a Sign before *Cain*, to persuade him, that whoever shou'd find him, shou'd not kill him. This is almost the same with what is said in *Exod. x. 1.* that God did Signs before the Egyptians; and *Isa. lxvi. 19.* that he wou'd set a Sign before the Heathen; where it is evident, that God did not mean any particular *Mark*, which shou'd be set on their Bodies, but only those Signs and Wonders, which he wrought in *Egypt*, to oblige *Pharaoh* to let his People go; and the miraculous Manner, wherein he deliver'd them from the *Babylonish* Captivity. This Exposition is natural, and agreeable to the Methods of Divine Providence, which is wont to convince the Incredulous by Signs and Wonders; nor could any Thing else assure *Cain*, in the Fear he was under, that the first, who met him, shou'd not kill him, after what God had said to him, in Exprobation of his Crime. *Patrick's* Commentary, and *Saurin's* Dissertation.

(t) Gen. iv. 16, 17.

(u) De la Situ. du Paradis.



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Description of *Sufiana*; places there a City call'd *Anuchtha*; and that the Syllable *tha*, which ends the Word, is, in the *Chaldee* Language, a Termination pretty common to Nouns *Feminine*; and consequently no Part of the Name itself: From whence he infers, that this *Anuchtha*, mention'd by *Ptolemy*, is the same with the City *Enoch* mention'd by *Moses*; especially since *Ptolemy* places it on the *East Side* of *Eden*, which agrees very well with what *Moses* says of the Land of *Nod*. (x) But tho' it be allow'd, that *Anuchtha* and *Enoch* be the same Name, yet it will not therefore follow, that there was no other City so call'd, but that which was built by *Cain*. 'Tis certain, that there was another *Enoch*, the Son of *Jared*, and Father of *Methuselah*, a Person of remarkable Piety, in the *Ante-diluvian* Age; and why might not the City, mention'd by *Ptolemy*, be call'd after him, in respect to his illustrious Character, and miraculous Exemption from Death? Or rather, why might it not take its Name from some other *Enoch*, different from both the former, and living some Generations after the Flood? For it is scarce imaginable, how the City of *Enoch*, built before the *Flood*, should either *stand*, or *retain* its ancient Name, after so violent a Concussion, and total Alteration of the Face of Nature.

NOR shou'd it be forgot, that the Province of *Sufiana*, where *Huetius* places the Land of *Nod*, is one of the most fruitful and pleasant Countries in the World: Whereas, considering that *Cain's* Banishment was intended by God to be Part of his Punishment, it seems more

reasonable to think, that he shou'd, upon this Account, be sent into some barren and desolate Country, remote from the Place of his Nativity, and separated by Mountains, and other natural Obstructions, from the Commerce of his Relations. For which Reason, the learned *Grotius* is clearly of Opinion, that the Country, into which *Cain* was sentenc'd to withdraw, was *Arabia Deserta*; to the Barrenness of which, the Curse, that God pronounces against him, seems not improperly to belong. (y) *And now thou art curs'd from the Earth, and when thou tillest the Ground, it shall not, henceforth, yield unto thee her Strength.* But, after all, their Opinion is not to be found fault with, who suppose, that the Word *Nod*, which signifies an *Exile*, or *Fugitive*, is not a *proper*, but only an *appellative* Name; and that therefore, where-ever the Country was, where *Cain* took up his Abode, that, in After-Ages, was call'd the *Land of Nod*, or the Land of the banish'd Man.

THUS the Account, which *Moses* gives us of the Murther of *Abel*, stands clear of the Imputation of all Absurdity, or Contradiction, wherewith the Lovers of *Infidelity* would gladly charge it. The Time, when his Brother murther'd him, was in the 129th Year of the World's Creation, when, † according to a moderate Computation, *their*, and their Parents Descendants, cou'd not but be very numerous. The Manner in which he murther'd him, might not be with a Sword or Spear, (which perhaps then were not in Use) \* since a Club, or Stone, or any rural

Gen. Ch. iv.  
to Ver. 25.

A Recapitulation of the Answer.

(x) *Well's* Geography.

(y) Gen. iv. 11.

† Though we shou'd suppose, that *Adam* and *Eve* had no other Children than *Cain* and *Abel* in the Year of the World 128, which (as the best Chronologers agree) was the Time of *Abel's* Murther; yet, as it must be allow'd, that they had Daughters, married with these two Sons, we require no more, than the Descendants of these two Children, to make a considerable Number of Men upon the Earth in the said Year 128. For, supposing them to have been married in the 19th Year of the World, they might easily have had each of them eight Children, some Males, some Females, in the 25th Year. In the 50th Year there might proceed from them, in a direct Line, 64 Persons; in the 74th Year, there wou'd be 572; in the 98th, 4096; and in the 122d Year, they wou'd amount to 32,768. If to these we add, the other Children, descended from *Cain* and *Abel*, their Children, and the Children of their Children, we shall have in the aforesaid 122d Year, 421,164 Men, capable of Generation, without ever reckoning the Women, both old and young, or such Children, as are under the Age of 17 Years. *Vid.* Dissert. Chronol. Geogr. Critique sur la Bible, Dissert. I. in the Journal of Paris, Jan. 1712. Vol. LI. p. 6.

\* There is an *oriental* Tradition, that, when *Cain* was confirm'd in the Design of destroying his Brother, and knew not how to go about it, the Devil appear'd to him in the Shape of a Man, holding a Bird in his Hand; and that, placing



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rural Instrument, in the Hand of *Rage* and *Revenge*, was fufficient to do the Work. *The Place*, where he murther'd him, is faid to be *in the Field* (z) not in Contra-diftinction to any large and populous *City* then in Being, but rather to the Tents, or Cottages, where their Parents and Offspring might then live. *The Cause* of his murthering him, was (a) a Spirit of

Emulation, which, not duly manag'd, and made a Spur to Virtue, took an unhappy Turn, and degenerated into Malice: And the true Reason of all (as the Apostle has ftated it) was that (b) *Cain was of that wicked one, and flew his Brother, because his own Works were wicked, and his Brother's righteous.*

Gen. Ch. iv.  
to Ver. 25.

## DISSERTATION IV.

### Of the Institution of Sacrifices.

Sacrifices,  
when they first  
began.

THE first plain Account, that we meet with of Sacrifices, is here in the Examples of *Cain* and *Abel*. Mention is made indeed of the *Skins* of some Beasts, wherewith God directed our first Parents to be cloathed; but Expositors are not agreed, whether what we render *Skins* might not denote some other Sort of Covering, or Shelter from the Weather; or, if they were the real Skins of Beasts, whether these Beasts were offer'd unto God in Sacrifice or no; whereas, in the Scripture before us, we have Oblations of both Kinds, *bloody* and *unbloody Sacrifices* (as they are commonly distinguish'd); the *Fruits of the Field*, offer'd by *Cain*; and the *Firstlings* of the *Flock*, by *Abel*. So that from hence we may very properly take an Occasion, to enquire a little into the Original of Sacrifices; for what Ends and Purposes they were at first appointed; and by what Means they became an *acceptable* Service unto God.

Of Divine In-  
stitution at  
first.

THE Scriptures indeed make no Mention of the first Institution of Sacrifices; and, from their Silence in this Respect, some have imagin'd, that they proceeded *originally* from a Dictate of Nature, or a grateful Inclination to return unto God some of his own Blessings. But in so

short an Account of so large a Compass of Time (as we have said before) it may well be expected, that several Things shou'd be omitted. To this Purpose therefore others have observ'd, that *Moses* says nothing (c) of *Enoch's* Prophecy; nothing (d) of *Noah's* Preaching; nothing (e) of the *Peopling of the World*; tho' these be referr'd to in other Parts of Scripture: (f) Nor does he here introduce the Sacrifices of *Cain* and *Abel*, with an Intent to inform us of the Origin of that *Rite*, but merely to let us know what was the unhappy Occasion of the first Murther, that was ever committed in the World.

THE (g) *Jews* indeed, to whom he *primarily* wrote, knew very well, that their own Sacrifices were of Divine Institution, and that God had manifested his Acceptance of them, at the very first solemn Oblation after that Institution, by a miraculous Fire from *the Divine Presence*; nor had they any Reason to doubt, but that they were so *instituted*, and so *accepted* from the Beginning: And therefore there was less Reason for *Moses* to expatiate upon a Matter, which had doubtless descended to them in a clear and uninterrupted *Tradition*.

#### A. GRATE-

placing the Bird upon a Rock, he took up a Stone, and with it squeez'd its Head in Pieces. *Cain*, instructed by this Example, resolv'd to serve his Brother in the same Way; and therefore, waiting till *Abel* was asleep, he lifted up a large Stone, and let it fall, with all its Weight, upon his Head, and so kill'd him; whereupon God caused him to hear a Voice from Heaven, to this Purpose, *The rest of thy Days shalt thou pass in perpetual Fear.* Calmet's Dictionary on the Word *Abel*.

(z) *Le Clerc's* Commentary. (a) *Shuckford's* Connection. (b) 1 John iii. 12. (c) Jude 14.  
(d) 1 Pet. ii. 5. (e) *Psalm* Gen. iv. (f) *Outram de Sacrificiis.* (g) *Revelation* Examind.



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A GRATEFUL Sense of God's Blessings, will, at any Time, engage us to offer him the *Calves of our Lips* (as the Scripture terms them) or the warmest Expressions of our Praise and Thanksgiving; but what Dictate of Nature, or Deduction of Reason, cou'd ever have taught us, that, to destroy the best of our Fruits; or the best of our Cattle, wou'd have been a Service acceptable to God? Goodness, and Mercy, and Lenity, and Compassion, are the Ideas we have of that *infinite Being*; and who wou'd then have thought, that putting an innocent and inoffensive Creature to Torture, spilling its Blood upon the Earth, and burning its Flesh upon an Altar, wou'd have been either a grateful Sight, or an *Offering of a sweet-smelling Savour* to the Most High?

No (*b*) Being, we know, can have a Right to the Lives of other Creatures, but their Creator only, and those, on whom he shall think proper to confer it: But it is evident, that God, at this Time, had not given Man a Right to the Creatures, even for necessary Food, much less for unnecessary Cruelty; and therefore to have taken away their Lives, without God's positive Injunction, wou'd have been an abominable Act, and enough to dissecrate all their Oblations. When therefore we read, that his *Acceptance* of Sacrifices of old was usually testify'd by Way of *Inflammation*, or setting them on Fire, by a *Ray* of Light, which issu'd from his *glorious Presence*; we must allow, that this was a Proof of his previous Institution of them; otherwise we cannot possibly think, why he shou'd so far concern himself about them, as even

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to be at the Expence of a Miracle, to denote his Approbation of them. (*i*) *Who hath known the Mind of the Lord* (is the Apostle's Way of arguing) or *who hath been his Counsellor*? And, in like Manner, without a divine Revelation, it wou'd have been the Height of Vanity and Presumption, to have pretended to determine the Way of Reconciliation with him, and (without his Order and Appointment) to have enter'd upon a *Form of Worship*, entirely new, and strange, by killing of Beasts, and burning their Fat. (*k*) *No Man* (says another Apostle) *taketh this Honour to himself, but he that is called of God, as was Aaron*; nor can any one lay hold on the Promise of Forgiveness of Sins (which is the great Design of all sacrificing) any other Way, than by *Symbols* of God's own Institution.

IN (*l*) most Nations indeed the Custom of sacrificing did prevail: But that it did not arise from any Principle of Nature or Reason, is manifest from hence — (*m*) that the gravest and wisest of the Heathen Philosophers, always \* condemn'd *bloody Sacrifices*, as impious, and unacceptable to their Gods; but this they wou'd not have done, had they look'd upon them as any Branch of natural Religion, which none were more warm in extolling than they. It is no improbable Conjecture therefore, that other Nations might take the Rite of sacrificing from the *Jews*, to (*n*) which the Devil, in *heathen* Countries, might instigate his Votaries, purely to *ape* God, and imitate his Ordinances: Or, if this Commencement of sacrificing among them, is thought to be too late, why may

O O

not

(*b*) Revelation Examin'd.  
Exercit. 1.

(*i*) Rom. xi. 34.

(*k*) Heb. v. 4.

(*l*) Heidegger's Histor. Patriar.

(*m*) Edwards's Survey of Religion, Vol. I.

\* It is the Opinion of *Tertullian* [Apol. Ch. 46.] that none of the antient Philosophers ever compell'd the People to sacrifice living Creatures. *Theophrastus* is quoted by *Porphyry* in *Eusebius* [Præp. Evang. l. 1. c. 9.] as asserting, that the first Men offer'd Handfuls of Grasse; that, in Time, they came to sacrifice the Fruits of the Trees, and in After-Ages, to kill and offer Cattle upon Altars. Many other Authors are cited for this Opinion. *Pausanias* [de Cerere Phrygiensis] seems to intimate, that the antient Sacrifice was only Fruits of Trees (of the Vine especially) and of Honey-Combs and Wool. *Empedocles* [de Antiquissimis Temporibus] asserts, that the first Altars were not stained with the Blood of Creatures; and *Plato* [de Legibus, l. 6.] was of Opinion, that living Creatures were not antiently offer'd in Sacrifice, but Cakes of Bread, and Fruits, and Honey pour'd upon them; for

*Non Bove mactato cœlestia Numina gaudent.*

was an old Position of more Writers than *Ovid*. Vide *Shuckford's Connection*, Vol. I. l. 2.

(*n*) Heidegger's Histor. Patriar. Exercit. 8.

Gen. Ch. iv.  
to Ver. 25.



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not we ſuppoſe, that they receiv'd it by Tradition from their Fore-fathers, who had it originally from *Adam*, as he had it from God by a particular Revelation? Now, that there was ſome Warrant and Precept of God for it, ſeems to be intimated by the Author to the *Hebrews*, when he tells us, that (o) by *Faith* Abel offer'd unto God a more acceptable Sacrifice, than Cain: For (p) if *Faith* cometh by *Hearing*, and *Hearing* by the Word of God, Faith is founded on ſome Word, and relieth on a divine Command or Promise; and therefore, when *Abel* offer'd the beſt of his Flock in Sacrifice, he did what was enjoin'd him by God, and his Practice was founded upon a divine Command, which was given to *Adam*, and his Sons, tho' *Mofes*, in his ſhort Account of Things, makes no mention of it.

IN fine; if it appears from History, that Sacrifices have been us'd all over the World, have ſpread as far, as *univerſally* among Men, as the very Notions of a Deity; if we find them almoſt as early in the World, as Mankind upon the Earth, and, at the ſame Time, cannot perceive that Mankind ever cou'd, by the Light of Reaſon, invent ſuch Notions of a Deity, as might induce them to think, that this Way of Worſhip wou'd be an acceptable Service to him; if Mankind indeed cou'd have no Right to the Lives of the Brute-Creation, without the Conceſſion of God; and yet it is evident that they exercis'd ſuch Right, and God approv'd of their Proceeding, by viſible Indications of his accepting the Sacrifices; then muſt we neceſſarily ſuppoſe, that Sacrifices were of his own Inſtitution at firſt; and that they were inſtituted for Purpoſes, well becoming his infinite Wiſdom, and Goodneſs.

FOR we muſt remember, that *Adam* and *Eve* were, at this Time, become Sinners, and, tho' receiv'd into Mercy, in conſtant Danger of relapſing; that, by their Tranſgreſſion, they had forfeited their Lives, but, as yet, cou'd have no adequate Senſe either of the Nature of the Punish-

ment, or the Heinousneſs of the Sin, which procur'd it; and that now they were to beget Children, who were ſure to inherit their Parents Corruption and Infirmity. Since Man, therefore, had forfeited his Life by his Tranſgreſſions, and God, notwithstanding, decreed to receive him into Mercy; nothing certainly cou'd better become the divine Wiſdom and Goodneſs, than the Eſtabliſhment of ſome *Inſtitution*, which might at once be a Monition both of the Mercy of God, and the Punishment due to Sin. And, becauſe God foreſaw that Man wou'd often ſin, and ſhou'd often receive Mercy, it was neceſſary, that the Inſtitution ſhou'd be ſuch, as might frequently be repeated, and, in ſuch Repetition, frequently remind Man of his own endleſs Demerit, and of God's infinite Goodneſs to him; to which Purpoſe the Inſtitution of Sacrifices for Sin was of excellent Uſe and Service.

BOTH from the Commandment, which, at firſt, was given to *Adam*, and the Sentence, which was afterwards denounc'd againſt him, we learn, that Death was the Penalty of his Diſobedience; and ſince it was ſo, certainly it was highly proper, that he ſhou'd know what he was to ſuffer, and, conſequently, that he ſhou'd ſee Death in all its Horror and Deformity, in order to judge rightly of the Evil of Diſobedience. And what cou'd exhibit this *Evil* more ſtrongly, than the Groans and Struggles of innocent Creatures, bleeding to Death for his Guilt, before his Eyes, and by his own Hands? Sight of this Kind are ſhocking to human Nature, even yet, tho' Cuſtom hath long made them familiar: With what Horror then, may we imagine that they pierced the Hearts of our firſt Parents, and how was that Horror aggravated, when they conſider'd themſelves as the guilty Authors of ſo much Cruelty to the Creatures, which were about them? Nay, when the Groans of theſe dying Animals were over, what a ſad, a ghawſty Spectacle muſt their cold Carcaſſes yield? and, even after

Gen. Ch. iv.  
to Ver. 25.

The Ends and  
Designs of  
God's inſtitu-  
ting them.



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their Oblation, how dismal a Meditation must it be, to consider the Beauty and Excellency of these animate Beings reduc'd to an Handful of Dust? especially, when they cou'd not see them in that Condition, but under sad Conviction, that they themselves must follow the same odious Steps to Destruction.

WE can hardly conceive, how God cou'd strike the human Soul with a deeper Sense of Misery from Guilt, or with more Abhorrence of the sad Cause of that Misery, than by this Method of appointing Sacrifices; nor can we imagine, how our first Parents cou'd have ever sustain'd themselves under such afflicting Thoughts, had not God, in his infinite Goodness, caused some Ray of Hope to shine thro' this Scene of Mortality and Misery, and made Sacrifices (at the same time that they were such lively *Emblems* of the Horror of Guilt) the *Means* of its Expiation, and the *Seals* of his Covenant of Grace.

(g) THAT God enter'd into a *Covenant* of Mercy with Man, immediately after the *Fall*, is evident from the Sentence pass'd upon the *Serpent*, wherein that Covenant is compriz'd: And therefore, as we find that, in After-Ages, his usual Way of ratifying Covenants of this Kind was by Sacrifices; so we cannot imagine, that he fail'd to do so at this Time, when such Mercy was more wanted, than ever it was since the Foundation of the World. Sacrifices indeed have no *natural* Aptitude to expiate Guilt; in which Sense, the Apostle affirms it (r) *to be impossible for the Blood of Bulls, and of Goats to take away Sins*. The Death of a Beast is far from being equivalent to the Death of a Man, but infinitely short of that *eternal* Death, to which the Man's Sinfulness does consign him: But still, as Sacrifices are *federal* Rites, and one of those external *Means*, which God had instituted, under the *antediluvian* Dispensation, for Man's Recovery from Sin; we cannot suppose, but that, when piously and devoutly offer'd, they were accepted by him, for the Ex-

piation of Transgressions; tho' it must be own'd, that they did not, *of themselves*, or by their own Worthiness, atone for any Thing, but only in Virtue of the *Expiatory* Sacrifice of the *Messias* to come, whereof they were no more than *Types* and *Shadows*. To speak strictly and properly therefore, these Sacrifices did not *really* and *formally*, but *typically* and *mystically*, expiate, *i. e.* they did not pacify God's Anger, and satisfy his Justice, and take away Sin, by their own Force and Efficacy, but as they were *Figures* and Representations of that *universal* Sacrifice, which (in the divine Intention) *was slain from the Foundation of the World*, and, *in the Fulness of Time*, was to come down from Heaven, in order to fulfil the great Undertaking of *making Atonement for the Sins of all Mankind*.

THUS to represent the horrid Nature of Sin, and to seal the eternal Covenant of Mercy; to be Types of the great expiatory Sacrifice of *Christ's* Death, and a standing Means of obtaining Pardon and Reconciliation with God, seem to be some of the principal Ends of God's instituting Sacrifices at first: And, what was of Use to gain them a favourable Acceptance in his Sight, we may, in some Measure, learn from the Reasons, that are usually alledged, for his Rejection of *Cain's*, and Approbation of *Abel's* Sacrifice.

MOST of the *Jewish* Interpreters have plac'd the different Events of these two Sacrifices in the external *Quantity* or *Quality* of them. They tell us, that *Cain brought of the Fruits of the Ground* indeed, but not of the *first Fruits* (as he shou'd have done) nor the fullest Ears of Corn (which he kept for himself) but the lankest and latest; and, even what he brought, 'twas with a niggardly Hand and grudging Mind; so that he rais'd God's Aversion (s) *by offering to him of that, which cost him nothing*: Whereas *Abel* found a kind Acceptance, because (t) *he honour'd the Lord with his Substance*: He brought of the *Firstlings* of his Flock, and the very best and

Gen. Ch. iv.  
to Ver. 25.

The Means of  
making them  
acceptable to  
God.

(g) Revelation Examined.

(r) Heb. x. 4.

(s) 2 Sam. xxiv. 24.

(t) Prov. iii. 9.



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and fattest of them, as thinking nothing too good to be offer'd in Devotion and Gratitude to him, from whom he receiv'd all.

(u) ALLOWING the Maxim of the *Jewish Church*, viz. *that without Blood there is no Remission*, to have been good, from the first Institution of Sacrifice; a very learned Writer supposes, that *Abel* came, as a Petitioner for Grace and Pardon, and brought the Atonement appointed for Sin; but *Cain* appear'd before God as *a just Person, wanting no Repentance*, and brought an Offering in Acknowledgment of God's Goodness and Bounty, but no Atonement in Acknowledgment of his own Wretchedness; and that upon this Account his Oblation was rejected, as God's Expostulation with him seems to imply: *If thou doest well, shalt thou not be accepted? And if thou doest not well, Sin lieth at thy Door*, i. e. if thou art righteous, thy Righteousness shall save thee; but if thou art not, by what Expiation is thy Sin purg'd? it *lieth still at thy Door*.

THE Author to the (x) *Hebrews*, has given us, I think, a Key to this Difficulty, when he tells us, that *by Faith Abel offer'd unto God a more excellent Sacrifice, than Cain*. (y) The *Faith* (of which the Apostle gives us several Instances in this Chapter) is the Belief of something declar'd, and, in Consequence of such Belief, the Performance of some Action enjoin'd by God: *By Faith Noah, being warn'd by God, prepar'd an Ark*, i. e. he believ'd the Warning, which God gave him, and obediently made the Ark, which he had appointed him to make: *By Faith Abraham, when call'd to go into a strange Land, which God promis'd to give him for an Inheritance, obey'd*, i. e. he believ'd that God wou'd give him what he had promis'd, and, in Consequence of such Belief, did what God commanded him: And thus it was, that *Abel, by Faith, offer'd a better Sacrifice than Cain*, because he believ'd what God had promis'd, that *the Seed of the Woman should bruise the*

*Serpent's Head*, and, in Consequence of such Belief, offer'd such a Sacrifice for his Sins, as God had appointed to be offer'd, *until the Seed should come*. Gen. Ch. iv. to Ver. 25.

(z) IN order to offer a Sacrifice by Faith then, there are three Things requisite. 1st, That the Person, who offers, shou'd do it upon the previous Appointment, and Direction of God. 2dly, That he shou'd consider it, as a *Sign and Token* of the Promise of God made in *Christ*, and of Remission of Sins thro' his Blood; and 3dly, That, while he is offering, he shou'd be mindful withal (in the Phrase of *St Paul*) *to present himself, a living Sacrifice, holy, and acceptable unto God*. In the first of these Qualifications *Cain* was right enough, because he had learn'd from his Father, that, as God had appointed Sacrifices, it was his Duty to offer them: But herein was his great Defect, that while he was offering, he gave no Attention to what he was about; not once reflected on the Promise of God, made in Paradise, nor plac'd any Confidence in the Merits of a Saviour, to recommend his Services; but, vainly imagining that his bare Oblation was all, that was required to his Justification, he took no Care to preserve his Soul pure and unpolluted, or to constitute his Members as *Instruments of Righteousness unto God*. In short, his Oblation was the Service of an Hypocrite, lying unto God, and using the external Symbols of Grace *for a Cloak of Maliciousness*; whereas *Abel's* Sacrifice was attended with awful Meditations on *that Seed of the Woman*, which was to become the World's Redeemer, with warm Applications to him for Mercy and Forgiveness, and with holy Resolutions of better Obedience, of abandoning all Sin, *and always abounding in the Work of the Lord*; and therefore there is no Wonder, that their Services met with so different a Reception. For, however sacrificing was an external Rite, yet the *Opus Operatum* wou'd by no means do. Unless the Attention of the Mind, and the Integrity of

(u) Bishop Sherlock's Use of Prophecy, Disc. 3.  
(v) Hengger's Mill. Patrilar. Exercit. 5.

(x) Chap. xi. Ver. 4.

(y) Shuckford's Connec. Vol. I. l. 2.



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of the Heart went along with it, (a) *he, that killed an Ox, was, as if he slew a Man; and he, that sacrificed a Lamb, as if he cut off a Dog's Neck:* So detestable in the Sight of God was \* the richest Oblation, when the Sacrificer was not a good Man; nay, so ready was he to pass by all Observances of this Kind, if the Worshipper came but, in other Respects,

qualified: (b) *For he, that keepeth the Law, bringeth Offerings enough; he, that taketh heed to the Law, offereth a Peace-offering; he, that requiteth a good Turn, offereth fine Flour; and he, that giveth Alms, sacrificeth Praise. To depart from Wickedness is a Thing pleasing to the Lord; and to forsake Unrighteousness is a Propitiation.*

Gen. Ch. iv.  
to Ver. 25.

(a) Isa. lxvi. 3.

\* That it is not the *Quality* of the *Sacrifice*, but the *Mind* and *Disposition* of the *Sacrificer*, which God regards, was the general Sentiment of the wisest Heathens, as appears by that excellent Passage in *Persius*:

Compositum Jus, Fasque Animo, sanctosque Recessus  
Mentis, & incoctum generoso Pectus honesto,

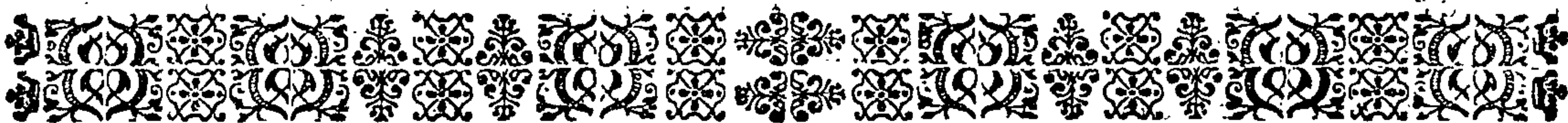
Hæc cedo, ut admoveam Templis, & Farre litabo.

S A T. II.

And that other in *Seneca*:

Non in Victimis, licet optimæ sint, auroque præfulgent, Deorum est honos, sed piâ & rectâ Voluntate venetandum,  
*De Seneca, l. i. c. 6.*

(b) Ecclus. xxxv. 1, &c.



## CHAP. V.

*Of the general Corruption of Mankind.*

### The HISTORY.

A. M. 130.  
Ant. Chris.  
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The Birth of  
Seth.

**G**REAT \* was the Grief, no doubt, which our first Parents felt, upon the Loss of the *righteous Abel*, and the Expulsion of their wicked Son *Cain*; but, to alleviate, in some Measure, this heavy Load of Sorrow, God was pleased to promise them another Son, whose Fate should be different, and himself a lasting Comfort and Consolation to them: And therefore, as soon as *Eve* was delivered of

the Child, she called his Name *Seth*, which signifies *Substitute*, because God had been so good, as to send him in the Room of his Brother *Abel*, whom *Cain* slew. *Adam*, when he had *Seth*, was 130 Years old: He lived after that 800 Years, and begat several other Children (tho' *Moses* makes no Mention of them). So that || the whole of his Life was 930 Years.

Gen. Ch. v.  
and vi. to  
Ver. 13.

A Catalogue  
of Adam's  
Posterity in  
the Life of  
Seth.

P p

SETH,

\* The *Jewish*, and some *Christian*, Doctors say, that *Adam* and *Eve* mourn'd for *Abel* one hundred Years, during which Time, they lived separate, *Adam* particularly, in a Valley near *Hebron*, thence named the *Valley of Tears*. And the Inhabitants of *Ceylon* pretend, that the *Salt Lake*, on the Mountain of *Columbo*, was formed by the Tears, which *Eve* shed on this Occasion. All Fiction. *Calmet's Dictionary*.

|| If it be ask'd, how it came to pass, that *Adam*, who was immediately created by God, and, consequently, more perfect than any of his Kind, did not out-live *Methuselah*, who was the *eighth* from him? The Answer, which some have given, *viz.* That his Grief and Affliction of Mind for the Loss of Paradise, and the Misery, which, by his Transgression, he had entailed upon his Offspring, might affect his Constitution, and, by Degrees, impair his Strength, is not much amiss: But there is another Reason, which seems to me better founded, *viz.* That, whereas *Adam* was created in the full Perfection of his Nature, and all his Descendants, being born Infants, did gradually proceed to Maturity; subducting the Time from their Infancy to their Manhood, we shall find, that *Adam* out-liv'd them all: For we must not compute, as we do now, (when the Extent of Man's Life is usually no more than 70) that his compleat Manhood was at 30, or thereabouts. In the very Catalogue, now before us, we read of none (except *Noah*, and two others)



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A. M. 235.

SETH, when he was 105 Years old, had a Son named *Enos*: After which Time he lived 807 Years; so that the Whole of his Life was 912.

A. M. 325.

ENOS, when 90, had a Son named *Cainan*: After which he lived 815 Years; in the Whole 905.

A. M. 395.

CAINAN, when 70, had a Son named *Mabalaleel*: After which he lived 840 Years; in all 910.

A. M. 460.

MAHALALEEL, when 65, had a Son named *Jared*: After which he lived 800 Years; in all 895.

A. M. 622.

JARED, when 162, had a Son named *Enoch*: After which he lived 800 Years; in all 962.

A. M. 687.

ENOCH, when 65, had a Son named *Methuselah*: After which he lived 300; in all 365.

A. M. 874.

METHUSELAH, when 187, had a Son named *Lamech*: After which he lived 782; in all 969.

LAMECH, when 182, had a Son named *Noah*: After which he lived 595; in all 777. And

NOAH, when he was 500 Years old, had three Sons, *Shem*, *Ham*, and *Japhet*, † from whom the World, after the Deluge, was replenished.

† THIS is the *Genealogy*, which *Moses* gives us of the Posterity of *Adam*, in the Line of *Seth*, until the Time of the Deluge; but we must observe, that these are far from being all his Progeny. In the Case of our great Progenitor *Adam*, he informs us, that, after the Birth of *Seth*, (a) *he had several Sons and Daughters*, tho' he does not so much as record their Names; and the like we may suppose of the rest of the *Antediluvian* Patriarchs. For it is incongruous to think, that *Lamech* was 181, and *Methuselah* 187, before they ever had a Child, when it so plainly appears, that his Father *Enoch* had one

Gen. Ch. v, and vi. to Ver. 13.

A. M. 1056.

A. M. 1556.

But far from being all.

others) who begat Children, before they were 90 or upwards; and therefore, subtracting those Years (which we may suppose interser'd between his Birth and his Manhood) from the Age of *Methuselah*, we may perceive, that *Adam* surpassed him to the Number of almost sixty. *Eftius* in *Diffic. Loca*.

† Of these three Sons, the eldest was *Japhet*, as appears from *Gen. x. 21*; the second was *Shem*, from *Gen. x. 21*; and the youngest *Ham*, from *Gen. ix. 24*. Nevertheless, both here, and a little lower, *Shem* is named first; whether it was, that the Rights of *Primogeniture* were transferred to him (tho' the sacred Historian says nothing of it); or God was minded, thus early, to shew, that he would not be confined to the Order of Nature, in the Disposal of his Favours, which he frequently bestowed upon the younger Children; or (what I think the most likely) because the Nation of the *Hebrews* were to descend from him, and he, and his Posterity, were to be the principal Subject of this whole History. *Patrick* and *Le Clerc's* Commentary, and *Pool's* Annotations.

† From this *Catalogue* we may further observe, that the Custom in those Times was, to give Children their Names, according to the Occurrences in Life, or Expectations of their Parents. Thus *Seth*, being a good Man, was grieved to see the great Degeneracy in other Parts, though he endeavour'd to preserve his own Family from the Contagion; and therefore called his Son *Enos*, which signifies *sorrowful*. *Enos*, perceiving the Posterity of *Cain* to grow every Day worse and worse, was concerned for their Iniquity, and began to dread the Consequences of it; and therefore called his Son *Cainan*, which denotes *Lamentation*. Though *Cainan* had his Name from the Wickedness of *Cain's* Family, yet he himself was resolved to maintain the true Worship of God in his own; and therefore called his Son *Mabalaleel*, i. e. *a Praiser and Worshipper of God*. In the Days of *Mabalaleel* (as the Tradition tells us) a Defection happened among the Sons of *Seth*, who went down from the Mountains, where they inhabited, and adjoined themselves to the Daughters of *Cain*; and therefore he called his Son's Name *Jared*, which signifies *descending*. *Jared*, to guard against the general Corruption, devoted himself, and his Descendants, more zealously to the Service of God; and, accordingly, called his Son *Enoch*, which means a *Dedication*. *Enoch*, by the Spirit of Prophecy, foreseeing the Destruction, which would come upon the Earth, immediately after the Death of his Son, called his Name *Methuselah*, which imports as much; for the first Part of the Word [*Methu*] signifies *he dies*, and [*Selah*] the *sending forth of Water*. *Methuselah*, perceiving the Wickedness of the World, in the Family of *Seth*, as well as that of *Cain*, to grow every Day worse and worse, called his Son *Lamech*, which intimates a *poor Man*, *humbled*, and *afflicted* with Grief, for the present Corruption, and Fear of future Punishment: And *Lamech*, conceiving better Hopes of his Son (as some imagine) that he should be the *promised Seed*, the Restorer of Mankind after the Deluge, or a notable Improver of the Art of Agriculture, call'd his Name *Noah*, which denotes a *Comforter*. *Bedford's* Scripture Chronology. We may observe from this *Catalogue* however, that the Patriarchs, in those Days, were not so superstitious, as to think any Thing *ominous* in Names; and therefore we find, that *Jared* feared not to call his Son *Enoch*, by the very Name of *Cain's* eldest Son, *Gen. iv. 17*, even as *Methuselah* called his Son *Lamech*, by the Name of one of *Cain's* Grand-children, *Ch. iv. ver. 18*. *Patrick's* Commentary.

(a) *Gen. v. 4*.



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one at 65. The true Reason then of this Omission is — that the Historian never intended to give us a Catalogue of the *Collateral* Branches (which doubtless were many) but only of the principal Persons, by whom, in a right Line, the Succession was continued down to *Noah*, and thence to *Abraham*, the Founder of the *Jewish* Nation.

The Division  
of the World  
into the Fam-  
ilies of Cain  
and Seth.

NOT long after the Departure of *Cain*, the whole World was divided into two Families, or opposite Nations: The Family of *Seth*, which adher'd to the Service of God, † became more frequent in religious Offices; and, as their Number increas'd, met in larger Assemblies, and

in Communion, to perform Divine Worship by Way of publick Liturgy; and, (b) for this their Piety and Zeal, were stil'd the *Sons* or *Servants of God*; in Distinction to the Family of *Cain*, which now became profligate and profane, renouncing the Service of God, and addicting themselves to all Manner of Impiety and Lasciviousness; from whence they had the Name of the *Sons and Daughters of Men*.

Gen. Ch. v.  
and vi. to  
Ver. 13.

IN this Period of Time, *Enoch*, one of the Family of *Seth*, and the Seventh, in a direct Line, from *Adam*, a Person of singular Piety and Sanctity of Life, not only took care of his own Conduct, \* as considering himself always under the Eye and

Enoch's  
Translation.

† The Words in our Translation are, — *then, i. e. in the Days of Enos, began Men to call upon the Name of the Lord*, Ch. iv. 26. but, it being very probable, that *publick Assemblies*, for religious Offices, were held long before this Time, and that even when *Cain* and *Abel* offer'd their Sacrifices, their Families join'd with them in the Worship of God; some Men of great Note, such as *Bertram*, *Hackspan*, and *Heidegger*, take them in the same Sense with our *marginal Translation*; *then began Men (i. e. the Children of Seth) to call themselves by the Name of the Lord*, i. e. the *Servants* and *Worshippers* of the Lord, in Contradistinction to the *Cainites*, and such profane Persons, as had forsaken him. It must not be dissembled however, that the Word *Hochal*, which we translate *began*, in several Places of Scriptures, signifies to *profane*; and, upon this Presumption, many of the *Jewish* Writers, and some of no obscure Fame among us, have taken the Words so, as if *Moses* intended to intimate to us, that Men began now to apostatize from the Worship of God, to fall into Idolatry, and to apply the most holy Name, which alone belongs to the great Creator of Heaven and Earth, to created Beings, and especially to the Sun. But, considering that *Moses* is here speaking of the pious Family of *Seth*, and not of that of *Cain*; that when the *Hebrew* Word signifies to *profane*, it has always a Noun following it; but when an affirmative Mood follows (as in the Passage before us) it always signifies to *begin*; and withal, that the *Eastern* Writers represent this *Enos* as an excellent Governor, who, while he liv'd, preserv'd his Family in good Order, and, when he died, call'd them all together, and gave them a Charge to keep all God's Commandments, and not to associate themselves with the Children of *Cain*: Considering all this, I say, we can hardly suppose, that *Moses* is here pointing out the *Origin* of Idolatry, but rather the *Invention* of some religious *Rites* and *Ceremonies* in the external Worship of God at this Time, or the Distinction, which good Men began to put between themselves, and such as were openly wicked and profane. For, that the true Meaning of the Expression *Karabeshem*, according to our *marginal Translation*, is to *call* or *nominate* by, or *after* the Name of any one, is manifest from several Instances in Scripture. Thus Gen. iv. 17. *Jikra*, he call'd the Name of the City *Beshem*, by, or *after* the Name of his Son. Numb. xxxii. 42. *Jikra*, he call'd it *Nobabeshem*, by, or *after* his own Name; and in Psal. xlix. 11. *Kareau*, they call their Lands *Bishmotham*, by, or *after* their own Names: And the Name here intimated, is afterwards expressly given them by *Moses* himself, Gen. vi. when he tells us, that *the Sons of God saw the Daughters of Men*. *Patrick's Commentary*, and *Calmet's Dictionary* on the Word *Enos*; and *Shuckford's Connection*, Vol. I. l. 1.

(b) *Heidegger's* Histor. Patriarch.

\* This seems to be the natural Sense of the Expression of *walking with God*; and excellent, to this Purpose, is this Passage of *Seneca*, if we take what he tells us of the *Presence of God* in a Christian Sense: *Sic certè vivendum, says he, tanquam in conspectu vivamus; sic cogitandum, tanquam aliquis in pectus intimum inspicere possit, & potest. Quid enim prodest ab homine aliquid esse secretum? nihil Deo clausum est. Inest Animis nostris, & Cogitationibus mediis intervenit*, Lib. 1. Ep. 83. *Le Clerc's Commentary*. But, considering how usual a Thing it was, in these early Ages of the World, for Angels to be conversant with good Men, it may not improperly be said of *Enoch*, and of *Noah* both, that *they walked with God* in this Sense, viz. that they had oftentimes familiar Converse with these Messengers, who might be sent with Instructions from him, how they were to behave upon several Occasions: For this answers the Tradition of the Heathens, viz. that in the *Golden Age* their Gods had frequent Intercourse with Men:

Ille Deum vitam accipiet, Divisque videbit  
Permissos Heroes, & ipse videbitur illis: *Virg. Eccl. IV.*

And to the same Purpose,

Sapius & sese mortali ostendere cætu  
Cœlicolæ, nondum sprâ Pietate, solebant. *Catul. in Nup. Tib. & Pelæi.*



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and Observation of a righteous God, but, by his good Advices and Admonitions, endeavour'd likewise to put a Stop to the Torrent of Impiety, and reform the Vices of the Age; for which Reason God was pleas'd to shew a signal Token of his Kindness to him; for he exempted him from the common Fate of Mankind, and, without suffering Death to pass upon him, translated him into the Regions of Bliss.

Adam's  
Death.

IN this Period of Time, *Adam*, who, (according to the Sentence denounc'd against him at the Fall) was to *return* to his Native *Dust*, \* departed this Life, and (as the Tradition is) having called his Son *Seth*, and the other Branches of his numerous Family about him, he gave them

strict Charge, that they shou'd always live separate, and have no Manner of Inter-course with the impious Family of the Murderer *Cain*.

Gen. Ch. v.  
and vi. to  
Ver. 13.

IN this Period of Time, *Noah*, the Great-Grandson of *Enoch*, and a Person of equal Virtue and Piety, was born: And as it was discover'd to *Enoch* at the Birth of *Methuselah*, that, soon after that Child's Death, the whole Race of Mankind shou'd be destroyed for their Wickedness; so was it revealed to *Lamech*, at the Birth of his Son, (c) that he, and his Family, shou'd be preserv'd from the common Destruction, and so become the Father of the *new* World; and for this Reason, † he call'd him *Noah*, which signifies

Noah's Birth  
and Name.

\* Where *Adam* was buried cannot be collected from Scripture. St *Jerom* [in Matt. xxvii.] seems to approve of the Opinion of those, who imagine that he was buried at *Hebron*, in the Cave of *Machpelah*, or the double Cave, which *Abraham*, many Ages after, bought for a Burying-Place for himself and Family, Gen. xxiii. 3. &c. The Oriental Christians say, that when *Adam* saw Death approaching, he call'd his Son *Seth*, and the rest of his Family to him, and order'd them to embalm his Body with Myrrh, Frankincense, and Cassia, and deposit it in a certain Cave, on the Top of a Mountain, which he had chosen for the Repository of his Remains, and was thence call'd the Cave of *Al-Konuz*, a Word deriv'd from the Arabian *Kanaza*, which signifies *to lay up privately*. And this Precaution (as the *Jews* will have it) was order'd by *Adam* to be taken, lest his Posterity should make his Relicks the Object of Idolatry. Several of the primitive Fathers believe, that he died in the Place where *Jerusalem* was afterwards built, and that he was interr'd on Mount *Calvary*, in the very Spot where *Christ* was crucified; but others are of Opinion, that (tho' he did not die at *Jerusalem*) yet *Noah*, at the Time of the Deluge, put his Body into the *Ark*, and took care to have it buried there by *Melchisedeck*, the Son of *Shem*, his Grandson. The *Mahometans* will have his Sepulchre to have been on a Mountain near *Mecca*, and the antient *Persians*, in *Serendil*, or *Ceylon*: So ambitious is every Nation to have the Father of all Mankind reposit'd with them. When *Eve*, the Mother of all Living, died, is no where express'd in Scripture; but there are some, who venture to tell us, that she outliv'd her Husband ten Years. Vide the Universal History, and *Calmet's* Dictionary on the Word *Adam*.

(c) *Bedford's* Scripture Chronology.

† The Substance of *Lamech's* Prophecy, according to our Translation, is this: ——— He called his Son *Noah*, saying, *This shall comfort us concerning the Work and Toil of our Hands, because of the Ground, which the Lord hath cursed*; and the Sense of learned Men upon it hath been very different. Some are of Opinion, that there is nothing prophetic in this Declaration of *Lamech's*, and that the only Cause of his rejoicing was, to see a Son born, who might, in Time, be assisting to him in the Toil of cultivating the Ground. But in this there is nothing particular: In this Sense *Lamech's* Words may be apply'd by every Father, at the Birth of every Son; nor can we conceive, why a peculiar Name should be given *Noah*, if there was no particular Reason for it. The *Jewish* Interpreters generally expound it thus, *He shall make our Labour in tilling the Ground more easy to us*, in that he shall be the Inventor of several proper Tools, and Instruments of Husbandry, to abate the Toil and Labour of Tillage: And some will tell us, that he therefore receiv'd his Name, because he first invented the Art of making *Wine*, a Liquor that cheers the Heart, and makes Man forget Sorrow and Trouble. But the Invention of the fit Tools for Tillage, after that *Tubal-Cain* had become so great an Artificer in Brass and Silver, seems to belong to one of his Descendants, rather than *Noah*; and as *Noah* was not the first Husbandman in the World, so neither can it be concluded, from his having planted a Vineyard, that he was the first Vine-Dresser. Another Opinion, not altogether unlike this, is, ——— that *Lamech*, being probably inform'd by God, that his Son *Noah* shou'd obtain a Grant of the Creatures for Food, Gen. ix. 3. and knowing the Labour and Inconveniences they were then under, rejoic'd in foreseeing what Ease and Comfort they shou'd have, when they had obtain'd a large Supply of Food from the Creatures, besides what they could produce from the Ground by Tillage. The Restoration of Mankind by *Noah*, and his Son's surviving the Flood, is thought by many to answer the Comfort which *Lamech* promis'd himself and his Posterity: But the learned *Heidegger*, after an Examination of all these, and some other Opinions, supposes that *Lamech*, having in Mind the Promise of God, expected that his Son shou'd prove the blessed Seed, the Saviour of the World, who was to bruise the Serpent's Head, and, by his Atonement, expiate our Sins, which are the Works of our own Hands, and remove the Curse which lay upon Sinners. But this, in my Opinion, is too forc'd an Exposition. *Lamech*, 'tis certain, in Virtue of God's Promise, expected a Deliverance from the Curse of the Earth, and foresaw that that Deliverance wou'd come through his Son: But how came it thro' his Son, unless it came in his Son's Days? And in what Instance cou'd it appear, unless it were in something subsequent



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ſignifies a *Comforter* : Though others imagine, that the Name was therefore given him, becauſe his Father, by the Spirit of Prophecy, foreknew, that God, in his Days, wou'd remove the Curſe of Barrenneſs from off the Face of the Earth, and, after the Time of the Deluge, reſtore it to its *original* Fertility.

A. M. 930.  
Ant. Chriſt.  
3074.

The Wickedneſs  
of the Cai-  
nites.

AFTER the Death of *Adam*, the Family of *Seth* (to fulfil their Father's Will) remov'd from the Plain, where they had liv'd, to the Mountains over-againſt *Paradiſe*, where *Adam* is ſaid to have been buried; and, for ſome Time, liv'd there in the Fear of God, and in the ſtrictest Rules of Piety and Virtue. But as the Family of *Cain* daily increas'd, they came at length to ſpread themſelves over all the Plain, which *Seth* had left, even to the Confines of the Hill Country, where he had fix'd his Abode, and there they \* liv'd in all Kind of Riot, Luxury, and Licentiousneſs.

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Ant. Chriſt.  
2962.

The Deſecration  
of the Sethites.

THE Noiſe of their Revellings might poſſibly reach the holy Mountain, where the *Sethites* dwelt; whereupon ſome of them might be tempted to go down, merely to gratify their Curioſity perhaps at firſt, but, being taken with their deluding

Pleaſures, and \* intoxicated with the Charms of their Women (who were extremely beautiful) they forgot the Charge, which their Forefathers had given them, and ſo took to themſelves Wives of the Daughters of *Cain*; from which criminal Mixture were born Men of a vaſt *gigantick* ſtature, who, for ſome Time, infeſted the Earth: And, in a few Generations after, the whole Family of *Seth* (very probably after the Death of their pious Anceſtor) follow'd the like Example, and, forgetting their Obligations to the contrary, enter'd into Society with the *Cainites*, and made *Intermarriages* with them; from whence aroſe another Race of Men, no leſs remarkable for their daring Wickedneſs, than for their bold Undertakings and adventurous Actions.

EVIL *Communications* naturally corrupt good Manners: And ſo the Example of the wicked Family prevail'd, and, by Degrees, eat out all Remains of Religion in the Poſterity of *Seth*. *Noah*, indeed, who was a good and pious Man, endeavour'd what he cou'd, (e) both by his Counſel and Authority, to bring them to a Reformation of their Manners, and to reſtore the true Religion

Gen. Ch. v.  
and vi. to  
Ver. 13.

The general  
Corruption of  
the World.

Q q

among

quent to the Flood? And what cou'd that poſſibly be, unleſs the Removal of the *Sterility* of the Earth, and reſtoring it to its original Fruitfulneſs? For which Reaſon we find God, after the Flood, declaring, that he *will not again curſe the Earth for Man's Sake*; and ſolemnly promiſing, that *while the Earth remaineth, Seed Time and Harveſt ſhall not ceaſe*, Gen. viii. 22. Viſ. *Heidegger's* Hiſt. Patriar. *Patrick* and *Le Clerc's* Commentary. *Pool's* Annotations. *Shuckford's* Connection; and Biſhop *Sherlock's* Uſe and Intent of Prophecy, Diſſertation IV.

\* Some of the *oriental* Writers have given us a large Account of their Manner of Living. "As to the Poſterity of *Cain*, ſay they, the Men did violently burn in Luſt towards the Women, and, in like Manner, the Women, without any Shame, committed Fornication with the Men; ſo that they were guilty of all Manner of filthy Crimes with one another, and, meeting together in public Places for this Purpoſe, two or three Men were concern'd with the ſame Woman, the antient Women, if poſſible, being more luſtful and brutiſh, than the Young. Nay, Fathers liv'd promiſcuouſly with their Daughters, and the young Men with their Mothers; ſo that neither the Children cou'd diſtinguiſh their own Parents, nor the Parents know their own Children. So deteſtable were the Deeds of the *Cainites*, who ſpent their Days in Luſt and Wantonneſs, in Singing and Dancing, and all Kinds of Muſick, until ſome of the Sons of *Seth*, hearing the Noiſe of their Muſick, and riotous Mirth, agreed to go down to them from the holy Mountain, and, upon their Arrival, were ſo captivated with the Beauty of their Women, (who were naked) that they immediately deſil'd themſelves with them, and ſo were undone. For, when they offer'd to return again to their former Abode, the Stones of the Mountain became like Fire, and permitted them to paſs no farther." *Eutych. Annals*, p. 27.

\* Our excellent *Milton* deſcribes the Manner of their being captivated with the Daughters of *Cain* in theſe Words:

They on the Plain  
Long had not walk'd, when from the Tents, behold,  
A Bevy of fair Women; richly gay,  
In Gems, and wanton Dreſs: To th' Harp they ſung  
Soft amorous Ditties, and in Dance came on.

(e) *Joſephus's* Antiq. l. i. c. 4.

The Men, tho' grave, ey'd them; and let their Eyes  
Rove without Rein; till in the amorous Net  
Firſt caught, they lik'd, and each his Likings choſe.

BOOK XI.



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among them ; \* but all he cou'd do was to no Purpose. The Bent of their Thoughts had taken another Turn ; and all their Study and Contrivance was, how to gratify their Lufts and inordinate Paſſions. In one Word, the whole Race of Mankind was become ſo very wicked, that one really wou'd have thought, they had all been confederated together againſt Heaven, to violate God's Laws, to profane his Worſhip, and ſpurn at his Authority ; ſo that his Patience and long Suffering came at length to be wearied out : And, though *he is not a Man*, that he ſhould *repent*, or *the Son of Man*, that he ſhou'd *grieve* at any Thing, yet his Concern for the general Corruption is repreſented under that Notion, the better to accommodate it to our Capacity, and to expreſs his fix'd Reſolution of deſtroying all Mankind for their Iniquity, and with them all other Creatures, made for their Uſe,

|| as if he had *repented* that ever he made them.

BEFORE he reſolv'd upon their Deſtruction however, we find him in great *Struggle* and *Conflict* with himſelf ; his *Juſtice* calling for Vengeance, and his *Mercy* pleading for Forbearance ; till at length his Juſtice prevail'd, and denounc'd the Sentence of Condemnation upon the wicked World : But ſtill with this Reſerve — That, if, || within the Space of 120 Years (which was the *Term* limited for their Reprieve) they ſhould forſake their evil Ways, repent, and reform, his Mercy ſhou'd be at Liberty to interpoſe, and reverse their Doom. All which he communicated to his Servant *Noah*, who, for his Juſtice, and ſingular Piety, in that corrupt and degenerate Age, had found Favour in his Sight ; and, for whoſe Sake, his Family, which conſiſted of eight Perſons in all, was to be exempted from the general Deſtruction.

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And God's Re-  
ſolution to de-  
ſtroy it.

\* *Joſephus* tells us, that *Noah*, for a long while, oppos'd the growing Impiety of the Age ; but that at laſt, finding himſelf and Family in manifeſt Danger of ſome mortal Violence for his Good-will, he departed out of the Land himſelf, and all his People, *Antiq.* l. i. c. 4. and (as the Tradition is) he ſettled in a Country call'd *Cypariſſon*, which had its Name from the great Quantity of Cypreſs-Trees, which grew there, and whereof (as we ſhall obſerve hereafter) in all Probability he built the *Ark*.

|| As Languages were at firſt invented by ſuch Perſons, as were neither *Philoſophers*, nor *Divines*, we cannot at all wonder, that we meet with many Improperities in Speech, and ſuch Actions imputed to God, as no ways comport with the Dignity of his Nature. Thus, when the holy Scriptures ſpeak of God, they aſcribe *Hands*, and *Eyes*, and *Feet* to him ; not that he has any of theſe Members, according to the *literal* Signification, but the Meaning is, that he has a Power to execute all thoſe Acts, to the effecting of which, theſe Parts in us are instrumental, *i. e.* he can converſe with Men, as well as if he had a Tongue or Mouth ; can diſcern all that we do or ſay, as perfectly as if he had Eyes and Ears ; and can reach us, as well as if he had Hands or Feet, &c. In like Manner, the Scripture frequently repreſents him, as affected with ſuch Paſſions, as we perceive in ourſelves, *viz.* as angry and pleas'd, loving and hating, repenting and grieving, &c. and yet, upon Reflection, we cannot ſuppoſe, that any of theſe Paſſions can *literally* affect the Divine Nature ; and therefore the Meaning is, that he will as certainly *puniſh* the Wicked, as if he were inflam'd with the Paſſion of Anger againſt them ; as infallibly *reward* the Good, as we will thoſe, for whom we have a particular Affection ; and that, when he finds any Alteration in his Creatures, either for the better, or the worſe, he will as ſurely change his Diſpenſations towards them, as if he really repented, or chang'd his Mind. 'Tis by Way of *Analogy* and *Comparison* therefore, that the Nature and Paſſions of Men are aſcrib'd to God : So that when he is ſaid to *repent* or *grieve*, the Meaning muſt be, not that he perceiv'd any Thing, that he was ignorant of before, to give him any Uneaſineſs. (for *known unto him are all his Ways from the Beginning*) but only that he alter'd his Conduct with Regard to Men, as they varied in their Behaviour towards him, juſt as we are wont to do, when we are moved by any of theſe Paſſions and Changes of Affections, we, *who dwell in Houſes of Clay, and whoſe Foundations are in the Duſt* : For the very Heathens can tell us, that *Majeſtatis Diminutio eſt, & Confefſio Erroris, mutanda facere ; neceſſe eſt enim ei eadem placere, cui, niſi optima placere non poſſunt.* Seneca in *Præf. Nat. Quæſt.* Vid. *Le Clerc's* Commentary. Biſhop *King* on Predetermination, and *Ainfworth's* Annotations.

|| This was the Term allow'd Mankind for their Repentance, and Prevention of their Ruin : And yet, if we compare *Ch.* v. 32. with *Ch.* vii. 11. we ſhall find, that, between this Time and the Flood, there were but 100 Years. How then did God perform his Promiſe ? Now in Answer to this, it may be ſaid, that the increaſing Wickedneſs of Mankind might juſtly haſten their Ruin, and forfeit the Benefit of this Indulgence ; but what I take to be the true Solution is this : — This Promiſe (though mention'd after what we read in *Ch.* v. 32.) ſeems nevertheless to have been made 20 Years before it ; for that Verſe is added there out of its proper Place, only to compleat the *Genealogy* ; and therefore, after this Narrative of the Wickedneſs of the World, it is repeated here in its due Order, in the 10th Verſe : Nor are ſuch *Transpoſitions* uncommon in Scripture, without any Diminution to its Authority. *Pool's* Annotations.



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Gen. Ch. v.  
and vi. to  
Ver. 13.

## The OBJECTION.

The Objec-  
tion.

“ **B**UT how great soever the Wick-  
“ edness of the *Antediluvian* World  
“ might be, yet it comports but badly  
“ with the Goodness, and Wisdom, and  
“ Foreknowledge of God, to have created  
“ the Race of Mankind, and provided  
“ such a delightful Place for their Habi-  
“ tation, and then, in so short a Compass  
“ of Time, to cancel the Work of his  
“ own Hands, by destroying the Beauty  
“ of the one, and the Lives of the other.  
“ For *seven Generations* together (if (f)  
“ *Josephus* tells Truth) Men liv’d in the  
“ Exercise of Virtue, and in the Love  
“ and Fear of God. The Family of  
“ *Seth* were very famous for their Holi-  
“ ness, Justice, and Purity; and (as †  
“ *Eastern Writers* say) were continually  
“ employing themselves in the Worship,  
“ and Praises of God. One of them, in  
“ particular, was so remarkable for his  
“ Virtue and Piety, that he had a Privi-  
“ lege granted him, which the Son of God  
“ himself (when on Earth) cou’d not ob-  
“ tain, *viz.* a *Translation* into Immortali-  
“ ty, without undergoing the Pains of  
“ Death; and yet, in a Generation or two  
“ following, we read, that (g) *all Flesh*  
“ *had corrupted his Way upon the Earth,*  
“ *and that every Imagination of his Heart*  
“ *was evil continually,* in so much that  
“ *it repented, and griev’d the Lord, that*  
“ *he had made Man.* Now if God fore-  
“ saw that Man wou’d so soon become  
“ so very wicked, why did he make him  
“ at all? Or, if foreseeing this, he, ne-  
“ vertheless, thought proper to make  
“ him, why was he so concern’d at find-

“ ing him to be just what he foresaw he  
“ wou’d prove? To destroy the wicked  
“ Race of *Cain* indeed, in some particu-  
“ lar Branch of it, for a Testimony of his  
“ Displeasure against the Rest, *this* might  
“ have been consistent with his Wisdom  
“ and Justice, and other sacred Attri-  
“ butes: But to lay waste the whole Earth  
“ all at once, and even the Brute-Crea-  
“ tion, which was not capable of offend-  
“ ing; to pull down what he had, for  
“ the Space of 1656 Years, been esta-  
“ blishing, and to put himself to the  
“ Trouble of beginning again, and re-  
“ peopling the shatter’d and defac’d Earth  
“ from the Loins of four Progenitors on-  
“ ly, argues too much *Levity* and *Ca-*  
“ *price*, ever to be imputed to a *wise* and  
“ *unchangeable* God.

“ THE whole History of this Period  
“ of Time indeed (according to the Ac-  
“ count of *Moses*) is so glaringly *roman-*  
“ *tic*, and so repugnant to other Parts  
“ of Scripture, that a Man, who ven-  
“ tures to think for himself, will hardly  
“ be induc’d to credit it. The Apostle  
“ to the *Corinthians* tells us, that (h)  
“ *Flesh and Blood cannot inherit the*  
“ *Kingdom of God, neither doth Corrup-*  
“ *tion inherit Incorruption;* and yet (i)  
“ here we have a Man, who (according  
“ to the *Christian* Interpretation) was  
“ immediately taken up into Heaven  
“ (but in what *Vehicle*, there’s the Que-  
“ sition) without any *Change* or *Alteration*,  
“ that we read of. *Christ*, in his Gospel,  
“ has told us expressly, that (k) *the An-*  
“ *gels of God neither marry, nor are*  
“ *given*

(f) Antiq. l. 1. c. 4.

† Immediately after the Death of *Adam* (say several of these Writers) *Seth*, being wearied with the Wickedness of the Family of *Cain*, his Neighbours, and fearing that now they would become more profligate, retir’d from the Plain, where he liv’d before, and, taking with him his eldest Son *Enos*, and *Cainan* the Son of *Enos*, and *Mabalaleel* the Son of *Cainan*, and their Wives, brought them up unto the Top of that Mountain, where *Adam* was bury’d; that these Inhabitants of the Mountains became very famous for their Holiness, Justice, and Purity; that they continually employ’d themselves in the Praises of God, and in cultivating their Minds in sublime Speculations; and that, when they were remov’d to a greater Distance from the *Earth*, they were so very near the *Cælestial* Paradise, that they heard the Voices of *Angels*, celebrating the Praises of God, and join’d with them in their sacred *Hymns*, and heavenly Benedictions. *Bedford’s Scripture Chronology.*

(g) Gen. vi. 12.

(h) 1 Cor. xv. 50.

(i) Gen. v. 24.

(k) Matt. xxii. 30.



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“ given in Marriage, and the \* Simplicity  
“ of their Nature must induce us to  
“ think, that they are not capable of Ge-  
“ neration; and yet (l) here again we  
“ are told, that the *Sons of God took*  
“ *themselves Wives of the Daughters of*  
“ *Men.* But, allowing the *Sons of God*  
“ to signify the Descendants of *Seth*, yet  
“ where was the great Damage in their  
“ marrying the Daughters of *Cain*? We  
“ read of no Law to prohibit such Mar-  
“ riages, and where no Law is, there  
“ can be no Transgression; and yet the  
“ Destruction of the World is represented  
“ as proceeding from this one Cause.  
“ The Poets indeed do frequently enter-  
“ tain us with many pleasant Stories of  
“ their Gods turning Gallants to Ladies,  
“ of their assuming human Shape, living  
“ in Obscurity for some Time, and sub-  
“ mitting to Employs far beneath their  
“ Quality, and all for the Love of the  
“ Fair Sex; but, in a Book of Divine Ex-  
“ tract, and sacred to Truth, we little ex-  
“ pected to be told of *amorous* Intrigues.  
“ The Giants of old, of what monstrous  
“ Size and Strength they were, how they  
“ fought against the Gods, and pil’d †  
“ Mountain upon Mountain, in order to  
“ scale Heaven, and dethrone them, is  
“ a popular Subject among the *Sons of*  
“ *Parnassus*; but who ever thought to  
“ have met (m) with the Foundation of  
“ all these Fictions in so grave an Author,  
“ as *Moses*? In short, his whole Account  
“ of the Translation of *Enoch*, and the

“ Deluge of *Noah*; of the *Sons of God*,  
“ and the *Daughters of Men*; of *Giants*  
“ and *Incubuses*, and other such monstrous  
“ Absurdities, favour very strong of the  
“ *fabulous* Age, and seem to be calculated  
“ for no other Purpose, than merely to  
“ banter the easy Faith of the Vulgar, and  
“ to gratify such, as delight in Fiction.”

THAT God of his infinite Wisdom might, for very good Reasons, think proper to create Man at first, and in all the full Perfection of his Nature, notwithstanding he cou’d not but foresee, that he wou’d sadly degenerate, and turn Rebel to his Will, is a Question we have already endeavour’d to resolve, (n) when we treated of the Fall of *Adam*; and by what means his Posterity, in the Succession of so few Generations, as pass’d from the Creation to the Flood, became so very corrupt, as to lay God under a Necessity to destroy them, may in a great Measure be imputed to the Length of their Lives, and the Strength and Vigour of their Constitutions. For, supposing all Mankind, since the original Defection, to be born in a State of deprav’d Nature, with their Understandings impair’d, their Wills perverted, and their Passions inflamed (o); we can scarce imagine any Restraint, consistent with human Freedom, sufficient to check their unruly Appetites, in that Height of Vigour, and Confidence of long Life. For if we, who rarely, and with no small Difficulty, stretch out to the Span of seventy Years, are hardly withheld from Violence

Gen. Ch. vi.  
and vi. to.  
Ver. 13.

Answer’d, by  
showing how  
the Antedilu-  
vian World  
came to be so  
wicked.

\* The learned *Heidegger*, in his Dissertation *de Nephilim, seu Gigantibus Antediluvianis*, has abundantly shewn from Scripture, from Reason, and from the Nature of Angels, that neither simply by themselves, nor incorporate in any human Body, are they capable of begetting Children; nor cou’d it have been consistent with the Attributes of God, for him to have permitted any such Abomination.

(l) Gen. vi. 2.

† The Poets have describ’d the Attempt of the ancient Giants in such Strains as these:

Néve foret Terris secunior arduus Æther,  
Assèctâsse ferunt Regnum cœlestè Gigantes,  
Atque congellos struxisse ad Sydera Montes.

OVID. Met. L. 1.

Immania vidi  
Corpora, qui manibus magnum rescindere Cœlum  
Aggressi, superisque Jovem detrudere regnis.  
Ter sunt conati imponere Pelio Ossam  
Scilicet; atque Ossæ frondosum involvere Olympum;  
Ter Pater extructos disiecit Fulmine Montes.

VIRO. Æn. Pl. & Geor. I.

(m) Gen. vi. 4.

(n) Vid. pag. 48, 49.

Magnum illa Terrorem intulerat Jovi  
Fidens Juventus horrida brachiis,  
Fratresque tendentes opaco  
Pelion imposuisse Olympo.  
Sed quid Typhœus, quid validus Mimas,  
Aut quid minaci Porphyryon statu,  
Quid Rhœcus, evulsiſque truncis  
Enceladus jaculator audax,  
Contra sonantem Palladis Ægida  
Possent ruentes?

HOR. Car. L. 3. Ode II.

(o) Revelation Examined, Vol. I.



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and Villainy, by all the Dictates of Reason, and Terrors of Religion, what can we conceive ſufficient to have kept them back, in their Strength, and Security in Sin from a continued Series of 8 or 9 hundred Years? No Interpoſition of Providence can be ſuppos'd available to the Reformation of Mankind, under theſe Circumſtances, unleſs it were ſuch, as would either change their Nature, or deſtroy their Freedom; and therefore we have Reason to believe, that in the Space of about 1800 Years from the Creation, God found them degenerated to ſuch a Degree, as if they had loſt all Senſe of their *Humanity*; for this ſome have made the Import of the Text, *my Spirit ſhall not always ſtrive with Man, for that he alſo is Fleſh*, i. e. 'tis in vain to uſe any farther Methods of Mercy, or Monitions of Providence with Man, who is now entirely given up to *ſleſhly* Appetites, and by that Means ſunk down into the loweſt Condition of Brutality.

By what Gradations Man arriv'd at his Height of Corruption, is not ſo evident from Scripture; but there are two Paſſages, (*p*) *the Earth was corrupt before God, and the Earth was filled with Violence*, which ſeem to point out ſome particular Vices: For, by *Violence*, is plainly meant Cruelty, and Outrage, and Injuſtice of every Kind; and by *Corruption*, the *Jews* always underſtand, either *Idolatry*, or unlawful Mixtures and Pollutions; the latter of which ſeems to be denoted here, becauſe of the ſubſequent Explication of the Words, *for all Fleſh had corrupted his Way upon the Earth*.

Now, if we look into the Hiſtory, we ſhall find, that the firſt Act of *Violence* was committed by *Cain* upon his Brother *Abel*; the firſt Act of Incontinence by *Lamech*, in the Matter of his *Polygamy*; and that, as one of his Sons invented the Inſtruments of *Luxury*, ſo the other invented the Inſtruments of *Violence* and War. As *Luxury* therefore naturally begets a Diſpoſition to injure others in their Property, and ſuch a Diſpoſition, arm'd

with *offenſive* Weapons, in the Hands of Men of a *gigantick* Stature and Strength (as many of the *Antediluvians* very probably were) tends to beget all Manner of *Inſolence* and Outrage to our Fellow-Creatures; for theſe two cardinal Vices might naturally enough introduce that Train of Corruption, which drew God's Judgments upon the Inhabitants of the Earth.

HAD God indeed given them no Intimations of this his Deſign, no Calls to Repentance, no Means and Opportunities of becoming better, before he determin'd their Deſtruction, ſomething might then be ſaid in Oppoſition to the *Righteouſneſs* of this Procedure; but (*q*) ſince, from the very Beginning, he was pleas'd, in the Sentence he paſſ'd upon the *Serpent*, to give them a remarkable Promise, that *the Seed of the Woman* ſhould deſtroy the Power of that evil Spirit, which brought Sin into the World, and, confequently, (*r*) that all Parents were oblig'd to train up their Children in the Ways of Virtue and Religion, without which it was impoſſible for any of them to be *the promis'd Seed*, which was to reſtore Mankind to their original Perfections; ſince he himſelf inſtituted Sacrifices, as a Means admirably well fitted to inſpire Mankind with an Horror of Guilt, and be, at the ſame Time, a perpetual Memorial of the divine Mercy from Generation to Generation; ſince, in his Expulſion of *Cain* from his Preſence, and Exaltation of *Enoch* into Heaven, he made an open Declaration, to all future Ages, that his *Vengeance* ſhould at all Times purſue Sin, but his *Bounty* had always in Store an ample Reward for the Righteous; ſince, at this Time, he exhibited himſelf to Mankind in a more ſenſible Manner than he does now, cauſing them to hear Voices, and to dream Dreams, and, by fundry extraordinary Means, convincing them of their Duty, and giving them Directions for the Conduct of their Lives; ſince, at this Time, they had the Principles of Religion (which

God's Juſtice  
vindicated in  
deſtroying all  
Mankind.

R r

were

(*p*) Gen. vi. 11.

(*q*) *Shuckford's Connec't.* Vol. I. L. 1.

(*r*) *Revelation Examin'd*, Vol. I.



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were but very few) convey'd to them by an easy Tradition, which, by *Methuselah's* living 248 Years with *Adam*, and dying but a little before the Flood, in the Compass of 1600 Years and more, had but two Hands to pass through; and, lastly, since God appointed *Noah* in particular to be a *Preacher of Righteousness* (s), as the Apostle styles him, to exhort that wicked Race to forsake their Sins, and return unto him; to warn them of their impending Doom, if they persisted in their Provocations; to give them Notice, that 120 Years was the stated Time of their Reprieve, and that, at the End of that Period, his fix'd Determination was to destroy them utterly, unless their Amendment averted the Judgment: Since these, and many more Methods of Mercy were all along employ'd by God (and especially in the Days, that his Long-Suffering waited, while the Ark was preparing) for the Recovery of Mankind, before the Deluge came upon them, they are sufficient to vindicate the Ways of God with Man, and to justify his Severity in bringing in the Flood upon the World of the Ungodly, which neither his Restraints, nor Rewards, nor all the Monitions and Exhortations of his Prophets, added to his own Declarations, Institutions, Inflictions, and Denunciations of Vengeance, cou'd reclaim, in the Course of so many Centuries.

And other living Creatures.

OTHER living Creatures, it is true, were not culpable in this Manner: They all answer'd the Ends of their Production, and Man was the only Rebel against his Maker. (t) But, as, in an universal Deluge, it was impossible to preserve them alive without a Miracle; so, having, in some Measure, been made instrumental to Man's Wickedness, innocent tho' they were, they were all to be de-

stroy'd, in order to evince the Malignity of Sin, and God's Abhorrence of it. For the great End of his Providence in sending the Deluge, was not so much to ease himself of his Adversaries, as to leave a perpetual Monument of his unrelenting Severity, that thereby he might deter future Ages from the like Provocations. And this is the Inference, which the Apostle draws from all his Judgments of old: (u) *If God spared not the Angels, says he, that sinned, but cast them down to Hell; if he spared not the old World, but brought in a Flood upon the Ungodly; if he turned the Cities of Sodom and Gomorah into Ashes, and condemned them with an Overthrow; these are an Ensample unto those, that after shall live ungodly; for (however they may escape in this Life) he hath reserved the Unjust unto the Day of Judgment to be punish'd.*

Gen. Ch. v, and vi. to Ver. 13.

THE Scripture indeed seems to impute all this Iniquity to the Marriages between the Sons of God and the Daughters of Men; but the Misfortune is, that several Interpreters, being led away by the Authority of the LXX, who (according to *Philo*) did anciently render what we style the Sons of God, by ἀγγελοι τῶ θεῷ have suppos'd, that wicked and Apostate Angels assum'd, at this Time, human Bodies, and, having had carnal Communion with Women, begat of them a Race of Giants; and from this Original, the Notion of *Incubi*, or Devils conversing with Women in the like Manner, has ever since been deriv'd. St *Austin*, † among many others, is very positive in this Opinion. (v) “Several People have had the Trial, says he, and several have heard it from those, who knew it to be true, that the *Silvani* and *Fauni*, commonly call'd *Incubi*, have been often fatal to Women, and have defil'd their

The Sons of God not Evil Angels.

(s) 2 Pet. ii. 5.

(t) Le Clerc's Commentary.

(u) 2 Pet. ii. 4, &c.

† Dr *Whitby*, in his *Scripturæ Patrum*, p. 5. has instanc'd in almost all the Fathers of the four first Centuries, who were of this Opinion; such as *Justin Martyr*, *Irenæus*, *Athenagoras*, *Clement Alexandrinus*, *Tertullian*, *St Cyprian*, *Lactantius*, *Eusebius*, &c. and supposes, that this Notion took its Rise from the vain Traditions of the Jews; because we find not only *Philo* reading the Word ἀγγελοι in the Septuagint Version, but *Josephus* likewise asserting, “that the Angels of God, mixing with Women, begat an insolent Race (not much unlike that of the Giants in the Greek Fables) overbearing Right with Power. *Antiq.* l. i. c. 4.

(v) De Civitate Dei, l. 15. c. 23.



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“ their Bed. It is likewise affirmed with  
“ ſo much Confidence, that certain De-  
“ mons (call'd *Durii* among the *Gauls*)  
“ have not only attempted, but likewise  
“ perpetrated theſe Kinds of impure Ac-  
“ tions, that it would be fooliſh to make  
“ any Queſtion of it.” But, beſides the  
Incompatibleneſs of the Notion of a Spirit,  
and the Nature of an *Incubus*, the *Sons of*  
*God* are here repreſented under Circumſtan-  
ces, quite different to what we may ſuppoſe  
of any *Demons* aſſuming human Shape.

(y) AN *Incubus* (if any ſuch there be)  
can deſire Commerce with a Woman,  
for no other Reaſon, but only to draw  
her into the Gulf of Perdition. Any car-  
nal Gratification of his own cannot be his  
Motive, becauſe Pleaſure, in an aſſum'd  
Body, if it is pretended to, muſt be ficti-  
tious: But here the *Sons of God* are ſaid to  
be enamour'd with the Daughters of  
Men, and (to ſatiſfy their Luſts) to take  
to themſelves *Wives of all that they choſe*,  
which denoting a ſettled Marriage and  
Cohabitation with them, can hardly be ima-  
gin'd in the Caſe before us. From thoſe  
Marriages, we may farther obſerve, that  
a Generation of living Men, call'd by the  
Scripture *Men of Renown*, did enſue; but  
it is impious to think, that God wou'd ever  
concur with the Devil, violating the Laws  
of Generation, which he had eſtabliſh'd,  
and prostituting the Dignity of human Na-  
ture, by ſtamping his own Image upon,  
or infuſing an human Soul into whatever  
Matter a *Fiend* ſhou'd think fit to enge-  
nerate.

Not great Men  
and Magi-  
ſtrates.

IN Prejudice taken to this Opinion there-  
fore, ſeveral Interpreters have made Choice  
of another, which, though ſomewhat more  
reaſonable, is nevertheless ſubject to Ex-  
ceptions. It ſuppoſes, that, by the *Sons*  
*of God* in this Place, are meant the Princes,  
great Men, and Magiſtrates in thoſe Times,  
who, inſtead of uſing their Authority to  
punish and diſcountenance Vice, were  
themſelves the greateſt Examples and Pro-  
moters of Lewdneſs and Debauchery;  
taking the *Daughters of Men*, or of the in-

ferior and meaner Sort of the People, and  
debauching them by Force. But (z) be-  
ſides the Harſhneſs of the Conſtruction,  
which (contrary to Scripture-Phraſe) makes  
all great and powerful Perſons to be call'd  
the *Sons of God*, and all mean and plebean  
Women, the *Daughters of Men*, there is  
this Error in the Suppoſition, that the great  
Men, we are now ſpeaking of, did not  
offer any Force or Violence to theſe infe-  
rior Women; they ſaw that they were fair,  
and made Choice of them for *Wives*. They  
did not take them merely to lie with them,  
and ſo diſmiſs them; but voluntarily en-  
ter'd into a State of Matrimony and Cohabitation with them. And this being all  
the Matter, wherein is the Heinouſneſs of  
the Offence, if Men of a ſuperior Rank  
marry with their Inferiors, eſpecially when  
an Exceſs of Beauty apologizes for their  
Choice? Or, why ſhou'd a few unequal  
Matches be reckon'd among ſome of the  
chief Cauſes, which brought upon the  
World an univerſal Deſtruction?

Gen. Ch. v.  
and vi. to  
Ver. 13.

THE moſt common therefore, and in-  
deed the only probable Opinion is, that the  
*Sons of God* were the Deſcendants of *Seth*,  
who for the great Piety, wherein they con-  
tinu'd for ſome Time, were ſo call'd, and  
that the *Daughters of Men* were the Pro-  
geny of wicked *Cain*: And why the Inter-  
marriages of theſe two Families (even tho'  
there was no expreſs Prohibition from God)  
came to be ſo provoking to him, and in  
the End ſo deſtructive to themſelves, is the  
next Point of our Enquiry.

But the De-  
ſcendants of  
Seth.

IT has been a Queſtion among the  
Learned, whether or no, in the Ages be-  
fore the Flood, Idolatry was practis'd; but  
there ſeems to be no great Foundation for  
our doubting it, tho' ſome have endeavour-  
ed to eſtabliſh it upon incompetent Texts.  
The only Expreſſion in Scripture, that  
bears a proper Aſpect this Way, is in  
*Gen. vi. 5.* where we are told, That God  
ſaw, that the Wickedneſs of Man was great  
in the Earth, and that every Imagination  
of the Thoughts of his Heart was only evil  
continually. The Words ſeem parallel to

The Idolatry  
of the Cai-  
nites.

that



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that Passage of the Apostle, (a) *they became vain in their Imaginations, and their foolish Heart was darkened*; — whereupon it follows, *that they changed the Glory of the incorruptible God into an Image, made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things*. Since therefore Moses makes use of (b) the like Expression, concerning the Age, soon after the Flood; and since it is certain, that, soon after the Flood, Men fell into Idolatry, until the true Worship of God was again establish'd in Abraham's Family; it seems very probable, that he intended us an Intimation hereof in the Manner of his expressing himself: Nor can we imagine, but that, when St Peter compares the false Teachers of his Age with the People of the *Antediluvian* World, in the Nature of their Punishment, he means to inform us, that they resembled them likewise in the Nature of their Crime, in their (c) *bringing in damnable Heresies*, and abetting such Doctrines, as *even deny'd the Lord that bought them*; or that, when St Jude (d) expresses his Indignation against certain *ungodly Men* in his Days, *who deny'd the only Lord God, and our Lord Jesus Christ*, in such Words as these, *Woe unto them, for they are gone into the Way of Cain*; he leaves us to infer, that Cain and his Posterity were the first, that threw off the Sense of a God, and, *instead of the Creator*, began to *worship the Creature*.

Now if the *Cainites* were, at this Time, not only profligate in their Manners, but Abettors of Infidelity, and Promoters of Idolatry; for the Family of *Seth*, who profess'd the true Worship of God, to enter into Communion, or any matrimonial Compacts with them, cou'd not but prove of fatal Consequence. 'Tis a solemn Injunction, which God gives the *Israelites*, against all idolatrous Nations, (e) *Thou shalt not make Marriages with them; thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son*: And, that this is no special, but a general Prohibition, extensive to all Na-

tions, that profess the true Worship of God, is evident from the Reason, that is annex'd to it; *for they will turn away thy Son from following me, that they may serve other Gods*. This was what *Balam* knew full well, and therefore, perceiving that he cou'd injure the Children of *Israel* no other Way, he advis'd the *Moabites* to commence a Familiarity with them; whereupon it soon came to pass, that (f) *The People began to commit Whoredom with the Daughters of Moab, and they called the People unto the Sacrifices of their Gods, and the People did eat, and bowed down to their Gods*.

'Twas this Danger of Seduction into a State of Idolatry that made *Abraham*, before the Law, so very anxious and uneasy, lest his Son *Isaac* shou'd marry a *Cananish* Woman; and though we, under the Gospel, (g) *know* very well, *that an Idol is nothing in the World, and that there is none other God, but one*; yet we are admonish'd by the same Apostle, who teaches us this, *Not to be unequally yoked together with Unbelievers; for what Fellowship, says he, has Righteousness with Unrighteousness, what Communion hath Light with Darkeness, or what Part hath he that believeth with an Infidel* (h)? From all which it seems to follow, that the Sin was very heinous in the Family of *Seth*, to mix with the wicked Seed of *Cain*, when they cou'd not but foresee, that the Consequence wou'd be their Seduction from the true Worship of God; and that the Heinousness of their Sin seems still to be increas'd, if, what some *oriental* Writers tell us, be true, *viz.* that God gave them this Prohibition by the Mouth of their great Forefather *Adam*, and that their Custom was, at certain Times, to swear by the *Blood of Abel* (which was their solemn Oath) that they wou'd never leave the mountainous Country, where they inhabited, nor have any Communion with the Descendants of *Cain*.

How the Commixture of two such different Families came to produce a Set of *Giants*, is not so easy a Matter to determine.

Gen. Ch. v.  
and vi. to  
Ver. 13.

(a) Rom. i. 21, 23.  
(f) Num. xxv. 1, 2.

(b) Gen. viii. 21.  
(g) 1 Cor. viii. 4.

(c) 2 Pet. ii. 1, 5.

(d) Ver. 4, 11.

(e) Deut. vii. 3, 4.

(h) 2 Cor. vi. 14, &c.

The Giants,  
whence they  
sprang.



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mine. Thoſe, who pretend to reduce it to natural Cauſes, or the eager Luſt and *Impetus* of their Parents, are vaſtly miſtaken, (*i*) becauſe Giants there were among the *Cainites*, before this Conjunction, and we read of ſeveral in other Nations many Ages after the Flood. The more probable Opinion therefore is, (*k*) that God permitted it, in Vengeance to their Parents Crimes, and that the Children, begotten by ſuch unlawful Mixtures, might, (ſome of them at leaſt) be accounted monſtrous in their Kind, (for thus the Word *Nephilim* certainly ſignifies) and ſo become the Abhorrence of all future Generations.

It muſt be acknowledg'd, indeed, that Tranſlators have not agreed in their Notions of this Word. *Aquila*, inſtead of *Gigantes*, renders it, (*l*) *Men, who attack*, or fall with Impetuofity upon their Enemies; and *Symmachus* will have it mean (*m*) *violent and cruel Men*, the only Rule of whoſe Actions is their Strength, and Force of Arms: And from hence ſome have imagin'd, that the *Giants*, ſpoken of in Scripture, were famous for the Crimes and Violences they committed, rather than for the Height, or Largeneſs of their Stature. But to hinder this from paſſing for a Truth, we have the Hiſtories of all Ages, both *ſacred* and *profane*, and ſeveral other Remains and Monuments, to evince † the Being of ſuch prodigious Creatures, in almoſt every Country.

The real Exiſtence of them.

(*n*) THAT there were Multitudes of *Giants* in the Land of Promise, before the *Iſraelites* took Poſſeſſion of it, ſuch as *Og*, King of *Baſan*, and the *Anakims*, whom (*o*) the *Moabites* call'd *Enims*, i. e. *terrible Men*, and (*p*) the *Ammonites*, *Zamzummins*, i. e. the *Inventors of all Wicked-*

NUMB. XI.

*neſs*, whoſe Poſterity were in Being in the Days of *David*, and whoſe Bones were to be ſeen at *Hebron*, the chief Place of their Abode, is manifeſt from the ſacred Records. (*q*) *All the People* (ſay the *Spies*, who were ſent to take a Survey of the Land) *are Men of Stature; and there we ſaw the Giants, the Sons of Anack, which came of the Giants*, ſo unmeaſurably large, that *we were but like Graſhoppers* in Compariſon of them. And therefore we need leſs wonder; that we find (*r*) *Joſephus*, upon the ſame Occaſion, telling us, “ That “ the Race of Giants was not then ex- “ tinct, who, on Account of their Large- “ neſs and Shapes (not at all to be liken'd “ to thoſe of other Men) were amazing to “ ſee, and terrible to hear of.” *Homer* (*s*) ſpeaks of the Giants, *Otus* and *Ephialtes*, who, at the Age of nine Years, were nine Cubits about, and ſix and thirty in Height; he likewiſe deſcribes (*t*) the Bigneſs of the Cyclops *Polyphemus*, who was of ſuch prodigious Strength, that he cou'd, with the greateſt Facility, take up a Stone, which two and twenty *four-wheel'd* Chariots would ſcarce be able to move. This we allow to be, in ſome Meaſure, *romantic*, but ſtill it confirms the Tradition, that ſeveral Perſons of old were of a *gigantic* Stature.

“ THAT the *Cyclopes* and *Laſtrigones*, “ (*u*) ſays *Bochart*, were once in *Sicily*, “ we have the Account, not only in the “ Poets, *Homer*, *Heſiod*, and *Euripides*, “ *Virgil*, *Ovid*, and *Sicilius*, but in the “ *Hiſtorians*, and *Geographers* (I mean “ *Thucydides* and *Strabo*) who were *Gre-* “ *cians*, and in *Trogus*, *Mela*, *Pliny*, and “ others, who were *Romans*: And that “ there was ſomething of Truth in the “ Fables concerning them, we are aſſur'd “ by

S S

(*i*) Gen. vi. 4.  
(*m*) *Brachyot.*

(*k*) Vid. *Heidegger's Vit. Patriar.* and *Patrick's Commentary.*

(*l*) *Enchiridion* 107124.

† Mr *Whiſton*, in his *Original Records*, has a Supplement concerning the old Giants, wherein, according to the Apocryphal Book of *Enoch*, he divides the Giants into three Kinds, and in this Diviſion thinks himſelf countenanc'd by the Words of *Mofes*, Gen. vi. 2, &c. the firſt and loweſt Kind of which are call'd *Eliudim*, and are of Stature from 4 Cubits to 15; the ſecond are *Nephilim*, from 15 to 40 Cubits; and the third, or great Giants, 40 Cubits at leaſt, and many Times above.

(*n*) *Huetii Aletan. Queſt.*  
(*r*) *Antiq.* l. 5. c. 2.

(*o*) Deut. ii. 11.

(*s*) *Odyſſ.* l. 11.

(*p*) Ver. 21.

(*t*) *Ibid.* l. 9.

(*q*) Numb. xiii. 33.

(*u*) *Canaan* i. 30.



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“ by thoſe Bones of Giants, which were  
“ dug out of the Earth in the Memory  
“ of our Fathers.” (x)

BUT I forbear more Inſtances of this Kind, and, \* referring the Reader, for his further Conviction, to ſuch Authors, as have profeſſedly handled this Subject, ſhall only crave Leave to make this Remark — (y) that, in all Probability, no ſmall Part of the eldeſt Cities, Towers, Temples, Obeliſks, Pyramids, and Pillars, ſome of which are ſtill remaining, and deſervedly eſteem'd *the Wonders of the World*, † were the Structure of theſe antient *Giants*; and, as they ſurpaſs the Ability of all later Ages, ſo they ſeem to me to be the viſible, and undeniable Remains, Monuments, and Demonſtrations, not only of their Exiſtence, but of their prodigious Stature and Strength likewiſe; ſince in an Age, ignorant of *mechanical* Powers and Engines, ſuch vaſt Piles of Building could no otherwiſe have been erected.

WITHOUT concerning ourſelves then with the Fictions and Fables of the Poets, or (z) whether the Giants of old, rebelling againſt Heaven, were able to heap Mountains upon Mountains, in order to ſcale it, or to hurl Rocks, and Iſlands, and huge flaming Trees againſt it, in order to ſhake, or ſet it on Fire; all that we pre-

tend to ſay is, that, in antient Days, there were Giants in great Numbers, who, (excepting the Largeneſs of their Stature) were form'd and faſhion'd like other Men, and wag'd no other War with Heaven, than what all wicked Perſons are known to do, when they provoke the Divine Majeſty by their Crimes, and enormous Impieties. This is the Whole of what the Scriptures aſſert, and I know no Occaſion we have to defend the wild *Hyperboles* of the Poets.

AMIDST the *Antediluvian* Corruption, and even while theſe abominable and *gigantick* Men were in Being, *Moses* makes particular Mention of one Perſon of eminent Sanctity, and who found a Favour extraordinary, for having preſerv'd his Innocence, and perſiſted in his Duty, notwithſtanding the Wickedneſs of the Age, wherein he liv'd. *Enoch* was certainly, in other Reſpects, an extraordinary Perſon. (a) *St Jude* diſtinguiſhes him as a *Prophet*; (b) the *Arabians* repreſent him as a great Scholar; the *Babylonians* look upon him as the Author of their *Aſtrology*; the *Greeks* call him their *Atlas*; and affirm, that *he was the firſt, who taught Men the Knowledge of the Stars*: But it was not for theſe rare Qualities, ſo much as for his ſingular Piety and Virtue, that God exempted him from the common Fate of Mankind.

Gen. Ch. v.  
and vi. to  
Ver. 13.

The Reality of  
Enoch's Tran-  
ſlation, and  
what it  
means.

THE

(x) *Fazellus* relates, and out of him *Cluverius*, that, *A. D.* 1547, near *Panormum* in *Sicily*, the Body of a Giant was dug up, about 18 Cubits, or 27 Foot tall. The ſame Authors relate, that, *A. D.* 1516, was dug up, near *Mazartue* in *Sicily*, the Body of a Giant, 28 Cubits, or 30 Foot tall. The ſame Authors relate, that, *A. D.* 1548, near *Syracufe*, was dug up another Body of the ſame Dimenſion. They inform us, that, *A. D.* 1550, near *Entella* in *Sicily*, was dug up a Body of about 22 Cubits, or 33 Foot high, whoſe Skull was about 10 Feet in Circumference; and they deſcribe the Corps of a Giant of portentous Magnitude, found ſtanding in a vaſt Cave, near *Drepanum* in *Sicily*, *A. D.* 1342, whoſe Staff was like the Maſt of a Ship, and the Forepart of whoſe Skull wou'd contain ſome *Sicilian* Buſhels, which are about a third Part of our *Engliſh* Buſhel. Vide *Whiſton's* Supplement concerning the old Giants, in his authentic Records, Part II.

\* They, that deſire to ſee more Inſtances of this Kind, may find them cited by *Huetius*, in his *Quæſt. Aletan.* Lib. 2. Aug. de *Civ. Dei*, l. 15. *Joſeph. Antiq.* l. 1. c. 5, 18. *Pliny*, l. 1. *Heidegger's* Hiſt. Patr. Exercit. 11. *Grætius* de *Veritate*, l. 1. *Hackwell's* Apolog. l. 3. *Whiſton's* Original Records, Part II, and our Philoſophical Tranſactions, No. 234, 272, 274, 346, and 370.

(y) *Whiſton's* Supplement, Part II.

† The Works of this Kind which our Author reckons up, are, 1. The *Giants Dance* upon *Salisbury Plain* in *England*, now call'd *Stone-henge*. 2. The *Giants Cauſeway* in the North of *Ireland*. 3. The *Circular Gigantick Stone* at *Ravenna*. 4. The *Tower of Babel*. 5. The two *Obeliſks* mention'd by *Herodotus*. 6. The *Temple of Diana* in *Egypt*. 7. The *Labyrinth* in *Egypt*. 8. The *Lake Mæris*, 480 Miles long, and dug by human Labour, all by the ſame *Herodotus*. 9. The *Sphinx* of *Egypt*. 10. The moſt antient *Temple* of *Egypt*. 11. The *Agrigentine Temple*. 12. The *Pyramidal Obeliſk*, all mention'd by *Diodorus Siculus*. 13. The *Temple of Solomon*. 14. The *Palace of Solomon* at *Jeruſalem*. 15. That at *Balbeck*. 16. That at *Tadmor*. 17. The *Palace and Buildings* at *Perſepolis*. 18. The *Temple of Belus* at *Babylon*. 19. The *Temple* at *Chillembrum*; and, 20. The *ſecond Temple* of *Diana* at *Ephesus*. *Whiſton's* Suppl.

(z) *Calour's* Diſſertation ſur les Géans, Vol. II.

(a) Ver. 14, &c.

(b) *Calmer's* Dictionary on the Word *Enoch*.



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THE *Jewish* Doctors indeed will have the Words of *Moses* concerning him to import no more, than his sudden and untimely Death, because he liv'd not near so long as the other Patriarchs. But the *Paraphrase*, which *St Paul* gives us of them, (c) *By Faith Enoch was translated, that he should not see Death, and was not found, because God had translated him; for, before his Translation he had this Testimony, that he pleased God;* this *Paraphrase*, I say, will not suffer us to doubt of the Truth of the *Christian* Interpretation. And indeed, (d) unless the *Christian* Interpretation be true, the whole *Emphasis* of *Moses's* Words is lost, and they become a crude *Tautology*. For, if we say, that *Enoch was not*, i. e. was no longer living, because *God took him*, i. e. God caused him to die; 'tis the same, as if we shou'd say, *God caused him to die, because he took him away by Death*, which is flat and insipid, a Proof of the same Thing by the same Thing, and hardly consistent with common Sense: Whereas, if we interpret the Words in this Manner — *Enoch was not*, i. e. was no where to be found, was seen neither among the Living nor the Dead here on Earth, *for God took him*, i. e. because God translated him to another Place, Soul and Body together, without undergoing the Pains of Death; here is a *Grace* and *Energy* in the Expression, not unbecoming the Style of an inspired Penman.

THE Reason which *Moses* assigns for God's taking him in this wise, is, that *he walked with God*: But if God's taking him means no more than his hasty Death, 'twas far from being a Divine Attestation of his Piety (because *Length of Days* are the promis'd Reward of *that*) and therefore we may be allow'd to infer, that *his walking with God* was not the Cause of his Ablation by Death, but of his Assumption into Glory. The Truth is, (e) about 57 Years before this Event, *Adam*, the Father of all Living, had submitted to the Sentence denounc'd against him, and resign'd his

Breath; and, whatever Notions his Posterity might have of a Life immortal in Reversion, yet it seem'd expedient to the Divine Wisdom, at this Time, in the Person of *Enoch*, to give them, as it were, an *Anticipation* of it, and to support and comfort them under the Sense of their Mortality, with the Prospect, and assur'd Hope, that after the dark Entry of Death was pass'd, they were to be admitted into the *Mansions* of Bliss.

OUR Saviour, indeed, when he came upon Earth, (tho' declar'd from Heaven to be the *Son of God*) was not exempted from the common Condition of our Mortality. (f) *Forasmuch as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same, that, through Death, he might destroy him, who had the Power of Death, i. e. the Devil.* His Errand was to propitiate for our Sins; but since (g) *without shedding of Blood there is no Remission*, the Decree was, that he shou'd die, which when he had satisfy'd, he rose again; and, after forty Days Converse with his Disciples, even (h) *while they beheld him*, we are told, *he was taken up into Heaven, and a Cloud receiv'd him out of their Sight*. And, in like Manner, if the End of *Enoch's* Assumption was for the Conviction of Mankind in that great Article of Faith, the Reality of another World, it seems reasonable to believe, that the Thing was done *publickly* and visibly; that either some bright and radiant Cloud, guided by the Ministry of Angels, gently rais'd him from the Earth, and mounted with him up on high (which seems to be our Saviour's Case) or that a (i) *strong Gust of Wind*, govern'd by the same angelick Powers, in some Vehicle or other, resembling a bright Chariot and Horses, transported him into Heaven (which seems to be the Case of *Elijah*) and that, in his Passage thither, his Body was transform'd, his corruptible into Incorruption, his mortal into Immortality, in a Moment, in the Twinkling of an Eye (k), as we are told it will

Gen. Ch. v. and vi. to Ver. 13.

Why Christ was not exempted from Death.

(c) Heb. xi. 5.  
(g) Ch. ix. 22.

(d) Heidegger's Hist. Patriar. Exercit. 9.  
(h) Acts xix. and Luke xxiv. 51.

(e) Patrick's Commentary. (f) Heb. ii. 14.  
(i) 2 Kings ii. 11. (k) 1 Cor. xv. 52.



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The Place to  
which Enoch  
was transla-  
ted.

will happen to those, who are alive, when the *last Trumpet shall sound*.

'TIS an idle Conceit, therefore of some of the *Jewish*, as well as *Christian* Doctors, that *Enoch* was not translated into the *Celestial*, but only into the old *Terrestrial* Paradise, wherein *Adam*, before his Transgression, liv'd. Whether the Beauty of that Place went to Ruin, or no, as soon as our first Parents were ejected, and no Hand left to dress it; 'tis certain, it cou'd never withstand the Violence of the Flood, and, consequently, *Enoch* must have perish'd in it, unless we can suppose, \* that he was preserv'd by some such Miracle, as the *Israelites* were, when they pass'd through the *Red-Sea*, and that the Waves, towering up on all Sides, surrounded it like a Wall, and kept that particular Spot dry; which is by much too bold a Supposition, especially when it contradicts that Authority, which tells us, that (l) *the Waters prevail'd exceedingly upon the Earth; and that all the high Hills, which were under the whole Heavens, were cover'd*.

And some Hea-  
then Evidences  
hereof.

WHATEVER therefore some may fancy to themselves, we acknowledge now no other *Paradise*, than what is represented in the Scriptures, as a Place, in which God gives the brightest Evidences of his Presence, and communicates his Glory with the utmost Majesty; a Place, which *St. Paul* calls (m) *the third Heaven*, whereunto *Elijah* was translated, and wherein our blessed Saviour is now (n) *preparing Mansions for us, that where he is, we may be also*. Into this happy Place we suppose *Enoch* to have been convey'd, and 'tis no mean Confirmation of the Truth of the *Mosaic* Account, that we

find, among the *Heathen* World, Notions of the like Translation: That we find *Bacchus* assuring *Cadmus*, that, by the Help of *Mars*, he should live for ever in the *Isles of the Blessed*: That we find *Aganympha* made immortal by the Favour of *Jupiter*; and, after the Death of her Husband *Hercules*, *Alcmena*, translated by *Mercury*, and married to *Rhadamanthus*; with many more Allusions of the like Nature (o).

Gen. Ch. v.  
and vi. to  
Ver. 13.

AND in like Manner, 'tis far from being a bad Argument for the Truth and Reality of the Flood (p), that we find, almost every where in the *Latin* and *Greek* Historians, horrid Descriptions of the Lives of the Giants, which occasion'd that heavy Judgment: That we find *Berosus* the *Chaldean* (as he is quoted by (q) *Josephus*) relating the same Things, which *Moses* does, concerning the great Deluge, the Destruction of Mankind by it, and the Ark, in which *Nochus* (the same with *Noah*) was preserv'd, and which rested on the Tops of the *Armenian* Mountains: That we find *Abydenus*, the *Affyrian* (as he is cited (r) by *Eusebius*) taking notice of the Wood of the Vessel, wherein *Xisuthrus* († for so he calls *Noah*) was sav'd, and telling us, that the People of *Armenia* made use of it for *Amulets* to drive away Diseases: That we find *Alexander Polyhistor*, in a Passage produc'd (s) by *Cyril*, informing us of an *Egyptian* Priest, who related to *Solon*, out of the sacred Books of the *Egyptians* (as he supposes) that, before the particular Deluges, known and celebrated by the *Grecians*, there was, of old, an exceeding great Inundation of Waters, and Devastation of the Earth: And (to mention

As likewise of  
the Flood.

\* Bonferrius ait, verisimile esse, Paradisum ab Imbribus servatum immunem, undique ad Latera sese attollentibus aquis, & quasi in murum Solidatis, quemadmodum Solidate aque maris rubri, *Israelitis* in medio aquarum transcurrentibus. Verum non hic quid verisimile sit, queritur, sed quid pro certo affirmari possit. Ubi Miraculi nullum vestigium apparet, non licet propria Opinione verisimilitudinis illud astruere. Heidegger, Vit. Patriar. de Raptu Enoch, Exercit. 9.

(l) Gen. vii. 19.

(m) 2 Cor. xii. 2.

(n) John xiv. 2, 3.

(o) Huetii Quæst. Aletanæ, l. 2. c. 10.

(p) Grotius de Verit. l. 1. §. 16.

(q) Cont. App. l. 1.

(r) Prepar. Evang. l. 9.

† M. Le Clerc, in his Notes upon Grot. de Verit. [l. 1. §. 16.] seems to intimate, that *Xisuthrus*, *Ogyges*, and *Deucalion*, are all Names signifying the same Thing in other Languages, as *Noah* does in *Hebrew*, wherein *Moses* wrote; and that the Deluges, which are said to have happen'd in their Times, and are thought to be different, were in reality one and the same.

(i) Contra Julianum.



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mention no more) that we find (t) *Lucian* giving us a long Account of an ancient Tradition, which the People of *Hierapolis* had of the Deluge, \* varying very little from what our sacred Historian relates: When we find all this, I say, we cannot but acknowledge, that these, and the many more Historians, who are usually produc'd upon this Head, are a strong Testimony of the Truth and Authority of *Moses*; and therefore, to conclude this Reply, or Vindication of him, with the Reflection of the learned (u) *Scaliger* upon the Agreement he perceiv'd between *Moses* and *Abydenus*, in the Account they both give of the *Dove*, and the *Raven*,

which *Noah* is said to have sent out: "Tho' the *Greek* Historians, says he, do not always agree in Particulars with the sacred one; yet they are rather to be pitied, for not having had the Advantage of true and *authentick* Antiquities and Records, to set them right, than to forfeit their Value and Authority, from such Slips, and Deviations from the Truth of the Story, as render their Testimony and Confirmation of the Truth of the sacred History much stronger, because much less to be suspected, than if they agreed with it in every Circumstance."

Gen. Ch. v,  
and vi. to  
Ver. 13.

## DISSERTATION V.

*Of the Heathen History, the Chronology, Religion, Learning, Longevity, &c. of the Antediluvians.*

The Heathen  
Historians  
from the Creation  
to the  
Flood.

WE are now arriv'd at a *Period*, where it may be convenient to take some Notice of such heathen Writers as have given us an Account of the Times before the Flood, thro' which we have hitherto been tracing *Moses*: And those, that are esteem'd of the best Credit and Repute, are only three; *Berosus*, who wrote the History of the *Chaldeans*; *Sanchoniatho*, who compil'd that of the

*Phœnicians*; and *Manetho*, who collected the Antiquities of *Egypt*.

THE *Chaldeans* were certainly a Nation of great and undoubted Antiquity. (x) In all Probability they were the first form'd into a national Government after the Flood, and therefore were more capable of having such Arts and Sciences flourish among them, as might preserve the Memory of eldest Times, to the latest

The History of  
Berosus.

T t

Posterity:

(t) De Deâ Syriâ.

\* The Account, though somewhat long, is not unpleasant, and deserves our Observation. This Race of Men, says he, which now is, was not the first: These are of a second Generation, and from their first Progenitor *Deucalion*, who increas'd to so great a Multitude, as we now see. Now of these former Men, they tell us this Story,—they were contentious, and did many unrighteous Things; they neither kept their Oaths, nor were hospitable to Strangers, for which Reason, this great Misfortune came upon them. All on a sudden the Earth disembowell'd itself of a great Quantity of Water, great Showers fell, the Rivers overflow'd, and the Sea swell'd to a prodigious Height; so that all Things became Water, and all Men perish'd. Only *Deucalion* was left unto the second Generation, upon the Account of his Prudence and Piety; and the Manner wherein he was sav'd is this—He had a great *Ark*, or Chest, into which he came with his Children, and the Women of his House; and then enter'd Hogs, and Horses, and Lions, and Serpents, and all other Animals, which live upon the Earth, together with their Mates. He receiv'd them all, and they did him no Harm; for, by the Assistance of Heaven, there was a great Amity between them, so that all sail'd in one Chest, as long as the Water did predominate. This is the Account which all the *Greek* Historians give of *Deucalion*. But what happen'd afterwards (as it is told by the People of *Hierapolis*) is worthy our Observation, viz. That, in their Country, there was a Chasm, into which all this Water sunk, whereupon *Deucalion* built an Altar, and erected a Temple over it, which he consecrated to *Juno*: And, to verify this Story, not only the Priests, but the other Inhabitants likewise of *Syria* and *Arabia*, twice every Year, bring Abundance of Water, which they pour into the Temple, and tho' the Chasm be but small, yet it receives a prodigious Quantity of it; and, when they do this, they relate how *Deucalion* first instituted this Custom, in Memory of that Calamity, and his Deliverance from it.

(u) Not. in Fragn. in Append. ad Emend. Temp.

(x) *Stillingsfleet's* Orig. Sacr. l. 1. c. 3.



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Posterity: And yet, even among these People, who enjoy'd all the Advantages of Ease, Quiet, and a flourishing Empire, we find no credible and undoubted Records preserv'd. *Berosus*, their Historian, was (as (y) *Josephus* assures us) a Priest of *Belus*, and a *Babylonian* born, but afterwards flourish'd in the Isle of *Cos*, and was the first who brought the *Chaldean* Astrology into Request among the *Greeks*; in Honour of whose Name and Memory, the *Athenians* (who were great Encouragers of Novelties) erected a Statue for him with a Golden Tongue, a good Emblem of his History (z) says one, which made a fair and specious Shew, but was not within what it pretended to be, especially when it attempts to treat of antient Times. It cannot be deny'd, however, but that some Fragments of it, which have been preserv'd from Ruin by the Care and Industry of *Josephus*, *Tatianus*, *Eusebius*, and others, have been very useful, not only for proving the Truth of Scripture-History to the *Heathens*, but for confirming likewise some Passages relating to the *Babylonish* Empire.

AFTER a Description of *Babylonia*, and a strange Story concerning a certain Creature, which, in the first Year of the World, came out of the *Red-Sea*, and, conversing familiarly with Men, taught them the Knowledge of Letters, and several Arts and Sciences; he proceeds to give us a short Account of the ten Kings, which reign'd in *Chaldea*, before the Flood, and these, corresponding with the Number which *Moses* mentions, *Alorus*, the first, is suppos'd to be *Adam*, and *Xisuthrus* the last, *Noah*; and of this *Xisuthrus* he pursues the Story in this Manner.

(a) *CRONUS*, or *Saturn* appearing to him in a Dream, gave him Warning, that, on the 15th Day of the Month *Decembris*, Mankind should be destroy'd by a Flood, and therefore commanded him to build a Ship; and, having first furnish'd it with Provisions, and taken into it Fowls

and four-footed Beasts, to go into it himself, with his Friends, and nearest Relations. *Xisuthrus* did as he was order'd, built a Vessel, whose Length was five Furlongs, and Breadth two Furlongs; and, having put on Board all that was directed, he went into it, with his Wife, Children, and Friends. When the Flood was come, and began to abate, he let out some Birds, which, finding no Food, nor Place to rest on, return to the Ship again. After some Days, he let out the Birds again, but they came back with their Feet daub'd with Mud; and, when, after some Days more, he let them go the third Time, they never came back again, whereby he understood, that the Earth appear'd again above the Water, and so, taking down some of the Planks of the Ship, he saw it rested upon a Mountain. This is the Substance of what we have in *Berosus*, who varies very little from our sacred Historian, during this Period.

*SANCHONIATHO* is highly commended both by *Porphyrus*, the great Adversary of *Christianity*, and by his Translator into *Greek*, *Philo Biblius*. *Theodoret* is of Opinion, that his Name, in the *Phœnician* Tongue, signifies *Φιλαλήθης*, a Lover of Truth; which Name, as *Bochart* imagines, was given him, when he first set himself to write History: But how faithful he has been in transcribing his Account of Things from his Records, we cannot determine, unless we had the Books of *Taautus*, and the sacred Inscriptions and Records of Cities, from whence he pretends to have extracted his History, to compare them together. If we may judge by what remains of his Writings, which is only his first Book concerning the *Phœnician* Theology, extant in *Eusebius*, we shall hardly think him deserving so large a Commendation: But, be that as it will, the Method wherein he proceeds is this. —After having deliver'd his *Cosmogony*, or Generation of the other Parts of the World, he tells us, that the first Pair of human

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Of Sanchoniatho.

(y) Cont. App. l. 1.  
(b) *Sabbath* *Beats* Orig. Sacr. l. 1. c. 2.

(z) Vid. *Univ. Hist.* and *Shuckford's Connect.* l. 1.

(a) *Ibid.*



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human Creatures were *Protogonus* and *Æon* (as *Philo*, his Tranſlator, calls them) the latter of whom found out the Fruit, which is gather'd from Trees: That their Iſſue were call'd *Genus* and *Genea*, who were the firſt that practis'd Idolatry, for, upon the Occaſion of great Droughts, they made their Adorations to the Sun, calling him *Beelſamen*, which, in *Phœnician*, is, *the Lord of Heaven*: That the Children of theſe were *Phos*, *Pur*, and *Phlox*, i. e. Light, Fire, and Flame, who firſt found out the Way of generating Fire, by rubbing Pieces of Wood againſt one another: That theſe begat Sons of vaſt Bulk and Stature, whoſe Names were given to Mount *Caffius*, *Libanus*, *Antilibanus*, and *Brathys*, whereon they ſeiz'd: That of theſe were begotten *Memrumus*, and *Hyppuranius*, the latter of whom was the Inventor of Huts made of Reeds and Ruſhes, and had a Brother call'd *Uſous*, the firſt Worſhipper of Fire and Wind, in whoſe Time Women became very abandon'd and debauch'd: That, many Years after this Generation, came *Agreus* and *Halieus*, the Inventors of the Arts of Hunting and Fiſhing: That of theſe were begotten two Brothers, the firſt Forgers and Workers in Iron; the Name of one is loſt, but *Chryſor*, (who is the ſame with *Vulcan*) found out all Fiſhing-Tackle, and, in a ſmall Boat, was the firſt that ventur'd to Sea, for which he was afterwards *deified*: That from this Generation came two Brothers, *Technites*, and *Antochthon*, who invented the Art of making Tiles; from theſe *Agrus*, and *Agrotes*, who firſt made Courts about Houſes, Fences, and Cellars; and from theſe *Amymus*, and *Magus*, who ſhew'd Men how to conſtitute Villages, and regulate their Flocks. This is the Subſtance of what *Sanboniatbo* relates during this Period;

and how far it agrees with the Account of *Mofes*, eſpecially in the idolatrous Line of *Cain*, our learned Biſhop *Cumberland* has all along made his Obſervations.

*Manetho Sebennita* was High-Prieſt of *Heliopolis*, in the Time of *Ptolemy Philadelphus*, by whoſe Order he wrote his Hiſtory; but that which deſtroys the Credit of it (though it gave him an Opportunity of Invention) is, that (c) he profeſſes to tranſcribe his *Dynaſties* from Inſcriptions on the Pillars of *Hermes* (whom the *Egyptians*, out of Veneration, call *Trismagus*) in the Land of *Seriad*, which Land no one knows any Thing of, and which Pillars, being engraven before the Flood, can hardly be ſuppos'd to eſcape undefac'd.

THE plain Truth is, the LXX Tranſlation was, not long before this Time, finiſh'd, and, when the *Jewiſh* Antiquities came to appear in the World, the *Egyptians* (who are mighty Pretenders this Way) grew jealous of the Honour of their Nation, and were willing to ſhew, that they could trace up their Memoirs much higher, than *Mofes* had carried thoſe of the *Iſraelites*. (d) This was the chief Deſign of *Manetho's* making his Collections. He was reſolv'd to make the *Egyptian* Antiquities reach as far backwards as he cou'd, and therefore, as many ſeveral Names as he found in their Records, ſo many ſucceſſive Monarchs he determin'd them to have had; never conſidering that *Egypt* was at firſt divided into three, and afterwards into four Sovereignties for ſome Time, ſo that three or four of his Kings were, many Times, reigning together: which, if duly conſider'd, will be a Means to reduce the *Egyptian* Account to a more reaſonable Compaſs.

\* THE Subſtance of the Account however (as it ſtands unexplain'd in *Manetho*) is

(c) Vid. *Stillingfleet's* Orig. Sac. l. 1. c. 2. No. XI.

(d) *Shuckford's* Connec. Part. 1. l. 1.

\* The Accounts of *Manetho* ſeem at firſt Sight ſo extravagant, that many great Writers look upon them as mere Fictions, and omit attempting to ſay any Thing concerning them; tho' other learned Men (and more eſpecially our Countryman, Sir *John Marſham*, in his *Can. Chron.* p. 1.) not well ſatisfy'd with this Proceeding, have undertaken an Examination of them, and with ſome Succeſs. The Miſfortune is, we have none of the original Works, from whence they were collected, nor any one Author, that properly gives us any Light or Knowledge of them. The Hiſtorians *Diodorus Siculus*, and *Herodotus* did not examine theſe Matters to the Bottom; and we have no Remains of the old *Egyptian Chronicon*, or of the Works of *Manetho*, except ſome Quotations in the Works of other Writers.

The



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is this: — That there were in *Egypt* thirty *Dynasties* of *Gods*, consisting of 113 Generations, and which took up the Space of 36,505 Years; that when this Period was out, then there reign'd eight *Demi-gods* in the Space of 217 Years; that, after them, succeeded a Race of *Heroes*, to Number 15, and their Reign took up 443 Years; that all this was before the Flood, and then began the Reign of their *Kings*, the first of whom was *Manes*.

Now in order to explain what is meant by this prodigious Number of Years, we must observe, (*e*) that it was a very usual and customary Thing for ancient Writers to begin their Histories with some Account of the Origin of Things, and the Creation of the World. *Moses* did so in his Book of *Genesis*; *Sanchoniatho* did so in his *Phœnician* History; and it appears from *Diodorus*, that the *Egyptian* Antiquities did so too. Their Accounts began about the Origin of Things, and the Nature of the *Gods*; then follows an Account of their *Demi-gods*, and terrestrial Deities; after them came their *Heroes*, or first Rank of Men; and last of all, their *Kings*. Now if their *Kings* began from the Flood; if their *Heroes* and *Demi-gods* reach'd up to the Beginning of the World; then the Account, which they give of the Reigns of their *Gods*, before these, can be only their *Theological* Speculations, put into such Order, as they thought most *Philosophical*.

To make this more plain, we must observe farther, that the first, and most ancient *Gods* of the *Egyptians*, and of all other Nations, (after they had departed from the Worship of the true God) were the *Luminaries* of Heaven; and 'tis very probable, that, what they took to be the Period of Time, in which any of these Deities finish'd their Course, *that* they might call the *Time of his Reign*. Thus a perfect and compleat Revolution of any Star, which they worshipp'd, was the *Reign* of that Star; and, as a Period of 36,525 Years is what they call an entire *Mundane* Revolution, *i. e.* when the several heavenly Bodies come round to the same Point, from which all their Courses began; so is it very remarkable, that they made the *Sum Total* of the Reigns of all their several *Gods*, to amount to the self-same Space of Time. This I take to be a true State of the *Egyptian* *Dynasties*: And if so, it makes their History not near so extravagant, as has been imagin'd, and sinks their Account of Time some hundred Years short of the *Jewish* Computation.

THE *Jewish* Computation indeed is not a little ambiguous, by Reason of the different Methods, which Men find themselves inclin'd to pursue. The three common Ways of computing the Time from the Creation to the Flood, are, that which arises from the *Hebrew* Text, from the *Samaritan* Copies, and from the LXX Interpretation.

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The Difference  
between the  
Hebrew and  
Samaritan  
Computation.

The *Chronographia* of *Syncellus*, wrote by one *George*, an Abbot of the Monastery of *St Simeon*, and called *Syncellus*, as being Suffragan of *Tarasius*, Patriarch of *Constantinople*, is the only Work we can have Recourse to. From these Antiquities *Syncellus* collected the Quotations of the old Chronicon, of *Manetho*, and of *Eratoſthenes*, as he found them in the Works of *Africanus* and *Eusebius*; and the Works of *Africanus* and *Eusebius* being now lost (for 'tis known, that the Work, which goes under the Name of *Eusebius's* Chronicon, is a Composition of *Scaliger's*) we have nothing to be depended upon, but what we find in *Syncellus* abovemention'd. *Shuckford's* Connect.

(*e*) *Shuckford's* Connect. l. i.



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The Computations of MOSES.

1. According to the Hebrew Text.	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth Years	Lived in all Years	Died in the Year of the World
Adam	1	130	800	930	930
Seth	130	105	807	912	1042
Enos	235	90	815	905	1140
Cainan	325	70	840	910	1235
Mabalaleel	395	65	830	895	1290
Jared	460	162	800	962	1422
Enoch	622	65	300	365	987
Methufelah	687	187	782	969	1656
Lamech	874	182	595	777	1651
Noah	1056	500			

2. According to the Samaritan.	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth Years	Lived in all Years	Died in the Year of the World
Adam	1	130	800	930	930
Seth	130	105	807	912	1042
Enos	235	90	815	905	1140
Cainan	325	70	840	910	1235
Mabalaleel	395	65	830	895	1290
Jared	460	62	785	847	1307
Enoch	522	65	300	365	887
Methufelah	587	67	653	720	1307
Lamech	654	53	600	653	1307
Noah	707	500			



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3. According to the Septuagint.	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth Years	Lived in all Years	Died in the Year of the World
Adam — — —	1	230	700	930	930
Seth — — —	230	205	707	912	1042
Enos — — —	435	190	715	905	1340
Cainan — — —	625	170	740	910	1535
Mahalaleel — —	795	165	730	895	1690
Jared — — —	960	162	800	962	1922
Enoch — — —	1122	165	200	365	1487
Methuselah — —	1287	187	782	969	2256
Lamech — — —	1474	188	565	753	2227
Noah — — —	1662	500	—	—	—

THE Difference between the *Hebrew* and *Samaritan* Computation is easily perceiv'd, by comparing the two former *Tables* together; nor will it be any hard Matter to reconcile them, if we consider what (f) St *Jerom* informs us of, viz. that there were *Samaritan* Copies, which made *Methuselah* 187 Years old, at the Birth of *Lamech*; and *Lamech* 182, at the Birth of *Noah*. Now, if this be true, it is easy to suppose 62 (the Age of *Jared* at the Birth of *Enoch*) to be a Mistake of the Transcriber, who might drop a Letter, and write 62, instead of 162; and thus all the Difference, between the *Hebrew* and *Samaritan* Copies will entirely vanish.

BUT it is not so between the *Hebrew* and the *Septuagint*. The *Hebrew*, accord-

ing to the highest Calculation, makes no more, than 1656 Years before the Flood, but the *Septuagint* raise it to no less, than 2262: So that, in this one Period (without saying any Thing of the wide Difference between them in *subsequent* Times) there is an Addition of above 600 Years, which can † hardly be accounted for by any Mistake of Transcribers, because all the antient and authentick Copies, both of the *Hebrew* and *Septuagint*, agree exactly in their Computation. And therefore the Generality of learned Men, despairing of a Reconciliation, have fairly enter'd the Lists, and taken the Side, which they thought most tenable.

THOSE, who espouse the Cause of the *Greek* Version, draw up their Arguments

Arguments for the Septuagint.

in

(f) In Quest. in Genes.

† *Iud. Capellus* [in his *Chron. sac. in Apparatu Walton. ad Bibl. Polyglot.*] attempts to reconcile this Difference, by telling us, from St *Austin* [de Civitate Dei, cap. 13.] That this Edition was not made by the LXX themselves, but by some early Transcriber from them, and probably for one or other of these two Reasons; 1<sup>st</sup>, Perhaps, thinking the Years of the *Antediluvians* to be but *Lunar*, and computing, that, at this Rate, the six Fathers (whose Lives are thus alter'd) must have had their Children at 5, 6, 7, or 8 Years old (which could not but look incredible;) the Transcriber, I say, finding this, might be induc'd to add 100 Years to each, in order to make them of a more probable Age of Manhood, at the Birth of their respective Children: Or, 2<sup>dly</sup>, If he thought the Years of their Lives to be *Solar*, yet still he might imagine, that Infancy and Childhood were proportionably longer in Men, who were to live 7, 8, or 9 hundred Years, than they are in us; and that it was too early in their Lives, for them to be Fathers at 60, 70, or 90 Years of Age; and, for this Reason, might add an 100 Years, to make their Advance to Manhood (which is commonly not till one fourth Part of Life is over) proportionable to what was to be the Term of their Duration. *Stuckford's* Connection, I. 1.

And between the Hebrew and Septuagint.



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in this Rank and Order. They tell us, that the Alteration in the *Septuagint* Computation must have been purposely made; because, where Letters must necessarily have been added, and where sometimes both Parts of a Verse, and sometimes two Verses together are alter'd, and so alter'd, as still to keep them consistent with one another; this, whenever done, must be done *designedly*, and for no other Reason, that they can imagine, but merely a Detection of Errors in the *Hebrew* Copies.

THEY tell us, that, tho' they have no positive Proof of such Errors in the present *Hebrew* Copies, yet they have good Grounds to suspect there are such, because that, before the Time of *Antiochus*, the *Jews*, while in Peace, were so very careless about their sacred Writings, that they suffer'd several Variations to creep into their Copies; that when *Antiochus* fell upon them, he seiz'd and burnt all the Copies, he could come at, so that none, but such as were in private Hands, escap'd his Fury; that, as soon as that Calamity was over, those Copies, which were left in private Hands, the *Jews* got together, in order to transcribe others from them; and that, from these Transcriptions, came all the Copies, now in Use. Now suppose, say they, that these private Copies, which escap'd the Fury of *Antiochus*, but were made in an Age confessedly *inaccurate*, had any of them dropt some numerical Letters, this might occasion the present *Hebrew* Text's falling short in its Computations: And, to confirm this,

THEY tell us, that *Josephus*, (g) who expressly declares, that he wrote his History from the sacred Pages, (h) in his Account of the Lives of the *Antediluvian* Patriarchs, agrees with the *Septuagint*; and that the *Greek* Historians before *Josephus*, such as *Demetrius Phalerius*, *Philo* the Elder, *Eupolemus*, &c. very accurate Writers, and highly commended by *Clemens Alexandrinus*, and *Eusebius*, in their Calculation differ very much from the common *Hebrew*: So that not only *Josephus*, but these elder

Historians likewise, must have either seen, or been inform'd of certain *Hebrew* Copies, which agreed with the *Septuagint*, and differ'd from what have descended to us. In short,

THEY tell us, (i) that the whole Christian Church, *Eastern* and *Western*, and all the celebrated Writers of the Church, are on their Side; that all the ancient *Manuscripts* have exactly the same Computations with the common *Septuagint*, except here and there a Variation or two, not worth regarding; and therefore they conclude, that, as there is a manifest Disagreement between the *Greek* and *Hebrew* Copies in this Respect, the Mistake shou'd rather be charg'd upon the *Hebrew*, than the *Septuagint*; because, as the *Hebrew* is thought by some to fall short, and the *Septuagint* to exceed, in its Account of the Lives of the *Patriarchs*, 'tis obvious to conceive, that a Fault of this kind may be incurr'd by Way of *Omission*, rather than *Addition*.

THOSE, who maintain the Authority of the *Hebrew* Text, as the Standard and Rule of reckoning the Years of the *Patriarchs*, oppose their Adversaries in this Manner.

THEY tell us, (k) that the *Hebrew* Text is the *Original*, in which the Spirit of God indicted the Scriptures of the Old Testament, and being, consequently, authentick, is better to be trusted, than any Translations made by Men, liable to Error, as the *LXX* Interpreters were; and that the *Jews*, to whom (l) were committed these *Oracles* of God, us'd the greatest Diligence to preserve them pure and entire, insomuch, that in the Course of so many Years (as (m) *Josephus* testifies in his Time) no Person durst add, take away, or misplace any Thing therein.

THEY tell us, that no Reason can be assign'd, why the *Hebrew* Text should be corrupted, but many very probable ones, why the *Septuagint* might; since, either to exalt the Antiquity of their own Nation, or to conform to the *Dynasties* of

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and vi. to  
Ver. 13.

For the Hebrew Computation.

(g) Contra App. 1. 1.  
(h) Miller's Church History.

(b) Antiq. 1. 1. c. 3.  
(d) Rom. iii. 2.

(i) Shuckford's Connection. and Heidegger's Hist. Patriar.  
(m) Contra App. 1. 1.



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of the *Egyptians*, the *Jewiſh* Interpreters at *Alexandria* might falſify their Chronology; ſince, in this very Point, there are ſo many different Readings in the *Septuagint*, and ſo many Errors and Miſ-translations in it, that (n) the learned Dr *Lightfoot* (to whom, as yet, no ſufficient Reply has been made) has prov'd it a very corrupt and imperfect Verſion.

THEY tell us, that the *Hebrew* Computations are ſupported by a perfect Concurrence and Agreement of all *Hebrew* Copies now in Being; that there have been no various Readings in theſe Places, ſince the *Talmuds* were compos'd; that, even in our Saviour's Time, this was the current Way of Calculation, ſince the Paraphraſe of *Onkelos* (which is on all Hands agreed to be about that Age) is the ſame exactly with the *Hebrew* in this Matter; that St *Jerom*, and St *Auſtin*, (who were the beſt ſkill'd in the *Hebrew* Tongue of any Fathers in their Age) follow'd it in their Writings, and the *vulgar Latin*, which has been in Uſe in the Church above 1000 Years, entirely agrees with it.

THEY tell us, that *Demetrius*, the real Hiſtorian (for † *Phalerius* was none) liv'd not before the Reign of *Ptolemy Philopater*, the Grand-Son of *Philadelphus*, near ſeventy Years after the LXX Translation was made; that *Philo* was contemporary with our Saviour, wrote almoſt 300 Years after the ſaid Translation, and, living conſtantly at *Alexandria*, might very well be ſuppos'd to copy from it; that *Joſephus*, though a *Jew*, and per-

fectly ſkill'd in the *Hebrew* Language, in many Inſtances, (which learned (o) Men have pointed out) adheres to the *Greek* in Oppoſition to the *Hebrew*; and that the Fathers of the firſt Ages of the Church, though they were very good Men, had no great Extent of Learning; underſtood the *Greek* Tongue better than the *Hebrew*; and for that Reaſon gave the Preference to the *Septuagint* Computation.

IN this Manner do the Advocates for the *Hebrew* Text defend its Authority: And, ſince it is confeſs'd, there has been a Tranſmutation ſomewhere, if that Tranſmutation was deſignedly and on purpoſe done (as the adverſe Party agrees) 'tis indifferent (p) whether it was done by way of Addition, or Subſtraction: Only, as it is evident, that the *Greeks* did compute by numerical Letters, whereas, it is much queſtion'd, that the *Hebrews* ever did; the Miſtake, or Falſification, rather ſeems to lie on the Side of the *Greek* Translators, the very Form of whoſe Letters was more ſuſceptible of it.

THIS is a true State of the Controverſy, wherein the Arguments for the *Hebrew* Computation do certainly preponderate; though the Names, the venerable † Names, on the contrary Side, have hitherto been more numerous.

IT might be ſome Entertainment to the Reader, could we but give him any tolerable View of the Religion, Polity, and Learning, of the *Antediluvian* People: But the ſacred Hiſtory, in this Reſpect, is ſo very ſhort, and the Hints, ſuggeſted therein,

(n) Vid. ejus Opera. Tom. II. p. 932. ex Edit. Ultraject. 1699.

† *Demetrius Phalerius* was the firſt Preſident of the College of *Alexandria*, to which the Library belong'd, where the original Manuſcripts of the *Septuagint* were repoſited. He was a great Scholar, as well as an able Statesman and Politician; but I doubt Biſhop *Walton* is miſtaken, when (in his 9th Prolegom. ad Bib. Polyglot.) he quotes him as one of thoſe *Greek* Hiſtorians, whoſe Works might prove the *Septuagint* Computation to be more probable than the *Hebrew*. The *Phalerian Demetrius* liv'd a buſy, active Life, was a great Officer of State, both at Home and Abroad, and I do not find that he ever wrote any Hiſtory. 'Twas *Demetrius* the Hiſtorian therefore, that the Biſhop ſhould have quoted, but he, living in the Time that I mention'd, does not make much to his Purpoſe. *Shuckford's* Connect. l. 1.

(o) Vid. *Cave's* Hiſt. Litt. p. 2. in *Joſeph.* and *Well's* Diſſertation upon the Chronicles of *Joſephus*, p. 19,—21.

(p) *Heidegger's* Hiſt. Patriar.

† The Names for the *Septuagint* Computation, which the learned *Heidegger* in his Hiſt. Patriar. (as he takes them from *Baronius*) has reckon'd up, are ſuch as theſe: *Theophilus*, Biſhop of *Antioch*, St *Cyprian*, *Clemens Alexandrinus*, *Hippolytus*, *Origen*, *Lactantius*, *Epiphanius*, *Philagrius*, *Oroſius*, *Cyril*, the two *Anaſtaſii*, *Nicephorus*, and *Suada*; to whom he might add ſeveral more, as *Heidegger* ſuggeſts; while thoſe among the Antients, who contended for the *Hebrew* Calculation, were only St *Auſtin* and St *Jerom*, but Men of great Skill and Proſiciency in the *Hebrew* Language. De Aetate Patriarcharum, Exer. 10.



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therein, so very few, and so very obscure withal, that, during this Period, we are left, in a great Measure, in the Dark. However, we cannot but observe, that it is a mistaken Notion of some Authors, who affirm, that at the Beginning of the World, for almost 2000 Years together, Mankind liv'd without any Law, without any Precepts, without any Promises from God; and that the Religion from *Adam* to *Abraham* was purely *natural*, and such as had nothing, but right Reason to be its Rule and Measure. The *Antediluvian* Dispensation indeed was, in the main, founded upon the Law of Nature; but still it must be acknowledg'd, that there was (as we shew'd before) a Divine Precept concerning *Sacrifices*; that there was a Divine Promise concerning the *blessed Seed*; and that there were several other Precepts and Injunctions given the Patriarchs, besides those, that were built upon mere Reason.

THE Law of Sacrifices (which confessedly at this Time obtain'd) was partly *natural*, and partly *Divine*. As Sacrifices were Tokens of Thankfulness, and Acknowledgments, that the Fruits of the Earth, and all other Creatures, for the Use and Benefit of Man, were deriv'd from God; they were a Service, dictated by natural Reason, and so were *natural* Acts of Worship. But, as they carried with them the Notion of *Expiation*, and Atonement for the Souls of Mankind, especially as they refer to the *Messias*, and signify'd the future Sacrifice of Christ; they were certainly instituted by God, and the Practice of them was founded upon a Divine Command.

It is not to be doubted, (q) but that *Adam* instructed his Children to worship and adore God, to commemorate his

Goodness; and deprecate his Displeasure; nor can we suppose, but that they, in their respective Families, put his Instructions in Execution: And yet we find, that in the Days of *Enos*, (besides all private Devotion) a publick Form of Worship was set up; that the People had the Rites of their Religion, which God had appointed, fix'd, and establish'd; and that, very probably, as *Cain* built Cities for his Descendants to live in, so *Enos* might build Temples, and Places of Divine Worship, for his to resort to.

THE Distinction of *clean* and *unclean* Animals was another Divine Injunction under this Dispensation. God refers *Noah* to it, as a Thing well known, when he commands him (r) to put into the *Ark* seven Pair of *clean*, and two of *unclean* Creatures: And (s) tho', in Respect of Man's Food, this Distinction was not before the Law of *Moses*, yet some Beasts were accounted fit, and others unfit for Sacrifices from the Beginning. The former were esteem'd *clean*, and the latter *unclean*: And it seems safer to make a positive Law of God the Foundation of this Distinction, than to imagine that Men, in such Matters as these, were left to their own Discretion.

THE Prohibition of marrying with Infidels, or Idolaters, was another Article of this Dispensation, as appears from God's angry Resentment, when the Children of *Seth* enter'd into Wedlock with the wicked Posterity of *Cain*. And, to mention no more, under this Period were given those six great Precepts of *Adam* (as they are generally call'd) whereof the *Jewish* Doctors make such Boast; \* and of these the 1st was of *strange Worship*, or Idolatry; the 2d of *curfing the most holy Name*,

X x

or

(q) Edwards's Survey of Religion, l. 1.

(r) Gen. vii. 2.

(s) Patrick's Commentary.

\* The Commandments, given to the Sons of *Noah*, are the same with these. They are an Abridgment of the whole Law of Nature; but have one positive Precept annex'd to them; and are generally plac'd in this Order. 1. Thou shalt serve no other Gods, but the Maker only of Heaven and Earth. 2. Thou shalt remember to serve the true God, the Lord of the World, by sanctifying his Name in the midst of thee. 3. Thou shalt not shed the Blood of Man, created after the Image of God. 4. Thou shalt not defile thy Body, that thou mayest be fruitful and multiply, and, with a Blessing, replenish the Earth. 5. Thou shalt be content with that which thine is, and what thou woud'st not have done to thyself, that thou shalt not do to another. 6. Thou shalt do right Judgment to every one, without Respect to Persons. 7. Thou shalt not eat the Flesh in the Blood, nor any thing that hath Life, with the Life thereof. This is the Heptalogue of *Noah*, or the seven Words, which, as the *Jews* tell us, were deliver'd to him and his Sons, and were constantly observ'd by all the uncircumcis'd Worshipers of the true God. Bibliotheca Bib. Occas. Annot. 15. Vol. I.



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or Blasphemy; the 3d of uncovering the Nakedness, or unlawful Copulation; the 4th of Bloodshed; or Homicide; the 5th of Theft, and Rapine; and the 6th of Judgment; or the Administration of Justice in the publick Courts of Judicature. So that from the very first, God did not leave himself without a Witness (as the Apostle terms it) but, in one Degree or other, made frequent Manifestations of his Will to Mankind.

Polity.

THAT Government, of one Kind or other, is essential to the Well-being of Mankind, seems to be a Position, \* founded in the Nature of Things, the Relation, wherein Men, at first, stood towards one another, and the several Qualifications in them, which, in a short Time, cou'd not but appear. The first Form of Government, without all Controversy, was *patriarchal*: But this Form was soon laid aside, when Men of superior Parts came once to distinguish themselves; when the Head of any Family either out-power'd, or out-witted his Neighbour, and so brought him to give up his Dominion; either by Compulsion, or Resignation. Government however, at this Time, seems to have been plac'd in fewer Hands, than it is now: Not that the Number of People was less, but their Communities were larger, and their Kingdoms more extensive, than since the Flood; (t) insomuch, that it may well be question'd, whether, after the Union of the two great Families of *Seth* and *Cain*, there was any Distinction of civil Societies, or Diversity of regal Governments at all. It seems more likely, that all Mankind then made but one great Nation, living in a Kind of *Anarchy*, and divided into several disorderly Associations; which, as it was almost the natural Consequence of their having, in all Probability, but one Language; so it was a Circumstance, which greatly contributed to that general Corruption, which otherwise

perhaps cou'd not so universally have prevail'd. And for this Reason we may suppose, that no sooner was the Posterity of *Noah* sufficiently increas'd, but a Plurality of Tongues was miraculously introduc'd, in order to divide them into distinct Societies, and thereby prevent any such total Depravation for the future.

THE enterprizing Genius of Man began to exert itself very early in Musick, Brass-work, Iron-work, and every Science, useful and entertaining, and the Undertakers were not limited by a short Life. They had Time enough before them to carry Things to Perfection; but whatever their Skill, Learning, or Industry perform'd, all Remains and Monuments of it have long since perish'd.

(u) *Josephus* indeed gives us this Account of *Seth's* great Knowledge in Astronomy, and how industrious he was to have it convey'd to the new World. “*Seth*, and his Descendants, says he, were Persons of happy Tempers, and liv'd in Peace, employing themselves in the Study of *Astronomy*, and in other Searches after useful Knowledge; but, being inform'd by *Adam*, that the World should be twice destroy'd, first by Water, and afterwards by Fire, they made two Pillars, the one of *Stone*, and the other of *Brick*, and inscrib'd their Knowledge upon them, supposing that the one or other of them might remain for the Use of Posterity.” (x) But how strangely improbable is it, that they, who foreknew that the Destruction of the World should be by a Flood, should busy themselves to write *astronomical* Observations on Pillars, for the Benefit of those, who should live after it? Could they think, that their Pillars would have some peculiar Exemption, above other Structures, from the Violence and Outrage of the Waters? If they believ'd that the Flood would prove universal, for whose

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And the  
Learning of the  
Antediluvians.

Seth's Pillars.

\* To this Purpose *Cicero* [de Legibus, l. 3. c. 1.] tells us, that sine Imperio, nec Domus ulla, nec Gens, nec hominum universum Genus stare, nec Rerum natura omnis, nec ipse mundus potest. *Seneca* asserts, that *istud* [imperium] est vinculum, per quod Respublica cohaeret: Ille spiritus vitalis, quem haec tot millia trahunt; nihil ipsa per se futura, nisi onus & praeda, si mens illa imperii subtrahatur.

(t) Univers. Hist. l. 1. n. 2.

(u) Antiq. l. 1. c. 2.

(x) *Stillingfleet's* Orig. Sacr. l. 1. c. 2.



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whose Instruction did they write their Observations? If they did not, to what End did they write them at all, ſince the Perſons who ſurviv'd, might communicate their Inventions to whom they pleas'd? The plain Truth is, (y) *Joſephus*, who frequently quotes Heathen Authors, and *Manetho* in particular, took this Story of *Seth's* Pillars, from the Pillars of *Hermes*, mention'd in that Hiſtorian: For, as the *Jews* had an antient Tradition concerning *Seth's* Pillars, *Joſephus*, in reading *Manetho*, might poſſibly think his Account miſapplied, and thereupon imagine, that he ſhould probably hit on the Truth, if he put the Account of the one, and the Tradition of the other together; and this very likely might occaſion his Miſtake.

And Enoch's  
Prophecy.

(z) THE *Eastern* People have preserv'd ſeveral Traditions of very little Certainty concerning *Enoch*. They believe, that he receiv'd from God the Gift of Wiſdom and Knowledge to an eminent Degree, and that God ſent him thirty Volumes from Heaven, fill'd with all the Secrets of the moſt myſterious Science. St *Jude*, 'tis certain, ſeems to cite a Paſſage from a Prophecy of his; nor can it be denied, but that in the firſt Ages of Chriſtianity, † there was a Book, well known to the *Jews*, that went under his Name: But, beſides that this Piece is now generally given up for *ſpurious*, there is no need for

us to ſuppoſe, that St *Jude* ever quoted any Paſſage out of this, or any other Book of *Enoch*. Gen. Ch. v, and vi. to Ver. 13.

(a) *ENOCH* was a Prophet, we are told, and, as ſuch, was inveſted with Authority to cry aloud; and ſpare not, to reprove the Wicked, and denounce God's Judgments againſt them; and, as he was a good Man, 'twas eaſy for St *Jude* to imagine, that he would not ſit ſtill, and ſee the Impieties of the People grow ſo very exorbitant, without endeavouring to reſreſs them, by ſetting before them the Terrors of the Lord. He could not diſcharge the Office of a good Man, and a Prophet, without forewarning them of the (b) Lord's coming, with ten thouſand of his Saints, to execute Judgment upon all, and to convince all that were ungodly among them: And, becauſe this was his Office and Duty, the Apoſtle infers (as by the Spirit of God he might certainly know) that he did ſo, tho' he might not make that Inference from any Paſſage in his Prophecy; becauſe it is a known Obſervation, that † many Things are alluded to in the *New Teſtament*, which were never perhaps in any Book at all.

OF all the ſtrange Matters that occur in this Period of Time, there is nothing which looks ſo like a Prodigy as the Longevity of thoſe Men, who at firſt inhabited the Earth; nor is any Event ſo apt to affect us with Wonder, as the Diſproportion

The Longevity  
of the Ante-  
diluvians.

(y) *Shuckford's* Connection, l. 1.

(z) *Calmet's* Dictionary on the Word *Enoch*.

† *Joſeph Scaliger*, in his Annotations upon *Eusebius's* *Chronicon*, has given us ſome conſiderable Fragments of it, which *Heidegger*, in his *Hiſt. Patriarch.* has tranſlated into *Latin*, which the Curious, if they think proper, may conſult: But the Whole ſeems to be nothing but a fabulous Collection of ſome *Jew* or other, moſt unworthy the holy Patriarch. *Tertullian* however, has defended it with great Warmth, and laments much, that all the World is not as zealous as himſelf, in the Maintenance of its Authenticalneſs. He pretends, that it had been ſav'd by *Noah* in the Ark, from thence tranſmitted down to the Church, and that the *Jews*, in his Days, rejected it, only becauſe they thought it was favourable to Chriſtianity. *Miller's* Hiſtory of the Church, and *Saurin's* Diſſertations. The great Objections againſt this Book is, that neither *Philo*, nor *Joſephus*, (thoſe diligent Searchers into Antiquity) make any mention of it; and that it contains ſuch fabulous Stories as are monſtrous and abſurd. But to this ſome have answered, that ſuch a Book there certainly was, notwithstanding the Silence of theſe *Jewiſh* Antiquaries; and that, after the Apoſtles Time, it might be corrupted, and many Things added to it by ſucceeding Hereticks, who might take Occaſion from the Antiquity thereof, and from the Paſſage of *Michael's* contending with the Devil about the Body of *Moses*, to interpolate many Fables, and Inventions of their own. *Raleigh's* Hiſtory of the World.

(a) *Heidegger's* Hiſt. Patriar.

(b) *Jude* ver. 14, 15.

† There are many Inſtances in the *New Teſtament* of Facts alluded to, which we do not find in any ancient Books. Thus the Conteſt between *Michael* and the Devil is mention'd, as if the *Jews* had, ſome where or other, a full Account of it. The Names of the *Egyptians*, *Jannes*, and *Jambres*, are ſet down, though they are nowhere found in *Moses's* Hiſtory. St *Paul* tells us, that *Moses* exceedingly quake'd and fear'd on Mount *Sinai*; but we do not find it ſo recorded any where in the *Old Teſtament*. In all theſe Caſes, the Apoſtles and holy Writers hinted at Things, commonly receiv'd as true by Tradition among the *Jews*, without tranſcribing them from any real Book. *Shuckford's* Connection, l. 1.



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tion between their Lives and ours. We think it a great Thing, if we chance to arrive at *four score*, or an hundred Years; whereas they liv'd to the Term of 7, 8, 9 Hundred, and upwards, as appears \* by the joint Testimony both of sacred and profane History. The only Suspicion that can arise in our Minds upon this Occasion, is, that the Computation might possibly be made, not according to *solar*, but *lunar* Years; but this, instead of solving the Difficulty, runs us into several gross Absurdities.

THE Space of Time, between the Creation and the Flood, is usually computed to be 1656 Years, which, if we suppose to be *lunar*, and converted into common Years, will amount to little more than 127; too short an Interval, by much, to stock the World with a sufficient Number of Inhabitants. From one Couple we can scarce imagine, that there could arise 500 Persons in so short a Time; but, suppose them a thousand, they would not be so many, as we sometimes have in a good Country Village. And, were the *Flood-Gates of Heaven* open'd, and the great *Abyss* broken up, to destroy such an Handful of People? Were the Waters rais'd *fifteen Cubits above the highest Mountains*, throughout the Face of the whole Earth, to drown a Parish or two? This certainly is more incredible, than the longest Age, which the Scriptures ascribe to the Patriarchs: Besides that, this short Interval leaves no Room for ten Generations, which we find from *Adam* to the Flood, nor does it allow the Patriarchs Age enough (some of them, upon this Supposition, must not be above five Years old) when they are said to beget Children.

It is generally allow'd, and may indeed be prov'd by the Testimony of Scripture, that our first Fathers liv'd considerably longer, than any of their Posterity have done since; but, according to this *Hypo-*

*thesis* (which depresses the Lives of the *Antediluvians*, not only below those, who liv'd next the Flood, but even below all following Generations to this Day) *Methuselah*, who was always accounted the oldest Man since the Creation, did but reach to the Age of 75, and *Abraham*, who is said to have *died in a good old Age*, was not compleatly 15.

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THE Patrons of this Opinion therefore would do well to tell us, when we are to break off this Account of *lunar* Years in the sacred History. If they will have it extended no farther than the Flood, they make the *Postdiluvian* Fathers longer-liv'd than the *Antediluvian*, but will be puzzled to assign a Reason, why the Deluge should occasion *Longevity*. If they will extend it to the *Postdiluvians* likewise, they will then be entangled in worse Difficulties; for they will make their Lives miserably short, and their Age of getting Children altogether incongruous and impossible.

FROM the Whole therefore we may conclude, that the Years, whereby *Moses* reckons the Lives of the *Antediluvians*, were *solar* Years, much of the same Length with what we now use, and that therefore there must be a Reason, either in their Manner of Life, their bodily Constitution, the Temperament of the World wherein they liv'd, or (what is most likely) the particular Vouchsafement of God, to give them this mighty, this singular Advantage above us.

SOME have imputed this extraordinary Length of Life in the *Antediluvians* to the Sobriety of their Living, and Simplicity of their Diet; that they eat no Flesh, and had no Provocations to Gluttony, which Wit and Vice have since invented. (c) This indeed might have some Effect, but not possibly to the Degree we now speak of; since there have been many moderate and abstemious People in all Ages, who have not surpass'd the common Period of Life.

And the Reasons for it.

OTHERS

\* *Manetho*, who wrote the Story of the *Egyptians*; *Berosus*, who wrote the *Chaldean* History; those Authors, who give us an Account of the *Phœnician* Antiquities; and among the *Greeks*, *Hesiodus*, *Hecateus*, *Hellanicus*, *Ephorus*, &c. do unanimously agree, that in the first Ages of the World, Men liv'd a thousand Years. *Burnet's Theory*, l. 2. c. 4.

(c) *Burnet's Theory* of the Earth, l. 2. c. 4.



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OTHERS have afcribed it to the Excellency of the Fruits, and some unknown Quality in the Herbs and Plants of thofe Days: But the Earth, we know, was curs'd immediately after the Fall, and its Fruits, we may fuppofe, gradually decreas'd in their Virtue and Goodnefs, until the Time of the Flood, and yet we do not fee, that the Length of Men's Lives decreas'd at all, during that Interval.

OTHERS therefore have thought, that the long Lives of the Men of the old World proceeded from the Strength of their *Stamina*, or firft Principle of their bodily Constitution, which, if they were equally ftrong in us, wou'd maintain us, as they think, in Being, as long: But, tho' it be granted, that both the Strength, and Stature of their Bodies were greater than ours, and that a Race of ftrong Men, living long in Health, will have Children of a proportionably ftrong Constitution; yet, that this was not the fole and adequate Cause of their *Longevity*, we have one plain Instance to convince us, *viz.* that *Shem*, who was born before the Deluge, and had in his Body all the Virtue of an *Antediluvian* Constitution, fell 300 Years fhort of the Age of his Forefathers, becaufe the greateft Part of his Life was pafs'd after the Flood.

THE ingenious *Theorift*, whom I have quoted, for this Reason imagines, that, before the Flood, the Situation of the Earth to the Sun was *direct* and *perpendicular*, and not, as it is now, *inclin'd* and *oblique*. From this Pofition he infers, that there was a perpetual *Equinox* all the Earth over, and one continued Spring; and thence concludes, that the Equality of the Air, and Stability of the Seafons were the true Causes of the *then Longevity*; whereas the Change, and Obliquity of the Earth's Pofture, occasion'd by the Deluge, alter'd the Form of the Year, and brought in an Inequality of Seafons, which caus'd a fenfible Decay in Nature, and a gradual Contraction in human Life.

NUMB. XII.

HIS Reasoning upon this Point is very elegant. "There is no Question, *fays he*, "but every Thing upon Earth, and efpecially the animate World, wou'd be much more permanent, if the general Courfe of Nature was more fteady, and more uniform. A Stability in the Heavens makes a Stability in all Things below; and that Change, and Contrariety of Qualities, which we have in thefe Regions, is the Fountain of Corruption — the *Æther*, in their little Pores, the Air, in their greater, and the Vapours, and Atmosphere, that fround them, fhake, and unfettle their Texture and Continuity; whereas, in a fix'd State of Nature, where thefe Principles have always the fame constant and uniform Motion, a long and lafting Peace enfues, without any Violence, either within, or without, to difcompofe them. We fee by daily Experience, *continues he*, that Bodies are kept better in the fame *Medium* (as we call it) than when they are fometimes in the Air, and fometimes in the Water, moift and dry, hot and cold by Turns; becaufe thefe different States weaken the Contexture of their Parts. But our Bodies, in the prefent State of Nature, are put in an hundred different *Mediums*, in the Courfe of a Year; the Winds are of a different Nature, and the Air of a different Weight and Prefsure, according as the Weather, and Seafons affect them. All thefe Things are enough to wear out our Bodies foon, very foon, in comparifon of what they would laft, if they were always encompafs'd with one and the fame *Medium*, and that *Medium* were always of one and the fame Temper."

THIS is all very pretty: But the Author's grand Miftake is, that it was not fo in the *primitive* Earth. He has no Authority to fhew, that how high foever the Waters might fwel at the Deluge, the Centre of the Earth gave way, or the Foundations of the round World were fhaken.

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2468, &c.

The Earth no doubt had, before, as well as after the Flood, an *annual* as well as a *diurnal* Motion. (d) It stood to the Sun in the same *oblique* Posture and Situation; and was, consequently, subject to the same Seasons and Vicissitudes that the present Earth is; and, if the Air was more mild, and the Element more favourable at that Time, this we may account the peculiar Blessing of God, and not the Result of the Earth's Position to the Sun, or any fancied Stability in the Weather. The Truth is, whatever we may attribute to second Causes, why Bodies, that are naturally mortal and corruptible, should subsist so long in the primitive Ages of the World; yet the true Cause of all is to be ascrib'd to the Will of God, who impregnated our first Parents with such Vigour, and gave their Posterity, for some Time, such robust Constitutions, as depended not upon the Nature of their *Diet*, the Stability of the *Seasons*, or the Temperature of the *Air*. After the Flood, God soon made a sensible Change in the Length of Man's Days.

For, perceiving the general Iniquity to increase again, and thereupon designing to make an Alteration in the World's Continuance, he hasten'd the Period of human Life, that the Number of Souls, he intended to send into the World, before the Consummation of all Things, might have a speedier Probation. Man's Age, accordingly, went on sinking by Degrees, until, a little before *David's* Time, it came to be fix'd at what has been the common Standard ever since. (e) *The Days of our Age are threescore Years and ten; and tho' Men be so strong, that they come to fourscore Years, yet is their Strength then but Labour and Sorrow, so soon passeth it away, and we are gone.* This is our stated Period, and therefore for us, who live in this *Postdiluvian* World, and have the Term of our Trial so much shorten'd, the subsequent Prayer of the devout *Psalmist* will always be necessary, always seasonable; *so teach us to number our Days, that we may apply our Hearts unto Wisdom.*

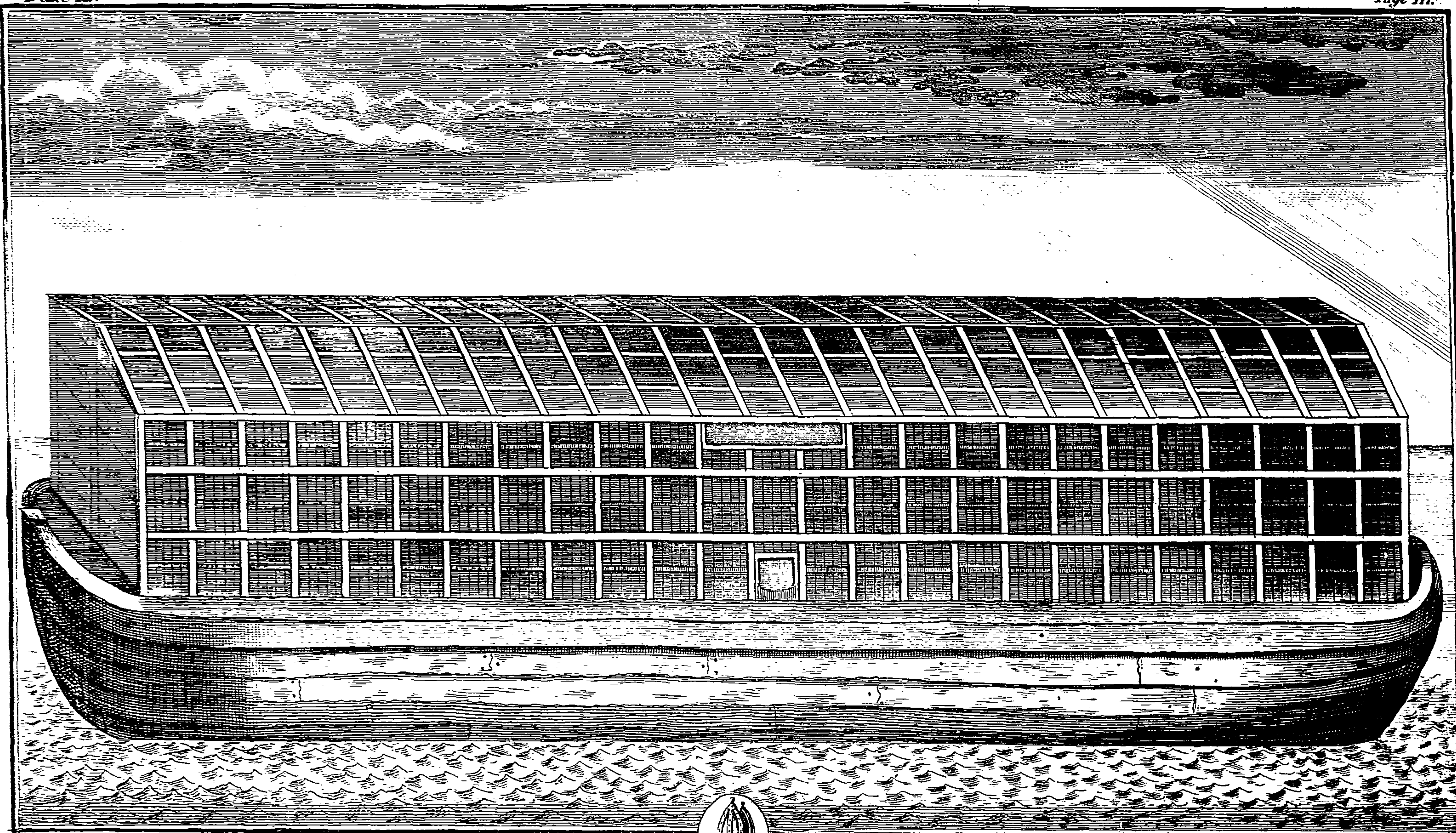
Gen. Ch. v.  
and vi. to  
Ver. 13.

(d) Vid. Keill's Examination of Burnet's Theory.

(e) Psal. xc. 10.







The External Prospect of the A R K,  
as floating upon the Waters of the Deluge.



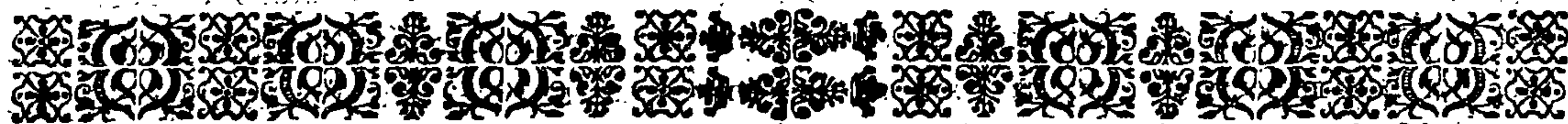
To the R<sup>t</sup> Rev<sup>d</sup> Father in GOD Rich<sup>d</sup> L<sup>d</sup> Bishop  
of Winchester. — This Plate is most Humbly Inscrib<sup>d</sup>,  
by his Lordships most Dutypull & Obedient Son & Serv<sup>t</sup>

Tho<sup>s</sup> Stuckhouse.



A. M.  
1656, &c.  
Ant. Chris.  
2349, &c.

From Gen vi.  
P2. to ix. 20.



## CHAP. VI.

## Of the DELUGE.

## The HISTORY.

**G**OD (as we said before) had given Mankind a Reprieve for an *hundred and thirty Years*; but when he saw that all his Lenity and Forbearance tended to no Purpose, except it was to make them more bold, and licentious in their Sins, he declar'd to his Servant *Noah*, that, within a short Time, his Resolution was to destroy them, and, with them, all other Creatures upon the Face of the Earth, by a *Flood of Waters*; but † assur'd him, at the same Time, that, since he had comported himself better, and approv'd his Fidelity to his Maker, he wou'd take Care

to preserve him, and his Family, and whatever other Creatures were necessary for the Restoration of their Species, from the general Calamity.

To this Purpose he gave him Orders to build a Kind of Vessel, not in the Form of Ships now in Use, but rather inclining to the Fashion of a † large Chest or Ark, and himself prescrib'd the *Plan*, whereby he was to proceed.—That to make the Vessel firm, and strong, and able to endure the Pressure of the Waves, the Wood, most proper for that Purpose, † shou'd be Cypress; and that to prevent the Waves from

*The Make and Fashion of the Ark.*

† The Words, in our Translation are, *with thee will I establish my Covenant*: But 1st, by the Word *Covenant*, we are not here to understand a mutual Compact or Agreement, but only a simple and gracious Promise, as it is likewise us'd, Numb. xviii. 19. xxv. 12. and in several other Places; which Promise, tho' only mention'd here, was doubtless made before, as may easily be gather'd from both these Words, and some foregoing Passages, and from the Necessity, that *Noah* should have some such Support and Encouragement, during all the Time of his Ministry. 2dly, This *Covenant* of God might relate to his sending the *promis'd Seed*, and Redemption of Mankind by the *Messias*; and, in this Sense will import, that, as the *Messias* was to come out of *Noah's* Loins, so the Divine Providence wou'd take Care to preserve him alive. But 3dly, A learned and right Reverend Author is of Opinion, that this *Covenant* of God relates to his reinstating the Earth in its primitive Fertility in *Noah's* Life-time: To which Purpose he observes, that, as soon as the Flood was over, God declares, *I will not curse again the Ground any more for Man's Sake*: From which Declaration it appears, says he, 1. That the Flood was the Effect of that Curse, which was denounc'd against the Earth for Man's Sake; and 2dly, that the old Curse was fully executed, and accomplish'd in the Flood; in Consequence of which, a new Blessing is immediately pronounc'd upon the Earth, Gen. viii. 22. *While the Earth remaineth, Seed-Time, and Harvest, and Cold, and Heat, and Summer, and Winter, and Day, and Night, shall not cease*: Pool's Annot. and Bishop *Sherlock's* Use and Intent of Prophecy.

† The Word *Thebath*, which we render *Ark*, is only read here, and in another Place, where *Moses*, when an Infant, is said to have been put into one made of *Bulrushes*, Exod. ii. 3. It is suppos'd to come from a *Root*, which signifies to *dwell* or *inhabit*, and may therefore here denote a *House*, or Place of Abode. And indeed, if we consider the Use and Design, as well as the Form and Figure of this Building, we can hardly suppose it to be like an *Ark* or Chest, wherein we usually store Lumber, and put Things out of the Way; but rather like a *Farm-House*, such as are in several Countries, where the Cattle and People live all under one Roof. As soon as Men began to hew down Timber, and to join it together, for the Purpose of making Houses, nothing can be suppos'd a more simple Kind of Edifice, than what was made rectangular; with a *Bottom* or Floor, to prevent the Dampness of the Ground; a sloping Cover or *Roof* to carry off the Rain, that shou'd fall; *Stalls* and *Cabbins* for the Lodgment of Man and Beast; and, to keep out Wind and Weather effectually, a Coat of Bitumen or Pitch. Of this Kind was this Building of *Noah's*, and may therefore rather be term'd a *Place of Abode*, than an *Ark* or Chest, properly so call'd. *Le Clerc's* Comment. in Locum.

† The Timber, whereof the Ark was fram'd *Moses* calls *Gopher-Wood*; but what Tree this *Gopher* was, is not a little controverted. Some will have it to be *Cedar*, others the *Pine*, others the *Box*, and others, (particularly the

*Mahometani*)



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from penetrating, or the Sun from crack-  
ing it, as well as to ſecure it from Worms,  
and make it glide more eaſy upon the Wa-  
ter, his Buſineſs wou'd be, as ſoon as it  
was finiſh'd, † *to pitch it*, or rather ſmear  
it all over with Bitumen, (whereof there  
was Plenty in the Country) both within  
and without; that, to make its Proportion  
regular, its Length ſhould be ſix Times  
more than its Breadth, and ten Times more  
than its Height; and, to give it Capacity  
enough, the firſt of theſe ſhou'd be † 300  
Cubits, that is, in our Meaſure, 450 Feet;  
the ſecond 50 Cubits, or 75 Feet; and  
the third 30 Cubits, or 45 Feet; that, to  
make it commodious for the Reception of  
every Thing, it was to conſiſt of three

Stories, or Decks, of equal Height each,  
and each divided into Stalls and Apart-  
ments, proper for the Things, that were  
to be put into it; that for turning off the  
Rain, the Roof was to be made ſloping;  
for letting in of Light, \* there were Win-  
dows ſo and ſo diſpos'd, † or ſome other  
Conveniency anſwerable to them; and  
that, for the more eaſy Induction of the  
many Things, it was to contain, a Door,  
or Entry-port, was to be made in its Side.

THESE were the Inſtructions, which  
God gave *Noah*, who, accordingly, went  
to work, and being aſſiſted with the Hands  
of his Family (for † the reſt of the World  
doubtleſs derided him) in the Time, that  
was appointed him, and ſeven Days before  
the

From Gen. vi.  
12. to ix. 20.

The Things to  
be taken into  
it.

*Mahometans*) the *Indian-plane* Tree; but our learned *Fuller*, in his *Miſcellanies*, has obſerv'd, that it was nothing elſe  
but that, which the *Greeks* call *Κυπριſſος*, or the *Cypreſs Tree*: For, taking away the Termination, *Cupar* and  
*Gopher* differ very little in the Sound. This Obſervation the great *Bochart* has confirm'd, and ſhewn very plainly,  
that no Country abounds ſo much with this Wood, as that Part of *Aſſyria*, which lies about *Babylon*. And to this we  
may add the Obſervation of *Theophraſtus*, who, ſpeaking of Trees, that are leaſt ſubject to decay, makes the *Cypreſs-  
Tree* the moſt durable of all; for which *Vitruvius* gives us this Reaſon, *viz.* that the Sap, which is in every Part  
of the Wood, has a peculiar bitter Taſte, and is ſo very offensive, that no Worm, or other corroding Animal, will touch  
it, ſo that ſuch Works, as are made of this Wood, will in a Manner laſt for ever. Vid. *Univerſ. Hiſt. Patrick's  
Comment. Bochart's Phaleg.* l. 1. c. 4. and *Bedford's Scrip. Chronol.* l. 1. c. 9.

† The *Arabick* Tranſlation ſays expreſsly, *pitch it with pitch*, but the *Bitumen* (which was plentiful in that Country,  
and, as others think, intended here) was of the ſame Nature, and ſerv'd to the ſame Uſe, as Pitch, being glutinous,  
and tenacious, and proper to keep Things together. *Patrick's Comment.*

† A *Cubit* is the Meaſure from the Elbow to the Fingers end, containing ſix Hands-breadths, or a Foot and an  
half; ſo that 300 Cubits make exactly 450 Feet. There are ſome however, who take thoſe for *geometrical* Cubits,  
every one of which contain ſix of the common; but there is no need for any ſuch Computation, ſince, taking them for  
common Cubits, it is demonſtrable (as will appear hereafter) that there might be room enough in the Ark for all  
Sorts of Beaſts, and Birds, together with *Noah's* Family, and their neceſſary Proviſion. *Ainſworth's Annot. and Pa-  
trick's Comment.*

\* There are various Tranſlations of the Word *Zohar*, which occurs but once in the whole Bible in this Senſe. It  
ſeems to be deriv'd from a *Root* in the *Chaldee*, which ſignifies to *ſhine*, or *give Light*; and therefore our Verſion ren-  
ders it a *Window*; but if ſo, it muſt be *collective*, and mean ſeveral Windows, becauſe it is not likely, that there  
ſhou'd be but *one* in ſo vaſt a Building: And from the following Words, *in a Cubit ſhalt thou finiſh it above*, ſome have  
ſuppos'd, that the Window was to be a Cubit ſquare, or but a Cubit high, which wou'd have been much too ſmall.  
But the Relative *it*, being, in the *Hebrew*, of the *Feminine* Gender, and *Zohar* of the *Maſculine*, theſe two Words  
cannot agree, and therefore the proper *Antecedent* ſeems to be the *Ark*, which was cover'd with a Roof, *rais'd a Cubit  
high* in the Middle. This however, in the Original, may ſignify no more than an Injunſtion to build the Ark by  
the Cubit, as the common Meaſure, by which the Work was to be mark'd out, and directed. Vid. *Univerſ. Hiſt.  
Saurin's Diſſert. and Lamy's Introduction.*

† What that other Conveniency was, we ſhall have Occaſion to ſhew, when we come to treat of the Word *Zohar*  
(which we here render *Window*) in anſwer to the ſubſequent Objection.

† The Apoſtle to the *Hebrews* (xi. 7.) mentions *Noah's* building the Ark as an heroick Act of Faith: *By Faith*,  
*Noah*, ſays he, *being warn'd of God of Things not ſeen as yet, mov'd with Fear, prepar'd an Ark, to the ſaving of his  
 Houſe, by which he condemn'd the World, and became Heir of the Righteouſneſs, which is by Faith*: For, we may well  
imagine, that this Work of his was not only coſtly and laborious, but eſteem'd by the Generality, very fooliſh and  
ridiculous; eſpecially when they ſaw all Things continue in the ſame Poſture and Safety, for ſo many Scores of  
Years together; whereby *Noah*, without doubt, became all that while, the *Song of Drunkards*, and the Sport of the  
Wits of the Age. *Pool's Annot.* The *Mahometans* have a Tradition, that, when he began to work upon this famous  
Veſſel, all that ſaw him, derided him, and ſaid, “ You are building a Ship, if you can bring Water to it, you  
“ will be a Prophet, as well as a Carpenter;” but he made Anſwer to theſe Inſults, “ You laugh at me now, but I  
“ ſhall have my turn to laugh at you; for at your own coſt, you will learn, that there is a God in Heaven, who  
“ puniſhes the Wicked. *Gabriel's Dictionary on the Word Noah.*



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the Rain began to fall, \* he had compleated the Whole. Whereupon God gave him Instructions, that he should take into the Ark *every living Thing of all Flesb*, both Cattle, and Beasts of the Field, Birds, and Fowls of the Air, and Reptiles of all Kinds; † of the *Unclean*, one Pair only, but of the *Clean* seven Pair; that, when the general Desolation was over, they might increase again, and replenish the Earth; and that, when every Thing was thus settled and dispos'd of, himself, and his Fa-

mily, should likewise go into the Ark, and take up their Apartments.

From Gen. vi.  
12. to ix. 20.

PURSUANT to these Directions, *Noah* and his Family went into the Ark (leaving the rest of the World in their Security and Sensuality) in the 600th Year of his Age, much \* about the Middle of *September*; when, in a few Days after (a) the whole Face of Nature began to put on a dismal Aspect, as if the Earth were to suffer a final Dissolution, and all Things return to their primitive *Chaos*. \*\* The *Cataracts*

A short Description of the Flood.

Z z

of

\* 'Tis somewhat strange, that the Torrent of Interpreters shou'd suppose, that *Noah* was 120 Years about this Work, when he gives no Intimation to that Purpose, but sufficient Reasons to believe, that he was not near so long as is imagin'd. 'Tis plain from Scripture, that *he was 500 Years old when he begat Shem, Ham, and Japhet*; (Gen. v. 32.) and that when he receiv'd the Command for building the Ark, the same Sons were married, for the Text says expressly, *thou shalt come into the Ark, thou, and thy Sons, and thy Wife, and thy Sons Wives with thee*; (Gen. vi. 18.) So that, all the Time, between the Birth and Marriage of the said Sons, must at least be suppos'd to intervene, before the Command to build the Ark was given; and, between the Command and the Execution of it, must not be so long, as is imagin'd, without a Concurrence of Miracles, to prevent that Part of it, which was first built, from being rotten and decay'd, before the last Part of it was finish'd. *Saurin's Dissert.* In what Place *Noah* built, and finish'd his Ark, is no less made a Matter of Disputation. One supposes that he built it in *Palestine*, and planted the *Cedars* whereof he made it, in the Plains of *Sodom*: Another takes it to have been built near Mount *Caucasus*, on the Confines of *India*; and a third, in *China*, where he imagines *Noah* dwelt before the Flood: But the most probable Opinion is, that it was built in *Chaldea*, in the Territories of *Babylon*, where there was so great a Quantity of Cypress in the Groves and Gardens, in *Alexander's* Time, that that Prince built a whole Fleet out of it, for want of other Timber. And this Conjecture is confirm'd by the *Chaldean* Tradition, which makes *Xisuthrus* (another Name for *Noah*) set sail from that Country. *Vid. Univers. Hist. l. i. c. i.*

† The Distinction between Beasts that were *clean* and *unclean*, being made by the Law, has given some a Colour to imagine, that *Moses* wrote this Book after his coming out of *Egypt*, and receiving the Law: But to this it may be answer'd, that though, with Respect to Man's Food, the Distinction of *clean* and *unclean* was not before the Law, yet some were accounted *fit* for Sacrifices, and others *unfit*, from the very first Beginning; and then *unclean* Beasts, in this Place, must denote such as are *rapacious*, which were not to be offer'd to God. In short, since the Rite of sacrificing was before the Flood, we may very well be allow'd to suppose, that this Distinction was also before it; and to suppose farther, that, as the Rite was undoubtedly of God's Institution, so the Difference of *clean* and *unclean* Creatures, to be sacrificed, was of his Appointment likewise. But there is a farther Doubt arising from this Passage, and that is — whether there went into the Ark but seven of every *clean*, and two of every *unclean* Species, or fourteen of the first, and two of the last. Some adhere to the former Exposition, but others to the latter, which seems to be the natural Sense of the *Hebrew* Words, *seven and seven*, and *two and two*. Besides, if there were but seven of the clean Beasts, one must have been without a Mate: And if it be suggested, that the odd one was for Sacrifice, it is more than *Moses* tells us, who, on the contrary, repeats it, that the Animals all went in by Pairs. *Patrick's Commentary, Pool's Annotations, and Universal History. c. i.*

\* The Words in the Text are, *In the second Month*, but, for the better understanding of this, we must remember, that the Year among the *Hebrews*, was of two Kinds; the one *ecclesiastical*, which began in *March*, and chiefly regarded the Observation of their *Fasts* and *Festivals*, of which we read *Exod. xii. 2.* and the other *civil*, for the better regulating of Mens *political* Affairs, which began in *September*. Accordingly the *second Month* is thought by some to be Part of *April*, and Part of *May*, the most pleasant Part of the Year, and when the Flood was least expected, and least fear'd; but, by others, Part of *October*, and Part of *November*, a little after that *Noah* had gather'd in the Fruits of the Earth, and laid them up in the Ark: So that the Flood came in with the Winter, and was by Degrees dried up in the following Summer. And this Opinion seems to be more probable, because the most antient, and first Beginning of the Year was in *September*; and the other Beginning of the Year in *March* was but a later Institution among the *Jews*, with respect to their *Festivals*, and other *sacred* Affairs, which are not at all concern'd here. *Pool's Annotations.*

(a) *Houell's Compleat History.*

\*\* *Ovid*, who is suppos'd to have extract'd most of the Beginning of his *Metamorphoses* out of the sacred Records, has describ'd both the Induction and Retreat of the Waters in a Manner very conformable to the Original, from whence he had them. Their Induction thus:



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of Heaven were open'd, the *Abyss* of Waters, in the Centre of the Earth, pour'd out, and the *Sea*, forgetting its Bounds, overspread the Earth with a dreadful Inundation.

Too late does wretched Man perceive the Approach of his deserved Fate; and in vain does he find out Means for his Preservation. The Tops of the Hills, the tallest Trees, the strongest Towers, the loftiest Mountains, can give him no Relief; 'tis but a small Reprieve, at most, that they can yield him; for, as the Waters swell, and the Waves come rushing on, Hills, Trees, Towers, Mountains, and every little Refuge, must disappear with him. *Noah* himself cannot help him. Though he might now remember his Predictions, and so flee to him for Succour, yet God has shut the Door of the Ark, and it cannot be open'd: (b) And so shall it be to every one, at the last great Day, who shall not be found in Christ, the only Ark of our Salvation.

Its Rise,

For forty Days and Nights together, without the least Intermission, did the Clouds continue raining; when, at length, the Ark began to float, and to move from Place to Place as the Waves drove it. And, tho' there might be some short Cessations afterwards, yet, at certain Inter-

vals, the Rain continu'd falling, and the Waters swelling; till, in Process of Time, the Flood began to cover the Mountains, and, by a gradual Increase, came at last to raise its Surface fifteen Cubits (above twenty-two Feet of our Measure) higher, than the Tops of the highest of them.

In this Elevation the Flood continu'd, until the latter End of *March*: When, as one Friend is apt to remember another in Distress, (*the Scripture here speaks in the Style of Men*) so God, reflecting upon *Noah*, and the poor Remains of his Creation, floating in the Ark, caus'd a drying North Wind to arise, the *Flood-Gates of Heaven* to be stopp'd, and the *Irruption* of the Waters out of the Womb of the Earth to cease; by which Means the Deluge began to abate, and the Waters subside, so that, in a short Time, the Ark, which must have drawn great Depth of Water, stuck on a Mountain, nam'd *Ararat*, and there rested; and, not long after, the Tops of other Mountains began to appear.

This happen'd in the Beginning of *May*, when the Summer was coming on apace: But *Noah*, wisely considering, that, although the Mountains were bare, the Valleys might still be overflow'd, waited forty Days longer, before he attempted any farther Discovery; and then, † opening

————— Madidis Notus evolat Alis,  
Terribilem piceâ tectas Caligine vultum —————  
Utque manu latâ pandentia nubila pressit:  
Fit frager: Hinc densi funduntur ab æthere nimbi. ———  
Ipse Tridente suo terram percussit: At illa

Their Retreat thus:

Nubila disjecit, nimisque Aquilone remotis,  
Et cælo terras ostendit, & æthera terris —————  
Jam mare Littus habet: Plenos capit alveus amnes:  
Flumina subsidunt: Colles exire videntur:

Intremuit, motuque sinus patefecit aquarum.  
Expatiatâ ruunt per apertos flumina campos,  
Cumque fatis, arbuta simul, pecudesque, virosque,  
Tectaque, cumque suis rapiunt Penetralia sacris, &c.

Surgit humus: Crescunt Loca decrepcentibus undis.  
Postque diem longum nudata cacumina Sylvæ  
Ostendunt, Limumque tenent in fronde relictum.

L I B. I.

(b) *Miller's History of the Church, Patrick's Commentary and Pool's Annot.*

† It is very observable, that the Words, which we render *Window*, in Ch. vi. Ver. 16. and Ch. viii. Ver. 6. of *Genesis*, are far from being the same: In the former Place, the Word is *Zohar* (the Nature of which we shall have a proper Occasion to explain). In the latter 'tis *Hhalon*, which signifies indeed an oval Hole, or Window, in any Building, but here is a Window of a peculiar Denomination. That it was customary among the *Jews* to have a Room, in the upper Part of their Houses, set apart for Divine Worship, in *Hebrew* call'd *Beth-Alijah*, or simply *Alijah*, in *Greek* ὑπαχώριον, and in *Latin*, *Oratorium*; and that, in this Place of Prayer, there was always an *Hhalon*, an Hole, or Window, which pointed to the *Kibla*, or Place whereunto they directed their Worship, is evident from several Passages in Scripture. Among the *Jewish* Constitutions, in the Code, call'd *Beracoth*, there is a certain Canon grounded upon this Custom, viz. *That no Man shall pray, but in a Room, where there is an Hhalon opening towards the Holy City*: And of *Daniel* it is particularly related, that when he knew that the Decree for his Destruction was sign'd, he went into the House, and his *Hhalon*, his *Window*, being open in his Chamber towards Jerusalem, he kneel'd upon his Knees three Times a Day, as he did aforesaid, Dan. vi. 10. for that this was not a common Window, but one dedicated to reli-

gious



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ing the Window, he let go a Raven; as ſuppoſing that the Smell of dead Bodies wou'd allure him to fly a good Diſtance from the Veſſel, but the Experiment did not do: The Raven, after ſeveral unſucceſſful Flights, finding nothing but Water, return'd to the Ark again. Seven Days after this, he let fly a *Dove*, a Bird of a ſtrong Pinion, and, from the remotest Places, always accuſtom'd to come Home, and therefore proper to make farther Diſcoveries. But ſhe, finding nothing but Water likewiſe, immediately return'd to the Ark, and was taken in. After this, he waited ſeven Days more, and then ſent her forth again; and ſhe, in the Evening, brought in her Mouth an *Olive-Branch*, the Emblem of Peace, and a Token to *Noah*, that the Waters were abated much.

Whereupon he waited ſeven Days more, and then let her fly the third Time; but ſhe, finding the Waters gone, and the Earth dry, return'd no more: So that he was now thinking of uncovering the Roof, and going out of the Ark himſelf; but having a pious Regard to the Divine Providence, and Direction in all Things, he waited five and fifty Days longer, and then receiv'd Orders from God, for him, and his Family, to quit the Veſſel, but to take Care, at the ſame Time, that every other Creature ſhou'd be brought forth with him.

THUS ended \* *Noah's* long and melancholy Confinement; which, by a due Computation, from the Time of his going into the Ark, to that of his coming out, was exactly the Space of a *ſolar Year*.

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gious Worſhip, is plain from the Peoples diſcerning, by it's being open, that he was at Prayers. Nor is it improbable, that this Window might have ſome viſible Sign, either of the Name of God; or of the Holy City, or of the Sanctuary, or the like, inſcrib'd on it; becauſe it is a conſtant Tradition, that theſe Oratories, or Rooms for Prayer, were always ſo made, as to have their Angles answer to ſuch certain Points of the Heaven, and to have the *Mark of Adoration* ſo evidently diſtinguiſh'd, that none might miſtake it, if they caſt but their Eye upon the Wall. Now, as the Practice among the *Jews* of worſhipping in upper Rooms, with their Faces towards a Hole, or Window in the Wall, was never introduc'd by any poſitive Law, and yet univerſally prevail'd, 'tis reaſonable to believe, that, at firſt, it was deriv'd from *Noah*, and that the Windows, in their *Oratories*, were made in Imitation of this *Habitation*, or Point of Adoration, in the Ark. *Bibliotheca Bibliſca*, Vol. II. Occaſ. Annot. in the Appendix.

\* Mr *Baſnage* [in his *Antiq. Judaic.* Tom. II. p. 399.] has given us the Kalendar of this melancholy Year of *Noah's* Confinement.

### The Year of the World's Creation 1656.

#### Month.

- I. *September*. *Mathuſelah*, died at the Age of 969 Years.
- II. *October*. *Noah*, and his Family enter'd the Ark.
- III. *November* the 17th, the *Fountains of the great Deep* were broken open.
- IV. *December* the 26th, the Rain began, and continu'd forty Days, and forty Nights.
- V. *January*. All the Men and Beaſts, that were upon the Earth, were bury'd under the Waters.
- VI. *February*. The Rain continu'd.
- VII. *March*. The Waters remain'd in their Elevation, till the 27th, when they began to abate.
- VIII. *April* the 17th, the Ark reſted on Mount *Ararat*.
- IX. *May*. They did nothing, while the Waters were retreating.
- X. *June* the 1ſt, the Tops of the Mountains appear'd.
- XI. *July* the 11th, *Noah* let go a Raven, which (as *Baſnage* thinks) return'd to him no more.  
The 18th, he let go a Dove, which return'd.  
The 25th, he let go the Dove again, which return'd with an Olive-Branch.
- XII. *Auguſt* the 2d, the Dove went out the third Time, and return'd no more.
  - I. *September* the 1ſt, the dry Land appear'd.
  - II. *October* the 27th, *Noah* went out of the Ark with his Family. During this long Continuance in the Ark, the Form of Prayer, which ſome *Oriental* Writers make *Noah* to have offer'd unto God, runs in this Manner: "O Lord, thou art truly great, and there is nothing ſo great, as that it can be compar'd to thee; look upon us with an Eye of Mercy, and deliver us from the Deluge of Waters. I intreat this of thee for the Love of *Adam*, thy firſt Man; for the Love of *Abel*, thy Saint; for the Righteouſneſs of *Seth*, whom thou haſt lov'd. Let us not be reckon'd in the Number of thoſe, who have diſobey'd thy Commandments; but ſtill extend thy merciful Care to us, becauſe thou haſt hitherto been our Deliverer, and all thy Creatures ſhall declare thy Praise. Amen." *Calmet's Dictionary* on the Words *Deluge* and *Noah*.



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## The OBJECTION.

“ **B**UT, granting (c) that a Veſſel,  
“ faſhion’d according to the Deſcrip-  
“ tion, which *Mofes* gives us of the Struc-  
“ ture of the Ark, cou’d live (as the Sea-  
“ men phrase it) in ſuch a Tempeſt of  
“ Waters ſo long together; yet what can  
“ we think wou’d become of *Noah* and  
“ his Family, with all the ſeveral Kinds  
“ of Birds, Beaſts, and Reptiles, (d) ſtow-  
“ ed up, all this while, in a cloſe *Hutch*,  
“ without the leaſt Breath of freſh Air?  
“ How cou’d they ſee to go about their  
“ Buſineſs (and certainly they had Buſineſs  
“ enough, to attend ſuch a Multitude of  
“ Creatures) when they muſt have liv’d,  
“ all this while, without the leaſt Light  
“ either of Sun, Moon, or the Stars?  
“ And in this State of Darkneſs, wherein  
“ Day and Night to them were both alike,  
“ how cou’d they poſſibly *meaſure* Time,  
“ or tell the precise Number of the Months  
“ and Days, that they had continu’d in  
“ the Ark?

“ THE Ark indeed, according to the  
“ Deſcription of *Mofes*, was a large Build-  
“ ing: But had it been ten times larger,  
“ it cou’d never have contain’d the ſeveral  
“ Couples of all Kinds, which were or-  
“ der’d to be brought into it. Had they  
“ been huddled together, the wild and the  
“ tame, the ſtrong and the weak promiſ-  
“ cuouſly, they wou’d have ſoon diſpatch-  
“ ed one another, without troubling the  
“ Deluge. Had proper Cells and Parti-  
“ tions been made for them, ’tis hardly  
“ conceivable, what a prodigious Space,  
“ ſuch a Number, as was merely neceſſa-  
“ ry, wou’d have taken up. For, if we  
“ compute only the Creatures of the *old*  
“ *World*, the Room allow’d them in the  
“ Ark will hardly contain ſo many diſfe-  
“ rent *Species* together, with their re-  
“ ſpective Food and Provender; but then,  
“ if we take in all the Beaſts of the *new*

“ *World*, and ſuch as are found under the  
“ *Southern* Hemispheres, we ſhall ſcarce  
“ find Room for the Animals themſelves,  
“ much leſs for the great Store of Pro-  
“ viſions, that will be neceſſary to keep  
“ them alive ſo long. But the greateſt  
“ Wonder is, (e) how the many Animals,  
“ which are peculiar to ſeveral Parts of  
“ *America*, cou’d get into *Chaldea*, or  
“ wherever the Ark was built; and, after  
“ the Deluge was over, cou’d return to  
“ their native Country again. Nay, even  
“ allowing this to be practicable, it will  
“ ſtill puzzle our Imagination to conceive,  
“ how either Man, or Beaſt, cou’d poſ-  
“ ſibly live, by reaſon of the Sharpneſs of  
“ the Air, when once the Ark came to be  
“ rais’d above the *Middle* Region, above  
“ the Tops of the higheſt Mountains.

“ IT is a much more reaſonable Scheme  
“ therefore, and what rids us of all theſe  
“ Difficulties, to ſuppoſe, that the Flood  
“ was not univerſal, but confin’d to ſome  
“ particular Countries; that, as its pri-  
“ mary Deſign was to deſtroy Mankind  
“ only, (who cou’d hardly be thought, in  
“ ſo ſhort a Time to have overſpread the  
“ whole Face of the Earth) there was no  
“ Neceſſity to carry the Waters beyond  
“ the Bounds of what was inhabited; and  
“ that the Waters, requir’d to raiſe the  
“ Deluge ſome fifteen Cubits above the  
“ higheſt Mountains, are more, than what  
“ the Clouds, the Rivers, the Sea, and all  
“ the ſuppos’d Cavities of the Earth, were  
“ able to produce. For, to come to an  
“ Eſtimate of this, (f) we muſt firſt ſup-  
“ poſe Water enough to cover the plain  
“ Surface of the Earth, the Fields, and  
“ lower Grounds; then we muſt heap up  
“ ſo much more upon this, as will reach  
“ above the Tops of the higheſt Moun-  
“ tains; ſo that, drawing a Circle over  
“ the Tops of the higheſt Mountains,  
“ quite

(c) *Parker's Bibliotheca Biblica*, Vol. I. Part I. Occaſional Annotat. xii.

(d) *Ibid.* Occaſional Annot. xi.

(e) *Iſt. Voſſius de ſtate Mundi*, p. 283.

(f) *Burnet's Theory*, l. 1. c. 2.



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“ quite round the Earth, (suppose from Pole to Pole) and another to meet round the Middle of the Earth, all that Space or Capacity, contain'd within these Circles, is to be fill'd up with Water; and what a prodigious Mass must this needs make?

“ IN a Word, we allow the Flood to have been so far universal, that it overwhelm'd all the Parts of the then inhabited World, and that all the Race of Mankind, except *Noah's* Family, was destroy'd in it; but that it should extend itself over the whole Globe, we see no Manner of Reason, because the whole Globe was not then inhabited: Nor can we find out, in the whole Store-House of Nature, a sufficient Quantity of Water to overflow it to the Height, which *Moses* talks of, even tho' the Whole of it had been inhabited. And therefore we may well be allow'd to conclude, that the Deluge was *local*, and might probably happen in that Tract of Ground, which lies between the four Seas, the *Persian*, the *Caspian*, the *Euxine*, and the *Syrian*, in which Compass are the *Tygris*, the *Euphrates*, and several other large Rivers, that might be contributory to the Inundation.”

How many wise Ends the Providence of God might have in bringing this Destruction upon the Earth, it is impossible for us to find out; but even supposing that he had but this one, *viz.* to rid himself of a Generation, that was become profligate, and past all Hopes of Amendment; yet the Number of Mankind, which, before the Flood, was vastly superior to what the present Earth perhaps is capable of sustaining, caus'd every Place to be inhabited, and that none might escape the avenging Hand, caus'd every Place to be overflow'd. And indeed, if we consider the Longevity of the first Inhabitants of the Earth, and

the pretty near Equality of their Ages (which seem to have been providentially design'd for the quick Propagation of Mankind) we shall soon perceive, that, in the Space of 1600 Years, Mankind wou'd become so numerous, that the chief Difficulty wou'd be where we shou'd find Countries to receive them. For if, in the Space of about 266 Years (as the sacred History acquaints us) the Posterity of *Jacob*, by his Sons only (without the Consideration of *Dinah* his Daughter) amounted to *six hundred thousand* Males above the Age of twenty, all able to bear Arms, what Increase may not be expected from a Race of *Patriarchs*, living 6, 7, 8, or 9 hundred Years a-piece, and some to the *five hundredth* Year of their Lives begetting Sons and Daughters. For, (g) if we suppose the Increase of the Children of *Israel* to have been gradual, and proportionate through the whole 266 Years, it will appear, that they doubled themselves every fourteen Years at least; and if we shou'd continue the like Proportion through the entire hundred and fourteen Periods (which the Space from the Creation to the Deluge admits) the Product, or Number of People on the Face of the Earth, at the Deluge, wou'd, at least, be the hundredth in a *geometrick* double Proportion, or *Series* of Numbers, 2, 4, 8, 16, &c. where every succeeding one is double to that before it: And to how an immense Sum this Proportion wou'd arise, \* those, who know any Thing of the Nature of *geometrick* Progressions, will soon perceive. So that, had the *Antediluvians* only multiply'd as fast *before*, as it is certain the *Israelites* did *since* the Flood, the Number of Mankind, actually alive, and existing at the Deluge, must have been, not only more, than what the present Earth does contain, but prodigiously more, than what the whole Number of Mankind can be justly suppos'd,

A a a

ever

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Answer'd, by  
showing the  
Deluge to be  
universal,  
from the Num-  
ber of the  
World's Inha-  
bitants.

(g) *Histon's* Theory of the Earth, l. 3. c. 3.

\* The ingenious Dr *Burnet* [in his Theory of the Earth, l. 1.] has computed the Multiplication of Mankind in this Method. “ If we allow the first Couple, *says he*, at the End of 100 Years, or of the first Century, to have left ten Pair of Breeders (which is no hard Supposition) there wou'd arise from these, in 150 Years, a greater Number than the Earth was capable of, allowing every Pair to multiply in the same *decuple* Proportion, that the first Pair did.



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ever since the Deluge; nay indeed, with any Degree of Likelihood; ever since the first Creation of the World. Upon which Account, tho' this Calculation must not at all be esteem'd *real*, or to exhibit, in any Measure, the just Number of the Posterity of *Adam* alive at the Time of the Deluge; yet it certainly shews us, how vastly numerous (according to the regular Method of human Propagation) the Offspring of one single Person may be; how plentifully each Quarter of the World must then have been stock'd with Inhabitants; and that, consequently, to destroy its Inhabitants, the Inundation must have fallen upon every Quarter, and encompass'd the whole Globe.

From Tradition.

AND accordingly, if we take the *Circuit* of the Globe, and enquire of the Inhabitants of every *Climate*, we shall find, (b) that the *Fame* of this Deluge is *gone through the Earth*, and that in every Part of the known World, there are certain Records and Traditions of it; that the *Americans* acknowledge, and speak of it in their Continent; that the *Chinese* (who are

the most distant People in *Asia*) have the Tradition of it; that the several Nations of *Africa* tell various Stories concerning it; and that in the *European* Parts, the Flood of *Deucalion* is the same with that of *Noah*, only related with some Disguise. So that we may trace the Deluge quite round the Globe, and (what is more remarkable still) every one of these People have a Tale to tell, some one Way, some another, concerning the Restoration of Mankind, which is a full Proof, that they thought all Mankind was once destroy'd in that Deluge.

From Fossils.

NAY, instead of surrounding the Globe, we need only turn aside the Surface a little, and look into the Bowels of the Earth, and we shall find Arguments enough for our Conviction. For \* the Beds of *Shells* which are often found on the Tops of the highest Mountains, and the petrify'd *Bones*, and Teeth of *Fishes*, which are dug up some hundreds of Miles from the Sea, are the clearest Evidences in the World, that the Waters have, some Time or other, overflow'd the highest Parts of the Earth: Nor can it, with any Colour of Reason, be

“ did. But, because this wou'd rise far beyond the Capacity of the Earth, let us suppose them to increase, in the following Centuries, in a *quintuple* Proportion only, or, if you will, only in a *Quadruple*, and then the Table of the Multiplication of Mankind, from the Creation to the Flood, wou'd stand thus:

Century 1	10	Century 9	655360
2	40	10	2621440
3	160	11	10485760
4	640	12	41943040
5	2560	13	167772160
6	10240	14	671088640
7	40960	15	2684354560
8	163840	16	10737418240

This Product is too excessive high, if compar'd with the present Number of Men upon the Face of the Earth, which I think is commonly estimated to be between three and four hundred Millions; and yet this Proportion of their Increase seems to be low enough, if we take one Proportion for all the Centuries. For, tho', in the reality, the same Measure cannot run equally thro' all the Ages, yet we have taken *this*, as moderate and reasonable, between the highest and the lowest; but if we had only taken a *triple* Proportion, it wou'd have been sufficient (all Things consider'd) for our Purpose.

(b) *Burnet's Theory, ibid.*

\* A learned Author, who has lately undertaken an *Examination of Revelation*, has enforce'd this Argument with a good deal of Life and Spirit. “Whereas *Moses* assures us, says he, that the Waters prevail'd fifteen Cubits above the highest Mountains, let the Mountains themselves be appeal'd to for the Truth of this Assertion. Examine the highest Eminences of the Earth, and they all, with one Accord, produce the Spoils of the Ocean, deposited upon them on that Occasion, the Shells and Skeletons of Sea-Fish, and Sea-Monsters of all Kinds. The *Alps*, the *Apennine*, the *Pyrenæes*, the *Andes*, and *Atlas*, and *Ararat*, every Mountain of every Region under Heaven, from *Japan* to *Mexico*, all conspire, in one uniform, universal Proof, that they all had the Sea spread over their highest Summits. Search the Earth, and you will find the *Moose-Deer*, Natives of *America*, buried in *Ireland*; *Elephants*, Natives of *Asia* and *Africa*, buried in the Midst of *England*; *Crocodiles*, Natives of the *Nile*, in the Heart of *Germany*; *Shell-Fish*, never known in any but the *American* Seas, together with entire Skeletons of *Whales*, in divers other Countries; and, what is more, *Trees* and *Plants* of various Kinds, which are not known to grow in any Region under Heaven. All which are a perfect Demonstration, that *Moses's* Account of the Deluge is incontestably true.”

Part I. Dissertation II.



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be asserted, that these subterraneous Bodies are only the *Mimickry*, or Mock-Productions of Nature, for, that they are real Shells, the nicest Examination both of the Eye and Microscope does evince, and that they are true Bones, may be prov'd by burning them, which (as it does other Bones) turns them first into a Coal, and afterwards into a *Calx*.

From Scrip-  
ture.

THESE Considerations bid fair for the Universality of the Deluge; but then, if we take in the Testimony of Scripture, this puts the Matter past all Doubt. For, when we read, that, by reason of the Deluge, (i) *every living Substance was destroyed, which was upon the Face of the Ground, both Man, and Cattle, and the creeping Things, and the Fowl of the Heaven*; that, during the Deluge, (k) *the Waters exceedingly prevailed, and all the high Hills that were under the whole Heavens were covered*; and that, when the Deluge was over, God made a Covenant with Noah, that (l) *there should be no more a Flood to destroy the Earth, and to cut off all Flesh*; we cannot but conclude, that every Creature under Heaven, except what was preserv'd in the Ark, was swept away in the general Devastation.

And from Reason.

AND, indeed, unless this Devastation was general, we can hardly conceive what Necessity there was for any Ark at all. (m) *Noah*, and his Family, might have retir'd into some neighbouring Country, as *Lot* and his Family sav'd themselves by withdrawing from *Sodom*, when that City was to be destroy'd. This had been a much better Expedient, and might have been done with much more Ease, than the great Preparations, he was ordered to make, of a large Vessel, with Stalls and Apartments for the Reception of Beasts and Birds. *Beasts* might have possibly sav'd themselves by Flight; but if they did not, *Noah* might, after the Deluge, have furnish'd himself from other Places, which this Desolation had not reach'd; and as for the *Birds*, they, without much Difficulty, might have flown to the next

dry Country, perching upon Trees, or the Tops of Mountains, by the Way, to rest themselves if they were tir'd, because the Waters did not prevail upon the Earth all on a sudden, but swell'd by Degrees to their determinate Height.

Now, if the Swelling of these Waters to a Height, superior to that of the loftiest Mountains, was only *topical*, we cannot but allow, that, unless there was a Miracle to keep them up on Heaps, they wou'd certainly flow all over the Earth; because these Mountains are certainly high enough to have made them fall every Way, and join with the Seas, which environ the Earth. All liquid Bodies, we know, are diffusive: Their Parts, being in Motion, have no Tie, or Connection one with another, but glide, and fall off any Way, as Gravity and the Air press them; and therefore, when the Waters began to arise at first, long before they cou'd swell to the Height of the Hills, they wou'd diffuse themselves every Way, and thereupon all the Valleys and Plains, and the lower Parts of the Earth, wou'd be fill'd all the Globe over, before they cou'd rise to the Tops of the Mountains in any Part of it. So vain and *unphilosophical* is the Opinion of those, who, to evade the Difficulty of the Question, wou'd fain limit or restrain the Deluge to a particular Country, or Countries. For, if we admit it to be *universal*, say they, where shall we find a sufficient Quantity of Water to cover the Face of the Earth, to the Height, that *Moses* mentions?

SOME indeed have thought it the best, and most compendious Way, to call in the Arm of Omnipotence at once, and to affirm, that God created Waters on purpose to make the Deluge, and then annihilated them again, when the Deluge was to cease. But our Business is not here to enquire what God cou'd work by his Almighty Power; but to account for this Event, in the best Manner we can, from natural Causes. (n) *Moses*, it is plain, has ascrib'd it to natural Causes, the continu'd Rains

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Hence the  
Sufficiency of  
Water, wa-  
rious Conjec-  
tures.

for

(i) Gen. vii. 23.

(k) Ch. vii. 19.

(l) Ch. ix. 11.

(m) Burnet's Theory, l. 1.

(n) Burnet's Theory, l. 1. c. 3.



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for forty Days, and the Disruption of the great *Abyss*; and the Manner of its gradual *Increase* and *Decrease*, wherein he has represented it, is far from agreeing with the instantaneous Actions of Creation and Annihilation.

OTHERS, instead of a Creation, have suppos'd a *Transmutation* of Element, viz. either a *Condensation* of the Air, (o) or a *Rarefaction* of the Waters; but neither of these Expedients will do: For, besides that Air is a Body of a different Species, and (as far as we know) cannot, by any Compression or Condensation, be changed into Water, even upon the Supposition that all the Air in the Atmosphere were in this Manner condens'd, it wou'd not produce a Bed of Water, over all the Earth, above two and thirty Foot deep; because it appears, by undoubted Experiment, that a Column of Air, from the Earth to the Top of the Atmosphere, does not weigh more, than two and thirty Feet of Water: Much less wou'd the Expedient of *Rarefaction* answer the Purpose, (p) because, if we suppose the Waters but fifteen Times *rarer*, than they naturally are, (as we must certainly do, to make them reach the Tops of the highest Mountains) it will be difficult to conceive, how they cou'd either drown Man or Beast, keep alive the Fish, or support the heavy Bulk of the Ark. The Truth is, *Moses*, in his Account of the Deluge, says not one Word of the *Transmutation of Elements*, the forty Days Rain, and the Disruption of the *Abyss*, are the only Causes, which he assigns, and these, very likely, will supply us with a sufficient Quantity of Water, when other Devices fail.

(q) A VERY sagacious *Naturalist* observing that, at certain Times, there are extraordinary Pressures on the Surface of the Sea, which force the Waters outwards upon the Shores to a great Height, does very reasonably suppose, that the Divine

Power might, at this Time, by the Instrumentality of some natural Agent, to us at present unknown, so depress the Surface of the Ocean, as to force up the Water of the *Abyss* through certain Channels and Apertures, and so make them a partial, and concurrent Cause of the Deluge. It cannot be denied indeed, but that the Divine Providence might, at the Time of the Deluge, so order and dispose *second* Causes, as to make them raise, and impel the Water to an Height sufficient to overflow the Earth; but then, because there must be another Miracle requir'd to suspend the Waters upon the Land, and to hinder them from running off again into the Sea, our Author seems to give the Preference to another Hypothesis, which, at the Time of the Deluge, supposes the Center of the Earth to have been chang'd, and set nearer to the Center or Middle of the Continent, whereupon the *Atlantick* and *Pacifick* Oceans must needs press upon the *subterraneous Abyss*, and so compel the Water to run out at those wide Mouths, and Apertures, which the Divine Power had made in breaking up the *Fountains* of the great Deep. Thus the Waters being pour'd out upon the Face of the Earth, and its Declivity chang'd by the Removal of the Center, they cou'd not run down to the Sea again, but must necessarily stagnate upon the Earth, and overflow it, till upon its Return to it's old Center, they in like Manner wou'd retreat to their former Receptacles. But the Misfortune of this Hypothesis is, that besides the Multitude of Miracles requir'd in it, it makes the Deluge *Topical*, and confin'd to our Continent only, whereas, according to the Testimony of the Spirit of God in the Holy Scriptures, it was certainly *universal*.

(r) A VERY ingenious *Theorist* seems to be of Opinion himself, and labours to persuade others, that the \* Deluge was occasion'd by the Dissolution of the *primal*

(o) *Kircher de Arcâ Noë*, l. 2. c. 4.

Physico-Theological Discourse concerning the Deluge.

(p) *Burnet's Theory and Le Clerc's Commentary*.

(r) Dr *Burnet*.

(q) Ray in his

\* To have a more perfect Idea of the Author's Scheme, we must remember, that he conceives the first Earth, from the Manner of its Formation, to have been extremely regular and uniform, of a smooth and easy Surface, without



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*mæval* Earth; the Diffolution of the Earth, by the Fermentation of the enclos'd Waters; the Fermentation of the Waters, by the continu'd intense Heat of the Sun; and the great Heat of the Sun, by the perpendicular Position of the *Axis* of the Earth to the Plane of the *Ecliptic*. But allowing the Position of the Earth to be what he imagines, (s) yet it seems difficult to conceive, how the Heat of the Sun should be so intense, as to cause great Cracks in it, and so raise the Waters in it into Vapours; or how the Waters, thus *rarefy'd*, should be of Force sufficient to break through an Arch of solid Matter, lying upon them some hundred Miles thick. 'Tis much more probable, that if the Action of the Sun was so strong, the Abyfs (which the Theorist makes the only Storehouse of Waters in the first Earth) wou'd have been almost quite exhausted, before the Time of the Deluge; nor can we believe that this Account of Things is any Way consonant to the *Mosaic* History, which describes a gradual Rise and Abatement, a long Continuance of the Flood, and not such a sudden Shock and Convulsion of Nature, as the *Theorist* intends, in which, without the Divine Intervention, it was impossible for the Ark to be sav'd.

(t) ANOTHER learned *Theorist* endeavours to solve the whole Matter, and sup-

ply a Sufficiency of Water, from the *Trjection* of a Comet. For he supposes, "That, in its Descent towards the Sun, it press'd very violently upon the Earth, and by that Means, both rais'd a great Tide in the Sea, and forc'd up a vast Quantity of *subterraneous* Waters; that as it pass'd by, it involv'd the Earth in its *Atmosphere* for a considerable Time; and, as it went off, left a vast Tract of its Tail behind, which (together with the Waters, press'd from the Sea, and from the great *Abyfs*) was enough to cover the Face of the whole Earth, for the perpendicular Height of three Miles." But (to pass by smaller Objections) that which seems to destroy his whole Hypothesis is this—(u) That it is far from being clear, whether the *Atmosphere* of a Comet be a watery Substance or not. The Observations of the most curious Enquirers make it very probable, that the *Circle* about the Body of a Comet is nothing, but the curling or winding round of the *Smoak*, rising at first, to a determinate Height, from all Parts of the Comet, and then making off to that Part of it, which is opposite to the Sun; and if this Opinion be true, the Earth, by passing through the *Atmosphere* of a Comet, ran a greater Risque of a Conflagration, than a Deluge.

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12. to ix. 20.

B b b.

THESE

without Mountains, and without a Sea; and that all the Waters, belonging to it, were enclos'd within an upper *Crust*, which form'd a stupendous Vault around them. This vast Collection of Waters he takes to have been the great *Deep*, or *Abyfs* of *Moses*, and that the Disruption of it was the chief Cause of the Deluge. For he supposes, that the Earth being, for some hundreds of Years, expos'd to the continual Heat of the Sun, which, by reason of the perpendicular Position, which, as he imagines, the Earth's *Axis* then had to the Plane of the *Ecliptic*, was very intense, and not allay'd by the Diversity of Seasons, which now keep our Earth in an Equality of Temper; its exterior *Crust* was, at length, very much dried, and when the Heat had pierc'd the *Shell*, and reach'd the Waters beneath it, they began to be *rarefied*, and rais'd into Vapours, which Rarefaction made them require more Space, than they needed before, and finding themselves pent in by an exterior Earth, they press'd with Violence against the *Arch* to make it yield to their *Dilatation*: And as the repeated Action of the Sun gave Force to these enclos'd Vapours more and more, so, on the other Hand, it weaken'd more and more the Arch of the Earth, that was to resist them, sucking out the Moisture, that was the Cement of its Parts, and parching and chapping it in sundry Places; so that, there being then no Winter to close up its Parts, it, every Day, grew more and more dispos'd to a Diffolution, till, at length, when God's appointed Time was come, the whole *Fabrick* broke; the Frame of Earth was torn in Pieces, as by an Earthquake; and those great Portions or Fragments, into which it was parted, fell down into the *Abyfs*, some in one Posture, and some in another. Thus the Earth put on a new Form, and became divided into Sea, and Land; the greatest Part of the *Abyfs* constituting our present Ocean, and the rest filling up the Cavities of the Earth. Mountains and Hills appear'd on the Land, Islands in the Sea, and Rocks upon the Shore, so that, at one Shock, Providence dissolv'd the *old* World, and made a *new* one out of its Ruin. *Vide* the Universal History, l. 1. c. 1. where the Extract out of *Burnet's* Theory is made.

(s) *Keil's* Examination of *Burnet's* Theory, and *Nichol's* Conference, Vol. I.

(t) Mr *Whiston*.

(u) *Keil's* Answer to *Whiston's* Theory,



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THESE are the ſeveral Expedients which the Wit of Men have devis'd, to furniſh a ſufficient Quantity of Water, in order to effect a Deluge, but all incompetent for the Work. Let us now turn to the ſacred Records, and ſee, what the two general Cauſes, aſſign'd therein, *the opening the Windows of Heaven*, and *the breaking up the Fountains of the great Deep*, are able to ſupply us with, upon this Occaſion.

The two Rea-  
ſons which the  
Scripture af-  
ſigns. 1. Con-  
tinued Rains.

I. BY the Opening of the Windows of Heaven, muſt be underſtood the cauſing the Waters, which were ſuſpended in the Clouds, to fall upon the Earth, not in ordinary Showers, but in Floods, or (as the Septuagint tranſlate it) in *Cataracts*, (x) which Travellers may have the trueſt No- tion of, who have ſeen thoſe prodigious Falls of Water, ſo frequent in the *Indies*, and where the Clouds many Times do not break into Drops, but fall, with a terrible Violence, in a Torrent.

How far theſe Treasures of Waters in the Air might contribute to the general Inundation, we may, in ſome Meaſure, compute from what we have obſerv'd in a *Thunder-Cloud*, (y) which, in the Space of leſs than two Hours, has ſometimes pour'd down ſuch a vaſt Quantity of Water, as, beſides what ſunk into the dry and thirſty Ground, and fill'd all the Ditches and Ponds, has cauſ'd a conſiderable Flood in the Rivers, and ſet all the Meadows on float.

Now had this Cloud (which, for ought we know, mov'd forty Miles forward in its Falling) ſtood ſtill, and emptied all its Water upon the ſame Spot of Ground, what a ſudden and incredible Deluge

wou'd it have made in the Place? What then muſt we ſuppoſe the Event to have been, when the *Flood-Gates of Heaven* were all open'd, and on every Part of the Globe, the Clouds were inceſſantly pouring out Water with ſuch Violence, and in ſuch Abundance, for forty Days together?

IT is impoſſible for us indeed to have any adequate Conception of the Thing, (z) though the vaſt Inundations which are made every Year in *Egypt*, only by the Rains which fall in *Ethiopia*, and the like annual Overflowings of the great River *Oronoque* in *America*, whereby many Iſlands and Plains, at other Times inhabited, are laid twenty Feet under Water, between *May* and *September*, may give us a faint Emblem, and be of ſome Uſe to cure our Infidelity in this Reſpect.

2. THE other Cauſe which the Scripture makes Mention of, is the *Breaking up of the Fountains of the great Deep*, whereby thoſe Waters which were contain'd, in vaſt Quantities, in the Bowels of the Earth, were forc'd out, and thrown upon the Surface of it. (a) That there is a mighty Collection of Waters enclos'd in the Bowels of the Earth, which conſtitutes a large Globe, in the interior or *central* Part of it; and that the Waters of this Globe communicates with that of the Ocean, by Means of certain *Hiatus*, or Apertures, paſſing between it and the Ocean, \* is evident from the *Caspian* and other Seas, which receive into themſelves many great Rivers, and, having no viſible Outlets, muſt be ſuppos'd to diſcharge the Water, they receive, by ſubterraneous Paſſages into this Receptacle, and,

From Gen. vi.  
12. to ix. 20.

2. The break-  
ing up of the  
Abyſs.

(x) Patrick's Commentary.

(y) Ray on the Deluge.

(z) Patrick's Commentary.

(a) Woodward's Natural Hiſtory.

\* The *Caspian* Sea is reckon'd in Length to be above an hundred and twenty German Leagues, and in Breadth, from Eaſt to Weſt, about ninety of the ſame Leagues. There is no viſible Way for the Water to run out; and yet it receives into its Boſom near an hundred large Rivers, and particularly the great River *Volga*, which of itſelf is like a Sea for Largeneſs, and ſuppos'd to empty ſo much Water into it in a Year's Time, as might ſuffice to cover the whole Earth; and yet it is never increas'd nor diminish'd, nor is obſerv'd to ebb or flow, which makes it evident, that it muſt neceſſarily have a *ſubterraneous* Communication with other Parts of the World. And accordingly, Father *Avril*, a modern Traveller, tells us, that near the Coaſt of *Xylan* there is in this Sea a mighty *Whirlpool*, which ſucks in every Thing that comes near it, and conſequently has a Cavity in the Earth, into which it deſcends. Vid. *Moll's Geography* at the End of *Perſia* in *Aſia*, p. 67. *Stillingfleet's Orig. Sacra*, l. 3. c. 4. and *Bedford's Scripture Chronology*, c. 12.



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and, by its Intervention, into the Ocean again. The (b) *Mediterranean* in particular, besides the many Rivers that run into it, has two great Currents of the Sea, one at the *Streights of Gibraltar*, and the other at the *Propontis*, which bring in such vast Tides of Water, that, many Ages ago, it must have endanger'd the whole World, had it not empty'd itself, by certain secret Passages, into some great Cavity underneath. And, for this Reason, some have imagin'd, (c) that the Earth altogether is one great Animal, whose *Abyfs* supplies the Place of the Heart in the Body of the Earth, to furnish all its *Aqueducts* with a Sufficiency of Water, and whose *subterraneous* Passages are like *Veins* in the Body, which receive Water out of the Sea, as the Veins do Blood out of the Liver, and, in a continu'd Circulation, return it to the Heart again.

HOWEVER this be, 'tis certainly more than probable (because a Matter of Divine Revelation) that there is an immense Body of Water enclos'd in the Center of the Earth, to which the Psalmist plainly alludes, when he tells us, that (d) *God founded the Earth upon the Seas, and established it upon the Floods*; that (e) *he stretched out the Earth above the Waters*; that (f) *he gathered up the Waters as in a Bag*, (so the best Translations have it) *and laid up the Deep as in a Store-house*. Nay, there is a Passage or two in the Proverbs of Solomon (where *Wisdom* declares her Antiquity, and Pre-existence to all the Works of the Earth) which sets before our Eyes, as it were, the very Form and Figure of this Abyfs: (g) *When he prepared the Heavens, I was there, when he set a Compass upon the Face of the Deep, and strengthened*

*the Fountains of the Abyfs*. Here is mention made of the Abyfs, and of the Fountains of the Abyfs; nor is there any Question to be made, but that the Fountains of the Abyfs here are the same with those, which *Moses* mentions, and which, as he tells us, were *broken up* at the Deluge. And what is more observable in this Text, the Word, which we render *Compass*, properly signifies a *Circle*, or *Circumference*, or an *Orb*, or *Sphere*: So that, according to the Testimony of *Wisdom*, who was then present, there was, in the Beginning, a *Sphere*, *Orb*, or *Arch*, set round the Abyfs, by the Means of which, *the Fountains thereof were strengthened*; for we cannot conceive, how they cou'd have been *strengthened* any other Way, than by having a strong Cover, or Arch made over them.

IF such then be the Form of this *Abyfs*, that it seems to be a vast Mass, or Body of Water, lying together in the Womb of the Earth, it will be no hard Matter to compute what a plentiful Supply might have been expected from thence, in order to effect an universal Deluge. (b) For, if the Circumference of the Earth (even according to the lowest Computation) be 21000 Miles, the Diameter of it (according to that Circumference) 7000 Miles; and consequently from the Superficies to the Center, 3500 Miles; and if (according to the best Account) \* the highest Mountain in the World (taking its Altitude from the Plain it stands upon) does not exceed four *perpendicular* Miles in Height; then we cannot but conclude, that in this *Abyfs*, there would be infinitely more Water than enough, when drawn out upon the Surface of the Earth, to drown

From Gen. vi. 12 to ix. 20.

Its Sufficiency to drown the World.

(b) Nicholli's Conference, Vol. I. (c) *Stillinger's* Orig. Sacr. (d) Psal. xxiv. 2. (e) Psal. cxxxvi. 6. (f) Psal. xxxiii. 7. (g) Prov. viii. 27, 28. Sir *Walter Raleigh's* History. (h) *Patrick's* Commentary.

\* It is very probable, that Men are exceedingly mistaken as to the Height of Mountains, since upon Examination, it appears, that the highest in the World is not four Miles perpendicular. *Olympus*, whose Height is so extoll'd by the Poets, does not much exceed a Mile and a half. The Mount *Athos*, which is said to cast its Shadow into the Isle of *Lemnos*, (according to *Pliny* 87 Miles) is but two Miles in Height; nay, the very Pike of *Teneriff*, which is reputed the highest Mountain in the World, may be ascended in three Days, which (according to the Proportion of eight Furlongs to a Day's Journey) make it much about the Height of a *German* Mile perpendicular, as *Varenus* confesses. And, as for those Mountains in *Peru*, in Comparison of which (as the *Spaniards* tell us) the *Alps* are no more than *Cotages*, they themselves allow, that they may be ascended in four Days, which still reduces them much within the Compass of four Miles, and thereby makes the Account of the Flood, and its over-topping the highest Mountains, not so improbable as some imagine. *Stillinger's* Orig. Sacr. lib. iii. cap. 4.



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drown the Earth to a far greater Height, than *Moses* relates. In a Word, since it is agreed on all Hands, that, in the Time of the *Chaos*, the Waters did cover the Earth, in so much that nothing of it could be seen, till God was pleas'd to make a Separation: Why shou'd it be thought so strange a Thing, that, upon a proper Occasion, they shou'd be able to cover the Earth again; (i) especially when the Waters above the Firmament came down to join those below, as they did at the Beginning?

(k) *SENECA*, treating of that fatal Day, (as he calls it) when the Deluge shall come, (for he suppos'd that the World was to be destroy'd alternately, first by Water, and after that by Fire) and questioning how it might be effected, whether by the Force of the Ocean over-flowing the Earth, by perpetual Rains without Intermission, by the Swelling of Rivers, and opening of new Fountains, or (what he rather supposes) by a general Concourse and Combination of all these Causes, concludes his Enquiry at last with these remarkable Words. "There are vast Lakes, says he, which we do not see, much of the Sea, which lies hidden and concealed, and many Rivers, which glide in Secret; so that there may be Causes of a Deluge on all Sides, when some Waters flow under the Earth, others flow round about it, and being long pent up, may overwhelm it. And, as our Bodies sometimes dissolve into Sweat, so the Earth shall melt, and, without the Help of other Causes, shall find in itself what shall drown it.—There being, in all Places, both openly and secretly, both from above, and from beneath, an Eruption of Waters ready to over-flow and destroy it."

BUT whatever Solutions we may gather, either from sacred or profane Authors, it seems necessary, after all, to call in the Divine Power to our Assistance. (l) For, tho' the Waters, which cover'd

the Earth at the Creation, might be sufficient to cover it again; yet, how this cou'd be effected by mere natural Means, cannot be conceiv'd. Tho' the Waters, suspended in the Clouds, might fall in great Torrents for some Time; yet, when once their Store was exhausted (as at this Rate it cou'd not last long) nothing, but an Almighty Voice, cou'd have commanded a fresh Supply of forty Days Continuance from those other planetary Spaces, where he had settled their Abode: And, tho' the subterraneous Stores did certainly contain a Fund sufficient to compleat the Deluge, yet there wanted, on this Occasion, an Almighty Hand, either to break down the Arch, which enclos'd the *Abyss*, or, by some secret Passages, to force the Waters out of it upon the Surface of the Earth; and so, stopping the *Reflux*, suspend them for such a determinate Time, at such an Elevation. There needed some Almighty Hand, I say, to do this: And, accordingly, we may observe, that, tho' *Moses* makes mention of two natural Causes, that might be conducive to the Work, yet he introduces God, as superintending these Causes, and assuming indeed the whole Performance to himself: For, behold I, even I, do bring a Flood of Waters upon the Earth, to destroy all Flesh, wherein is the Breath of Life, from under Heaven, and every Thing that is on the Earth shall die.

THUS, with the Help and Concurrence of God, we have found a sufficient Quantity of Water for the Destruction of the old World: Let us now consider the Make and Capacity of the Vessel, wherein the several Animals, that were to replenish the new, were to be preserv'd.

(m) Cou'd we but imagine, that, by some strange Revolution, the whole Art of Shipping shou'd come to be lost in this Part of the World, and that there happen'd to remain such a short Account of one of our largest Ships (the *Royal Anne*, for Instance) as that it was so many Foot long, broad,

From Gen. vi.  
12. to ix. 20.

*Moses's Manner of describing the Ark.*

(i) Vid. l. i. c. i. p. 6.

(k) Nat. Quest. l. 3. c. 27.

(l) Universal History, l. i. c. i.

(m) Biblioth. Biblica. Occas. Annot. xiii.



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broad, and deep; cou'd contain in it some Hundreds of Men, with other living Creatures, and Provisions for them all, during several Months; and that the Strength of it was such, that it was not broken in Pieces, all the Time that the great Storm endur'd; wou'd it not be very pleasant for any one to conclude from hence, that this Ship, according to the Description of it, was nothing but an *oblong Square*, without any more Contrivance than a common Chest, made by the most ignorant Joiner? And yet such are some Men's Inferences, when they talk of this noble Structure.

Its Design to  
float in calm  
Weather.

M O S E S indeed makes mention of little else, but the Dimensions of the Ark, its Stories, and Capacity to hold the Things to be plac'd in it; but it does not therefore follow, but that it might have the Convexity of a *Keel* (as many large flat-bottom'd Vessels have) as well as a *Prow* to make it cut the Waters more easily. The Design of the Vessel however was not *to make Way* (as they call it at Sea) but to preserve its Inhabitants; and this it was more capable of doing (as † may be prov'd to a Demonstration) than if it had been built according to the most modern Model, even supposing the Waters, from the first to the last, to have been never so boisterous. But this they were not: Whatever Storms and Convulsions there might be in particular Places, when the *Flood-Gates of Heaven* were at first opened, and the *Fountains of the Great Deep* broken up (and then the Ark was not afloat) the Sacred Text takes no No-

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† For let us suppose, that, without any Addition of Art, it was nothing more than an *Oblong Square*, whose Length was *sextuple* to the Breadth, and *decuple* to the Height; it is demonstrable, that a Piece of Wood of that Proportion being lighter than the Water, will be always supported by it. For Instance, take a Plank of Oak exactly square; let it be one Foot broad, six Foot long, and seven or eight Inches thick, answering the Proportion of the Ark; there is no Body, I believe, will say, that any Waves, or Winds, will be strong enough to break this Piece of Timber, notwithstanding its *Right Angles*. Now, let any Solid of this Fashion be multiply'd in a *decuple*, *centuple*, or *milleuple* Proportion, and let the Force of the Waves, and the invasive Power of the Wind, be multiply'd also with it in the same Proportion, the Resistance of a *rectangular Solid* (which is perfectly impenetrable, and exactly the Case of the Ark) will be Proof against any given Force whatever. *Bibliotheca Biblica*. Vol. I. Occas. Annot. xiii.

\* About the Beginning of the last Century, *Peter Jansen*, a Dutch Merchant, caus'd a Ship to be built for him, answering, in its respective Proportions, to those of *Noah's Ark*, the Length of it being 120 Foot, the Breadth of it 20, and the Depth of it 12. At first this was look'd upon no better than a *fanatical* Vision of this *Jansen* (who was by Profession a *Menonist*) and, whilst it was building, he and his Ship were made the Sport of the Seamen, as much as *Noah* and his Ark cou'd be. But afterwards it was found that Ships, built in this Fashion, were, in the Time of Peace, beyond all others most commodious for Commerce; because they wou'd hold a third Part more, without requiring any more Hands, and were found far better *Runners*, than any made before. *Bibliotheca Biblica*, *ibid*.

tice of any rough Weather, till after the 150 Days of the Flood's *gradual* Increase, when, upon the ceasing of the Rains from above, and the Waters from beneath, God sent forth a strong driving Wind, but then the Ark was at rest. So that, all the Time that the Ark was afloat, or (as the Scripture expresses it) while it *went on the Face of the Waters*, the Winds were asleep, and the Weather, tho' rainy, was free from all Storms and angry Commotions. Upon the whole therefore we may conclude, that, be the Structure of the Ark what it will, it was certainly suited, both to the Burthen it was to carry, and the Weather it was to live in; and on this, and fundry other Accounts, \* upon Experiment perhaps it may be found to be the most compleat and perfect Model, that ever was devis'd.

H A D we never seen a Ship, and shou'd be told what a Number of Men, and what a Quantity of Provision, and Merchandize, one of the largest Rates will carry, it wou'd seem no less incredible to us, than what *Moses* tells us of the Things, which were contain'd in the Ark. The Ark, according to his Account, was 300 Cubits in Length, 50 in Breadth, and 30 in Height; and if we suppose the Cubit here mention'd at the lowest Computation, to be but a Foot and an half long, yet was the Length of it (according to that Proportion) 450 Feet, the Breadth 75, and the Height 45; and consequently, the whole Capacity 1,580,750 cubical Feet, which was Space enough, in all Conscience, to receive every Thing, and

C c c

much

From Gen. vi.  
12. to ix. 20.

Its Capacity to  
hold every  
Thing, that  
was to be put  
in it.



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much more than every Thing, that was to be contain'd in it. For it appears from the sacred Text, that the Form of the Ark was *rectangular*; (n) and being intended only for a Kind of Float, to swim above the Water, the Flatness of its Bottom did render it much more capacious. It appears from the same Text, that this Ark consisted of three Stories, and the whole Height of it being 45 Feet, it may well be suppos'd, that this Height was equally divided among the three Stories, and so each Story was 15 Foot high, only deducting a Foot and a half, or one Cubit, for the Slope of the Roof, or the Cover of the upper Story. (o) 'Tis likewise pretty well agreed by Interpreters, that the lowest Story was appointed for four-footed Animals, as most commodious for them; the middle Story for their Provender, and what they were to live upon; and the upper Story partly for the Birds, and what they were to eat, and partly for *Noah*, and his Family, together with their Utensils: And, that each of these Stories was spacious enough to receive what was to be put therein, will appear to any one, who will give himself the Trouble \* of making a *geometrical* Calculation.

The Number  
of Animals.

HE who looks upon the Stars, as they are confusedly scatter'd up and down in the Firmament, will think them to be (what they are sometimes call'd) *innumerable*, and above the Power of all *Arith-*

*metick* to count; and yet, when they are distinctly reduc'd to their particular *Constellations*, and describ'd by their several Places, Magnitudes, and Names, it appears, that of those, which are visible to the naked Eye, there are not many more than a thousand in the whole Firmament, and few more than half so many (even taking in the *minuter* Kinds of them) to be seen at once in any *Hemisphere*. And, in like Manner, he, who shou'd put the Question, *How many Kinds of Beasts, or Birds, there are in the World?* wou'd be answer'd, even by such, as, in other Respects, are knowing and learned enough, that there are so many hundred of them, as cannot be enumerated; whereas, upon a distinct Enquiry into all such, as are yet known, or have been describ'd by credible Authors, it will appear, that they are much fewer, than is commonly imagin'd, not an hundred Sorts of Beasts, and not two hundred of Birds.

AND yet, out of this Number, as small as it is, we must except all Animals, that are of equivocal Generation, as Insects; all that are accusom'd to live in Water, as Fish, and Water-Fowl; all that proceed from a Mixture of different Species, as Mules; and all that by changing their Climate, change their Colour, and Size, and so pass for different Creatures, when in reality they are the same. We must observe farther, that all Creatures of the *Serpentine* Kind, the Viper, Snake, Slow-Worm,

From Gen. vi.  
12. to ix. 20.

And why fewer  
than is ima-  
gin'd.

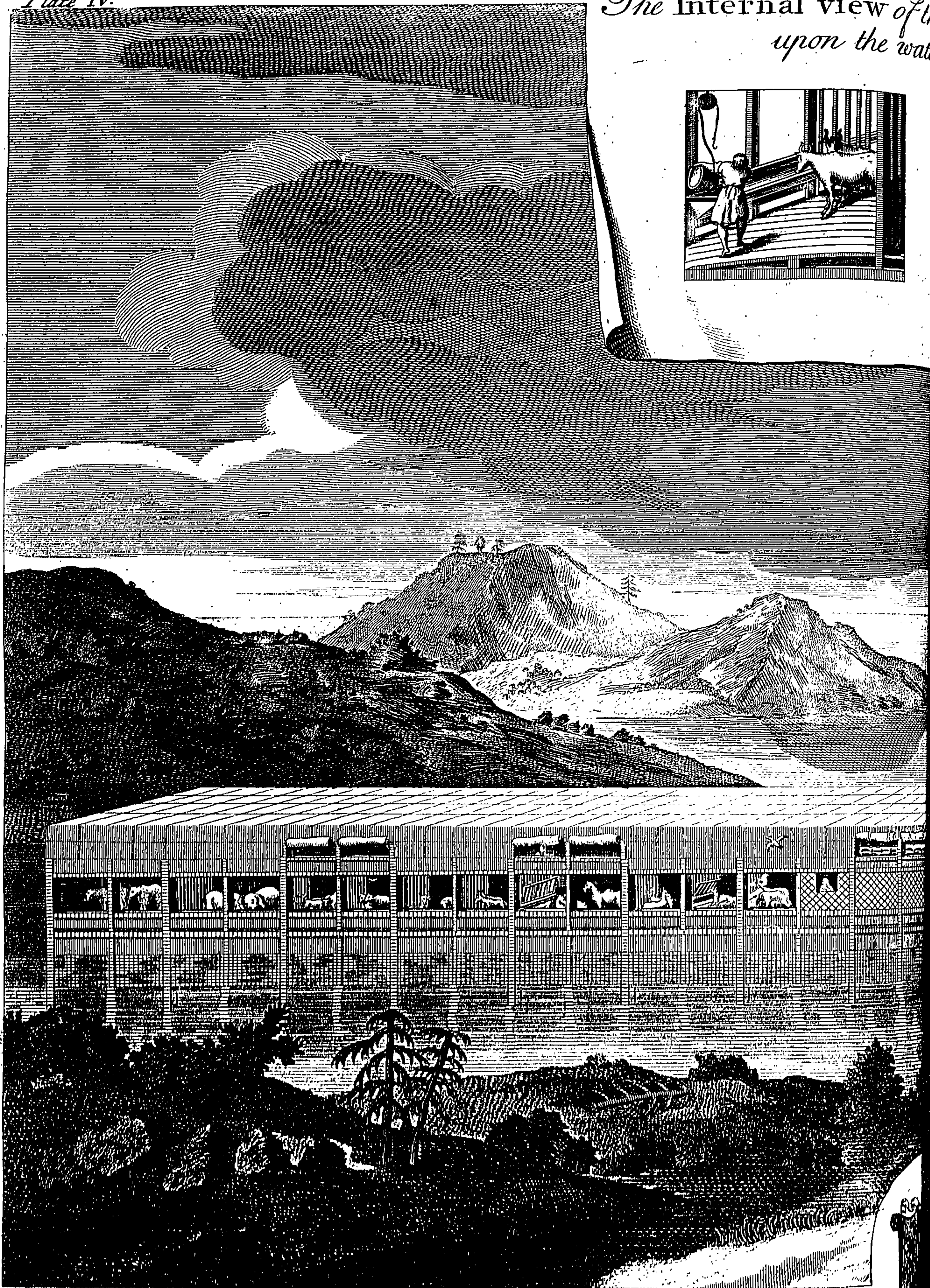
(n) *Wilkins's* Essay towards a real Character.

(o) *Wells's* Geography, Vol. I. cap. 2. *Lamy's* Introduction.

\* *Buteo* has plainly demonstrated, that all the Animals, contain'd in the Ark, cou'd not be equal to 500 Horses; (the learned *Heidegger*, from *Temporarius*, makes them 400 Oxen;) and yet it is not to be question'd, but that a Building, very near as long as *St Paul's* Church, and as broad as the Middle Isle of that Church is high within, is capable of affording Stabling for such a Number of Horses. Vid. Dr *Bundy's* Translation of *Lamy's* Introduction. *Kircher* (in his *Arca Noë*, c. 8.) has given us large Calculations of the Dimensions of the Ark, and from thence concludes, that this Vessel was capacious enough to receive, not only *Noah* and his Family, all other Creatures and their Food, but even an entire Province likewise. *Wilkins* (in his *Essay towards a real Character*) and from him *Wells* (in his *Geography of the Old Testament*) have both enter'd into a large Detail of Things, and given us an exact and compleat Idea of the Capacity of the Ark and of its Proportion, together with what it might contain. *Le Peletier* (in his *Différ. sur l'Arch de Noë*) follows another *English* Author, *Bishop Cumberland*, who, in his *Discovery of the Heights and Measures of the Jews*, has prov'd, that the antient Cubit of the *Jews*, was the old *Drach* of *Memphis*; whereupon *Peletier* allows 1,781,377 cubical Feet of *Paris* for the whole Contents of the Ark, so that it might hold (as he pretends) 42,413 Tons of Lading. But a certain *anonymous* Author has publish'd a Dissertation upon the same Principles, wherein he compares the Ark to our modern Ships, and computes its Measure according to the Tons it might contain, and thereupon makes it larger than 40 Ships of 1000 Tons each. Vid. *Differt. Hist. Chron. Geograph.* &c. D. II. *Journal de Paris* sur *Janvier* 1712. Tom. 51. p. 9.

(p) *Wilkins's* Essay.

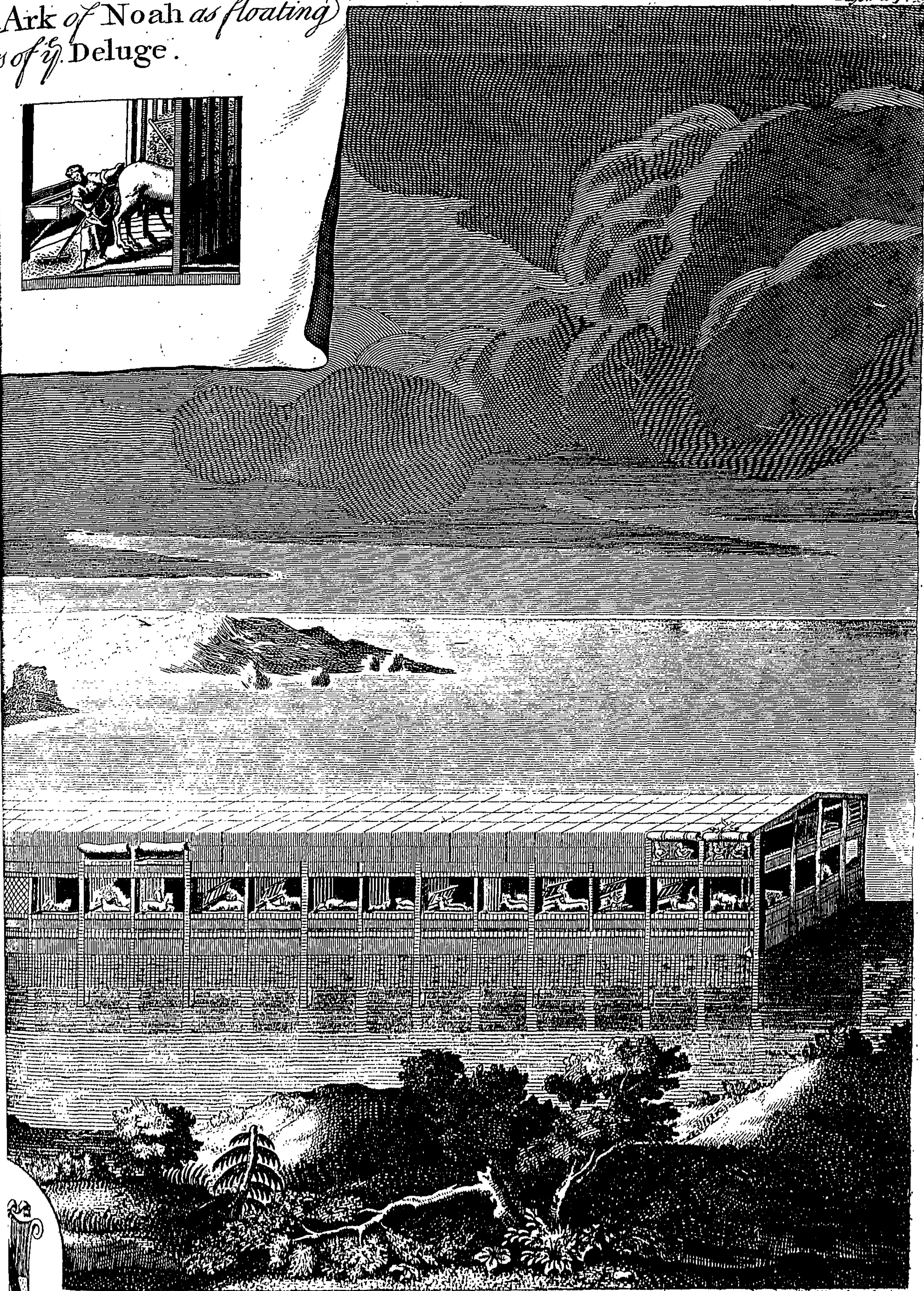




To the Right Reverend Father in God  
this Plate is most humbly Inscribed by his Lord-



Ark of Noah as floating  
in the Deluge.



J. Mynde Sculp.

ROBERT L<sup>d</sup> BISHOP OF PETERBOROUGH  
his most dutyfull son & serv<sup>t</sup> Tho<sup>s</sup> Stackhouse



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Worm, Lizard, Frog, Toad, &c. might have sufficient Space for their Reception, and for their Nourishment, in the Hold or Bottom of the Ark, which was probably three or four Foot under the Floor, whereon the Beasts are suppos'd to stand; and that the smaller Creatures, such as

the Moufe, Rat, Mole, &c. might find sufficient Room in several Parts of the Ark, without having any particular Places, or Cells appointed for them: So that the Number of the several Species of Animals to be plac'd in the first or lowest Story, upon the Foot of this Deduction, stands thus.

From Gen. vi. 12. to ix. 20.

Beasts which live on Hay.

On Fruits and Roots.

On Flesh.

The Horse	Stone-buck	The Hog	The Lion	Stoat
As	Shamois	Baboon	Bear	Weefle
Camel	Antelope	Ape	Tyger	Castor
Elephant	Elke	Monkey	Perd	Otter
Bull	Hart	Sloth	Ounce	Dog
Urus	Buck	Porcupine	Cat	Wolf
Bifons	Rein-dear	Hedge-hog	Civet-cat	Fox
Bonafus	Roe	Squirrel	Finet	Badger
Buffalo	Rhinoceros	Ginny-pig	Polecat	Jackall
Sheep	Camelopard	Ant-Bear	Martin	Caraguya.
Stepciferos	Hare	Armadilla		
Broad-tail	Rabbit	Tortoise.		
Goat	Marmotto.			

The lowest  
Story large e-  
nough for their  
Reception, and  
why.

Now, concerning these Creatures God gives *Noah* this Injunction: (q) *Of every clean Beast, thou shalt take to thee by Sevens, the Male and the Female; and of Beasts, that are not clean, by Two, the Male and the Female.* Taking the Words then in their highest Acceptation, viz. that *Noah* was to receive into the Ark one Pair of every Species of *unclean* Animals, and seven Pair of every Species of *clean*; yet, considering that the Species of *unclean* Animals, which were admitted by Pairs only, are many, in Comparison of the *clean*, and the Species of *large* Animals few, in Comparison of the *smaller*; we cannot but perceive (as by a short Calculation it will appear) that this lower Story, which was ten Cubits high, three hundred long, and fifty broad, i. e. 225,000 solid Feet in the whole, wou'd be capable of receiving,

with all Manner of Conveniency, not only all the Sorts of Beasts, that we are acquainted with, but probably all those other Kinds, which are any where to be found under the Copes of Heaven.

'Tis a pretty general Opinion, and what seems to be founded on Scripture, that, before the Flood, both Men, Beasts, and Birds fed only upon Fruits and Vegetables. (r) *Behold, I have given you every Herb, says God, bearing Seed, which is upon the Face of all the Earth, and every Tree, in which is the Fruit of a Tree yielding Seed, to you it shall be for Meat; and to every Beast of the Earth, and to every Fowl of the Air, and to every Thing, that creepeth upon the Earth, wherein there is Life, I have given every green Herb for Meat:* \* Nor do there want Instances in History of some very ravenous Creatures, that

The middle  
Story sufficient  
to contain their  
Provender,  
and why.

(q) Gen. vii. 2.

(r) Chap. i. 29, 30.

\* It is not to be deny'd, but that several learned Men have taken great Pains to provide Flesh for the *carnivorous* Animals shut up in the Ark, when it is beyond all Controversy, that the Stomachs of such Animals are fitted for the Digestion of Fruits and Vegetables; that such Food wou'd be more salutary both for them and their Keepers, and wou'd create a less Demand of Drink, throughout the Course of so long a Confinement; and yet there is not the least Foundation from the Text to suppose, that any such Provision was made for Creatures of such an Appetite, but several Instances in History do shew, that even the most rapacious of them all may be brought to live upon other Diet, than Flesh. Thus *Philostratus*, in his *Apollonius*, l. 5. tells us of a Lion in *Egypt*, which, though it went into the Temple constantly, wou'd neither lick the Blood of Sacrifices, nor eat any of the Flesh, when it was cut in Pieces, but fed altogether on Bread and Sweet-meats: And *Sulpitius Severus* [Dial. i. c. 7.] gives us this Account of a Monk of *Thebais*. "When we came to the Tree, whither our courteous Host led us, we there perceiv'd a Lion, at the Sight of  
" which,



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that have been brought to live upon other Kind of Food, than Flesh. So that there was no Necessity for *Noah's* providing so many *supernumerary* Sheep (as some wou'd have it) to feed the *carnivorous* Animals for a whole Year. (s) The same Divine Providence, which directed all the Animals, of whatever Country, to make towards the Ark, which took from them their *Fierceness*, and made them tame and gentle upon this Occasion, might likewise beget in them a Loathing of Flesh (supposing they eat it before) and an Appetite for Hay, Corn, Fruits, or any other Eatables, that were most obvious, in this Time of Distress. And, as they were shut up, and cou'd not spend themselves by Motion, but might have their Stomachs pall'd with the continu'd Agitation of the Vessel, they may well be suppos'd to stand in need of less Provision, than at other Times.

If then (to make our Computation) we should say, that (t) all the Beasts, in the lower Story of the Ark, were equal, in their Consumption of Food, to 300 Oxen, (which is more by a great deal, than some Calculations have allow'd;) that 30 or 40 Pounds of Hay is ordinarily sufficient for an Ox for one Day; and that a solid Cubit of Hay, well compress'd, will weigh about 40 Pounds; then will this second Story, being of the same Dimensions with the other, *i. e.* 225,000 solid Feet, not only allow Space for a sufficient Quantity of Hay, but for other Repositories of such

Fruits, Roots, and Grain, as might be proper for the Nourishment of those Animals, that live not upon Hay; and for such Passages, and Apertures in the Floor, as might be necessary for the putting down Hay, and other Provender, to the Beasts in the lower Story.

UPON the Whole therefore it appears, that the *middle* Story of the Ark was likewise large enough to hold all that was requisite to be put therein: And as for the *third* and upper Story, there can no Manner of Doubt be made, but that it was sufficient to hold all the Species of Birds, even tho' they were many more, than they are generally computed. The accurate Bishop *Wilkins* \* has divided them into nine Sorts, and reckons them to be an hundred and ninety-five in the Whole; but then the greatest Part of them are so very small, that they might well enough be kept in Partitions, or Cages, pil'd one upon another. The Food, necessary for their Sustenance, wou'd not take up any great Proportion of Room, and the Remainder of the Story wou'd make a commodious Habitation enough for *Noah* and his Family, together with little Closets and Offices, wherein to dispose of their several domestick Matters and Utensils.

UPON the whole Enquiry then, says the same learned Prelate, it does, of the two, appear more difficult, to assign a sufficient Number, and Bulk of necessary Things, to answer the Capacity of the Ark, than

From Gen. vi.  
12. to ix. 20.

The upper Story  
sufficient for  
its Purpose.

Bishop Wil-  
kins's Reflecti-  
on upon the  
Whole.

" which, I and my Guide began to tremble; but as the holy Man went directly up to it, we, though in no small  
" Fright, follow'd after. The Beast, at our Approach, modestly retir'd, and stood very quiet and still, while the  
" good Man gather'd it some Branches of Apples, and as he held them out, the Lion came up and eat them, and  
" so went off." The like Story is told us by *Phocæ*, in his Description of the Holy Land, *cap.* 13. of some Lions beyond the River *Jordan*, whom an *Anchorite*, nam'd *Iberus*, fed with Pulse and Crusts of Bread: And to the Animals in the Ark, feeding in this Manner, the Prophet *Isaiab*, speaking of the Times of the *Messiah*, [Ch. xi. 6, 7.] is suppos'd by our Author to allude. *The Wolf shall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf, and the young Lion, and the Fatling together; and a little Child shall lead them; and the Cow and the Bear shall feed, their young ones shall lie down together, and the Lion shall eat Straw like an Ox.* *Heidegger's Hist. Patr. Exer.* 17.

(s) *Heidegger's Hist. Patriar. ibid.*

(t) *Wilkins's Essay, Part II. c. 5.*

\* The Manner of his reckoning them up is this:

1. Carnivorous Birds	66	6. Insectivorous Birds the less	12
2. Phytivorous Birds of short Wings	17	7. Aquatick Birds near wet Places	17
3. Phytivorous Birds of long Wings	18	8. Aquatick Emissipedes	16
4. Phytivorous Birds of short thick Bills	16	9. Aquatick Plenipodes	18
5. Insectivorous Birds the greater	15		
		In all	195

To these perhaps may be added some *exotic* Birds, but as the Number of these is but small, so we may observe of the Carnivorous, which is the largest Species, that they were reputed *unclean*, and, consequently, but two of each Sort admitted into the Ark. *Bedford's Scrip. Chron.* 2. 12.



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than to find sufficient Room in it for the convenient Reception of them; and thereupon he truly, as well as piously concludes, (u) "That had the most skilful Mathematicians and Philosophers been set to consult, what Proportions a Vessel, design'd for such an Use, as the Ark was, shou'd have in the several Parts of it; they cou'd not have pitch'd upon any other, more suitable to the Purpose, than these mention'd by Moses, are; in-  
"somuch, that the Proportion of the Ark (from which some weak and Atheistical Persons have made some poor Efforts to over-throw the Authority of the sacred Scriptures) does very much tend to confirm and establish the Truth, and Divine Authority of them. Especially, if we only consider, that in these Days, Men were less vers'd in Arts and Sciences; at least, that the Ark was, in all Probability, the first Vessel, of any Bulk, that was made to go upon the Water: Whence the Justness of the Proportion, observ'd in its several Parts, and the Exactness of its Capacity to the Use it was design'd for, are reasonably to be ascrib'd, not to bare human Invention and Contrivance, but to the Divine Direction, expressly given to Noah by God himself, as the sacred Historian acquaints us."

Thus we have plac'd the several Kinds of Creatures in the Ark, and furnish'd them with a competent Stock of Provision.

AND now, if it shou'd be ask'd, *How came they all thither?* the Reply in that Case will be this — (x) That the Country of Eden is very reasonably suppos'd by learned Men to be next adjacent to the Garden of that Name, from whence Adam was expell'd; and that, as all early Accounts of that Country paint it out to us, as one of the most fruitful and delicious Regions in the Earth (though now greatly chang'd) there is no Reason to imagine, that Adam sought for any Habitation beyond it. There, according to many con-

curring Circumstances, was this famous Ark built: There is Gopher-Wood (very reasonably suppos'd to be Cypress) found in great Abundance; there is Asphaltus, wherewith the Ark, to defend it from the Impression of the Waters, was daub'd, and smear'd over both within and without; and not far from thence is Mount Ararat, where the Ark, as the Waters began to abate, is known to have rested: And in this Situation, there is not any Reason to imagine, that any one Species of Animals cou'd be out of Noah's Reach. (y) There they were all Natives of the same Country, and he perhaps, some Time before the Flood, might have tam'd some of every Kind, so that, when the Deluge came on, they might easily be brought to the Ark, and every one rang'd in its proper Place, before that Noah shut it up.

BUT now, that they are all shut up, what shall we do for Air to keep them alive, or for Light, to direct them in what they are to do? Mention indeed is made of a Window, left in the upper Part of the Ark, but this is said to be no more than a Cubit square, and what is this in Proportion to so vast a Fabrick? Either therefore we must devise some Relief for them in this Exigence, or we shall soon find the poor Remains of the Creation in utter Darkness, and in the Shadow of Death.

(z) As the Word Zohar, which we render Window, is never mention'd in the singular Number, through the whole Compass of the Bible, but only this once, it perhaps may be no very easy Thing to find out its true Signification. Whether the LXX Interpreters understood the Meaning of it; whether they knew, in the Greek Language, any Word capable of expressing it; or, whether they might think it of so secret a Nature, as not proper to be publish'd at all; but so it is, that they prudently have omitted it in their Translation, and will have the Precept, or Direction, which God gives Noah, to mean no more, than that he shou'd finish the

From Gen. vi.  
12. to ix. 20.

How they  
liv'd for want  
of Air and  
Light.

How the several  
Creatures  
were brought  
to the Ark.

D d d

Ark,

(u) Wilkins, ibid. (x) Revelation Examin'd, Part I. Bibliotheca Biblica, Vol. I. Occasional Annot. xi.

(y) Howell's History, Vol. I. l. 1.

(z) Ibid.



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Ark, by cloſing it on the Top, and *com-  
paſſing it well together.*

THE Word has its Original from a Verb, which ſignifies to *burn*, or *ſhine like Oil*; and indeed wherever it occurs (as it ſometimes occurs in the *dual* Number) it always ſignifies ſome *bright* and *luminous Body*: And, accordingly, ſome of the *Jewiſh* Doctors were of Opinion, that this muſt have been a Kind of precious Stone, or *Carbuncle*, which was hung up in the Miſt of the Ark, to give Light all around: And to this Purpoſe *R. Levi* tells us, that, “ during the whole 12 Months, “ that *Noah* was ſhut up in the Ark, he “ needed neither the Light of the Sun by “ Day, nor the Light of the Moon by “ Night; for there was a *Jewel*, belong- “ ing to him, which he hung up in the “ Ark; and as it waxed dim, he knew “ that it was Day, but as its Luſtre was “ more intense, he knew that it was “ Night.” But this Opinion is not well founded; becauſe ſuch Authors, as have written beſt upon the Qualities of precious Stones, do all agree, that (whatever the *Antients* may ſay) there is no ſuch Thing as a *Night-ſhining Carbuncle* to be found in Nature.

THAT it is poſſible to make a *Self-ſhining Subſtance*, either *liquid* or *ſolid*, the *hermetical Phosphor* of *Balduinus*, the *aërial* and *glacial Noctilucas* of *Mr Boyle*, and ſeveral other Preparations of the like Sort, together with the Obſervations of the moſt accurate Philoſophers upon the *Production* and *Propagation* of Light, and the prodigious *Ejaculation* of *inſenſible Effluvia*,

are a ſufficient Demonſtration. The moſt ſurpriſing Subſtance of this Kind was the *Pantarba* of *Jarchus*, “ which ſhone in “ the Day, as Fire, or as the Sun, and, “ at Night, did diſcover a Flame, or “ Light, as bright as Day, though not “ altogether ſo ſtrong; which was, in “ ſhort, of that fiery and radiant Nature, “ that if any one look’d on it in the Day- “ Time, it wou’d dazzle the Eyes with “ innumerable Gleams and Coruſcations:” Nor can we well doubt, but that *Noah*, who (as *oriental* Traditions ſay) was a profound Philoſopher; who was certainly a Perſon of much longer Experience, than any later Liver can pretend to; and, (what is more) was under the peculiar Favour and Direction of God, perceiving the Neceſſity of the Thing, ſhou’d be equally able to prepare ſome *perpetual Light*, which ſhou’d *centrally* ſend forth its Rays to all Parts of the Ark, and, by its kind *Effluvia*, cheriſh every Thing, that had Life in it. Now, if this be allow’d (and this is more conſonant to the Letter of the Text, † than any other Interpretation, that has hitherto been advanc’d) then will all the Difficulties, which either *are*, or *can* be rais’d about the Manner of Subſiſtence, in a cloſe Veſſel, by Creatures of ſo many different Species, vaniſh immediately. But, if it be not allow’d, then it is impoſſible, without admitting a whole Train of Miracles, to give the leaſt Account, how Reſpiration, Nutrition, Motion, or any other Animal Function whatever, cou’d be perform’d in a Veſſel ſo cloſely ſhut up: And therefore it is the ſafeſt to conclude, that, according

From Gen. vi.  
12. to ix. 20.

† *P. Lamy*, to evade ſome Difficulties, that he cou’d not ſo well ſolve, tells us, that the Form of the Ark is ſo little aſcertain’d by *Mofes*, that every one is left to his own Conjectures concerning it: And therefore he ſuppoſes, that, as the Ark was divided into three Stories or Floors, and the Word *Zohar*, which we tranſlate *Window*, ſignifies *Splendor*, *Light*, *Noon*, &c. the whole ſecond Story (in which he places the Animals) were quite open all round, except ſome Parts, which were grated, to hinder the Birds from flying in and out: Otherwiſe, he cannot conceive, how they cou’d have had ſufficient Light, and Air, and a free Paſſage for it, to prevent Stagnations, and many other Inconveniencies, which, upon this Suppoſition, wou’d have been remov’d. The lower Story indeed was included within wooden Walls, and well guarded with Pitch, as being all under Water; but the two upper Stories, being above Water, were either entirely open, or ſecur’d with Lattices, and Grates; and the Top, or open Parts, cover’d with Goat-Skins and Sheep-Skins, ſew’d together (as the Tabernacle afterwards was) which *Noah* cou’d eaſily let down, or roll up, according as Rain, or Storm, or a Want of Air made it neceſſary. And then, as for keeping the Beaſts clean, he ſuppoſes, that the Stalls were ſo open and ſhelfing at the Bottom, that Water might have been let in, high enough to have waſh’d the Feet of the Cattle, and to have cleanſ’d the Stalls of itſelf. *Vid.* his Introduction to the Holy Scriptures, lib. 1. cap. 3. and *Bedford’s* Scripture Chronology, cap. 11. But all this is pure Imagination, and in- conſiſtent with the Notion, which the ſacred Hiſtory gives us of it.



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according to the Divine Direction, there must have been Something plac'd in the Ark, which, by its continual Emanation, might both *purify* and invigorate the included Air; might *correct* and sweeten all noxious Vapours and Exhalations; and, like the Sun, send such a *vivifying* Light, that nothing shou'd die, that was within the Ark; i. e. so far as the Beams thereof did reach.

How in the  
middle Region  
of the Air.

THUS we have rescu'd *Noah* and his Family from the Danger of Suffocation in their Confinement, by the Supply of a *vicarious* Light, to purify the Air, and dispel all Vapours, as well as enable them to go about their Work; but now, that the Waves swell, and the Vessel mounts on high, even above the Top of the highest Hills under Heaven, they run into another quite different Danger, *viz.* that of being *starv'd* to Death, amidst the Colds, and extreme *Subtlety* of the Air, in the *middle Region*, wherein no Creature can live. (a) But the middle Region of the Air, we ought to remember, is not to be look'd upon as a fix'd Point, which never either rises or falls. It is, with respect to us, more or less elevated, according to the greater or less Heat of the Sun. In the Cold of Winter, it is much nearer to the Earth, than in the Warmth of Summer; or (to speak more properly) the Cold, which reigns in the *middle Region* of the Air during the *Summer*, reigns likewise in the *lower Region*, during the *Winter*. Supposing the Deluge then to out-top the highest Mountains, it is evident, that the middle Region of the Air must have risen higher, and remov'd to a greater Distance from the Earth, and Waters; and, on the contrary, that the lower Region must have approach'd nearer to *both*, in Proportion as the Waters of the Deluge increas'd or decreas'd: So that, upon the Whole, the Ark was all along in the lower Region of the Air, even when it was carry'd *fifteen Cubits* above the highest Mountains; and the Men and Beasts, which were enclos'd in it, breath'd the

same Air, as they would have done on Earth, a thousand, or twelve hundred Paces lower, had not the Deluge happen'd.

BUT during this whole Course of the Ark, since *Noah* was shut up in so close a Place, where he was not capable of making any *Observations*, where indeed he cou'd see neither Sun, Moon, nor Stars, for many Months, it may very well be wonder'd, how he cou'd possibly have any just *Mensuration* of Time, had we not Reason to suppose, that he certainly had, within the Ark, a *Chronometer* of one Kind or other, which did exactly answer to the Motion of the Heavens without. The Invention of our present *Horological Machines* indeed, and particularly of the *Pendulum Watch* (which is the most exact Corrector of Time) is but of modern Date; but it does not therefore follow, but that the same, or other equivalent Pieces of Art, might, in former Ages, have been perfectly known to some great Men. Suppose that Mr *Hugens*, or some other, was the Inventor of *Pendulums* in these Parts of the World, yet it is more than probable, that there was a *Pendulum-Clock* made, many Years before, at *Florence*, by the Direction of the great *Galileo*; and that, long before that, there was another at *Prague*, which the famous *Tycho Brahe* made use of, in his *Astronomical* Observations. And therefore, unless we fondly imagine, that we *Postdiluvians* have all the Wit and Ingenuity that ever was, we cannot but think, that *Noah*, who not only had long Experience himself, but succeeded to the Inventions of above 1600 Years (which, considering the Longevity of People then, were much better preserv'd than they can be now) was provided with *horological* Pieces of various Kinds, before he enter'd the Ark. Or, if we can suppose him destitute of these, yet what we have said of the *Zohar*, is enough to evince, that, by the Observation of That alone, there cou'd be no Difficulty in distinguishing the Nights from

From Gen. vi.  
12. to ix. 20.

How Noah  
cou'd measure  
Time.

(a) Vide *Calmet's* Dictionary on the Word *Deluge*.



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How the Crea-  
tures, which  
left the Ark,  
might get into  
the West-Ind-  
ies.

from the Days, and keeping a Journal accordingly.

BUT now that the Flood subsides, and the Ark is landed, and all its Inhabitants are to disembark, how can we suppose, that several of the Animals shall be able to find their Way from the Mountains of *Armenia*, into the distant Parts of the *West-Indies*, which (as far as we can find) are join'd to no other Part of the known World, and yet have Creatures peculiar, and such as cannot live in any other Climate? This is a Question, that we must own ourselves ignorant of, (b) in the same Manner, as we pretend not to say, by what Means that vast *Continent* was at first peopled. But, by what Method so ever it was that its first Inhabitants came thither, whether by Strefs of Weather, or design'd Adventure, by long Voyages by Sea, or (supposing a Passage between one Continent and another) by long Journeyings by Land, it is plain, that by the same Means, some Creatures at first might have been convey'd thither: And, as their Number, at that Time, cou'd be but small, we may suppose, that by a promiscuous Copulation with one another, they might beget a *second* Sort, which, in Process of Time, the Nature and Temperature of the Climate might so far alter, as to make them pass for a quite different Species, and so far affect their Constitution, as to make them live, not so commodiously, in any other Climate. To convey either Men or Beasts, all on a sudden, from the warmest Parts of *Africa*, to the coldest Places in the *North*, wou'd be a probable Means to make them both perish; but the Case wou'd not be so, if they were to be remov'd, by insensible Degrees, nearer to these Places: Nor can we say, that there never were such Creatures in those Parts of *Asia*, where *Noah* is thought to have liv'd, as are now to be found in *America*; because it is very well known, that formerly there have been many Beasts of a particular Species in some Countries,

such as the *Hippopotomi* in *Egypt*, Wolves in *England*, and Beavers in *France*, where at present, there are few or none of them to be found.

IF after all it shou'd be ask'd, why God made use of this, rather than any other Method, to destroy the Wicked, and preserve the Righteous? the proper Answer is, that *whatever pleaseth him, That hath he done, both in Heaven and in Earth*; for as his Will is not to be controul'd, so neither is it to be disputed. For Argument's Sake, however, let us suppose, for once, that instead of drowning the World, God had been pleas'd to destroy by Plague, Famine, or some other fore Judgment, all Mankind, except *Noah* and his Sons, who were to be Eye-Witnesses of this terrible Execution: To live to see the Earth cover'd with dead Bodies, and none left to bury them, the Fields uncultivated, and the Cities lie waste and desolate without Inhabitants, who can conceive what the Horror of such a Sight wou'd have been? And who wou'd have been content to live in such a World, to converse only with the Images of Death, and with noisome Carcasses? But God, in Mercy, shut up *Noah* in the Ark, that he shou'd not see the Terrors and Consternations of Sinners, when the Flood came; and he wash'd away all the dead Bodies into the Caverns of the Earth, with all the Remains of their old Habitations. So that, when *Noah* came out of the Ark, he saw nothing to disturb his Imagination, nor any Tokens of that terrible Vengeance, which had over-run the World, to offend his Sight: Only when he look'd about him, and saw every Thing gone, he cou'd not but fall into this Contemplation, — that God, when he enters into Judgment with the Wicked, (c) *will not pity, nor spare, nor have Mercy, but destroy. He will dash them one against another, even Father and Son together, and (d) cause his Fury to rest upon them, until his Anger be accomplish'd.*

From Gen. vi.  
12. to ix. 20.

Why God made  
use of this  
Method.

(b) *Phil. Universal History.* Of this however we shall give the Conjectures of the Learned, when we come to treat of the *Dispersion* of Nations in our next Book.

(c) Jer. xiii. 14.

(d) Ezech. v. 13.



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## DISSERTATION VI.

## Of Mount ARARAT.

**B**EFORE we conclude this *Chapter*, and this *Book* together, it may not be improper to give the Reader some Account of the *Mountains of Ararat* in general; in what Part of the World that particular one, which is here intended, is said to be situate; and, according to the Relations both of *antient Geographers*, and *modern Travellers*, of what Form and Magnitude this Mountain is. But in this Enquiry, some Difficulties will arise, by Reason of the different Traditions concern-

Different Opinions concerning it.

THE Author of the Verses, \* which go under the Name of the *Sibylline Oracles*, places the Mountains of *Ararat* in the Borders of *Phrygia*, not far from *Celæne*, at the Head of the two Rivers, *Marfyas* and *Meander*; but it appears from good Authorities, that there is, in Reality, no Mountain at all in that Place, or at most, but a small Hill, and Eminence made by Art, and not by Nature: And therefore the learned *Bochart* has happily found out the Ground of this Mistake, when he tells us, that not far from this City *Celæne*, there is another Town, call'd *Apamea*, and firnam'd *Κιβωλός*, or *the Ark*; not from any Tradition that *Noah's Ark* ever rested there, but purely on Account of its Situation, because it is encompass'd with three Rivers, *Marfyas*, *Obrimas*, and *Orgas*, which give it the Resemblance of a Chest or *Ark*, in the same Manner, that the Port of *Alexandria* was so call'd, by

Reason of the Bay, which enclos'd the Ships.

SIR *Walter Raleigh* (e), and from him, some later Writers (f) are of Opinion, that the Mountains of *Ararat* were those of *Caucasus*, towards *Bactria* and *Saga Scythia*. This, as they imagine, agrees with the general Notion, that the *Scythians* might contend for the Antiquity of their Original, with any other Nation; with the *Chaldean Tradition*, concerning the Actions of their great Man *Xisuthrus*, who is commonly suppos'd to be the same with *Noah*; with the Language, Learning, and History of the *Chinese*, who are thought to be *Noah's* immediate Descendants; and with the Journey, which some of his other Descendants are said to have took, viz. (g) from the East to the Land of *Shinar*. A modern *Chronologer* has endeavour'd to prove, that the Place, where *Noah* built the Ark, was call'd *Cyparission*, not far from the River *Tigris*, and on the North-East Side of the City of *Babylon*; that, while the Flood continu'd, it sail'd from thence to the North-East, as far as the *Caspian Sea*, and when the Flood abated, the North Wind brought it back by a Southern Course, and landed it upon Mount *Caucasus*, East of *Babylon*, and about nine Degrees distant from it in *Longitude*; and that this Opinion, as he imagines, is more agreeable to the Course, which the Ark, by meeting with contrary Currents, wou'd be forc'd to make; to the Sense of Scrip-

E c c

ture,

\* The Verses, as they are set down by *Gallus de Sybillis*, p. 589. are these:

Ἦσιν ὅ τις Φρυγίης ἐπὶ ὑπεύροισι πελαγίῃς  
Ἠλίβατον τανύρηνκεσ ὄρεσσι, Ἀρσατὶς ὅ καλεῖται—  
Μαρσύη ἔνθα φλίγες μεγάλα ποταμοῖο πέφυκαν,  
Ἦσιν ὅ Κιβωλὸς ἔμμενεν ἐν ὑψηλοῖο παρήρῃ.

But that which shews the Spuriousness of these Verses, is this:—That the Sibyl, speaking of herself as contemporary with *Noah*, takes Notice of the River *Marfyas*, which, whatever Name it had at first, was certainly after the Death of *Midas*, call'd the *Fountain of Midas*, and retain'd that Name, until the Time of *Marfyas*, by whom it was alter'd; and this must be long after the Death of this Sibyl. *Bedford's Scripture Chronology*, l. 2. c. 2.

(e) His History of the World. (f) *Heylin's Cosmography*, and *Shuckford's Connection*, l. 2. (g) Gen. xi. 2.



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ture, in bringing the Sons of *Noah* from the *East*, and in settling the Children of *Shem* (who went not to *Shinar*) in this Place, and to the great Conveniency of *Noah's* landing not too far from the Country, where he liv'd before the Flood, that thereby he might be capable of giving better Directions to his Family, how to disperse themselves, and to replenish the new World as Occasion did require. But, besides that there appears little or no Authority for all this, the Observation of Travellers into those Countries may make it be question'd, whether such a Vessel, as the Ark is represented, drawing much Water, and very unfit for sailing, cou'd be able to reach Mount *Caucasus* from the Province of *Eden* (where it is generally thought to have been built) in the Space of the Flood's Increase, which was no more, than an hundred and fifty Days. The most probable Opinion therefore is, that, by the Word *Ararat*, the Holy Scriptures denote that Country, which the *Greeks*, and from them other Western Nations do call *Armenia*. In this Sense it is taken by the *Septuagint*, by the *Chaldee Paraphrase*, by the *Vulgate*, by *Theodoret*, and by divers others. The learned *Bochart* has brought together a Multitude of Arguments, all tending to the same Conclusion: But then the Question is, on what particular Mountain it was, that the Ark landed?

The most considerable.

1. THE most prevailing Opinion, for some Time, was, that one of the Mountains, which divide *Armenia*, on the South, from *Mesopotamia*, and that Part of *Assyria* which is inhabited by the *Curds* (from whence the Mountains took the Name *Curdu*) which the *Greeks* chang'd into *Gordici*, \* and several other Names, was the Place where the Ark landed: And what makes for this Opinion is, that whereas the Deluge was in a great Measure occasion'd by the Overflowing of the Ocean, as the Scriptures tell us, that Flux of Waters, which came from the *Persian* Sea, running from the South, and meet-

ing the Ark, wou'd, of course, carry it Northward upon the *Gordicæan* Mountains, which seems to be Voyage enough for a Vessel of its Bulk and Structure to make, in the stated Time of the Flood's Increase.

From Gen. vi.  
12. to ix. 20.

THE Tradition, which affirms the Ark to have rested on these Mountains, must have been very antient, since it is the Tradition of the *Chaldeans* themselves, and, in former Ages, was very little question'd, till Men came to enquire into the particular Part of these Mountains, whereon it settled, and then the Authors seem'd to place it out of *Armenia*; *Epiphanius* on the Mount *Lubar*, between the Country of the *Armenians* and *Gordicæans*; and all the *Eastern* Authors, both *Christian* and *Mahometan*, on Mount *Themanin*, or *Al-Judi*, which overlooks the Country of *Diar-rhabia*, or *Moussal*, in *Mesopotamia*.

To confirm this Tradition however, we are told, that the Remainers of the Ark were to be seen upon these Mountains. *Berosus* and *Abydenus* both declare, that there was such a Report in their Time: The former observes farther, that several of the Inhabitants thereabouts scrap'd the Pitch off the Planks as a Rarity, and carry'd it about them for an *Amulet*; and the latter says, that they us'd the Wood of the Vessel against several Diseases with wonderful Success; as the Relicks of this Ark were likewise to be seen in the Time of *Epiphanius*, if we may believe him. The Town of *Themanin*, which signifies *eight*, situate at the Foot of the Mountain *Al-Judi*, was built, we are told, in Memory of the *eight* Persons, who came out of the Ark; and formerly there was a Monastery, call'd the *Monastery of the Ark*, upon the *Curdu* Mountains, where the *Nestorians* us'd to celebrate a *Festival*, on the very Spot where they suppos'd the Ark stopp'd: But in the Year of *Christ* 776, that Monastery was destroy'd by Lightning, together with the Church, and a numerous Congregation in it; and since that

Time,

\* The *Greek* and *Latin* Writers name them *Carduchi*, *Cardici*, *Cordici*, *Corduani*, *Gordi*, *Cordici*, *Curdi*, &c. The *Orientalists* call them likewise *Cardon*, *Cordyn*, *Curud*, &c. *Bochart* supposes that they are the same, which are call'd by *Misake* in *Josephus Caron*. Vid. *Univer. Hist. and Phaleg*. lib. 1. cap. 3.



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Time, the Credit of this Tradition has, in some Measure, declin'd, and given Place to another, which at present prevails.

2. THIS Opinion places Mount *Ararat* towards the Middle of *Armenia*, near the River *Araxes*, or *Aras*, above 280 Miles distant from *Al-Judi*, to the North-East. (b) St *Jerom* seems to have been the first, who hath given us an Account of this Tradition. “*Ararat*, says he, is “a Champaign Country, incredibly fertile, “through which the *Araxes* flows at the “Foot of Mount *Taurus*, which extends “so far; so that, by the Mountains of “*Ararat*, whereon the Ark rested, we “are not to understand the Mountains of “*Armenia* in general, but the highest “Mountains of *Taurus*, which overlook “the Plains of *Ararat*.” Since his Time, its Situation, in this Place, has been remark'd by several other Writers; and all the Travellers into these Places now make mention of no other Mount of *Ararat*, than what the *Armenians* call *Mafis*, (from *Amasia*, the third Successor of *Haikh*, the Founder of their Nation) and what the *Mahometans* do sometimes name *Agri-dagh*, i. e. the heavy or great Mountain, and sometimes *Parmak-dagh*, the Finger-Mountain, alluding to its Appearance; for, as it is strait, very steep, and stands by itself, it seems to resemble a Finger, when held up.

A Description  
of Mount Ara-  
rat.

THE Mount *Ararat*, which the *Armenians*, as we said, call *Mafis*, and sometimes *Mesefoussar*, (because the Ark was stopp'd there, when the Waters of the Flood began to abate) stands about twelve Leagues to the East (or rather South-East) of *Erivan* (a small City seated in the upper *Armenia*) four Leagues from *Aras*, or *Araxes*, and ten to the North-West of *Nak-jeivan*; which, because *Nak*, in *Armenian*, signifies a Ship, and *Schivan*, stopp'd or settled, is suppos'd to have its Name from the same Occasion. This Mountain is encompass'd by several little Hills, and on the Top of them are found many Ruins, which are thought to have been the Build-

ings of the first Men, who might fear, for some Time, to go down into the Plains. It stands by itself, in the Form of a Sugar-Loaf, in the midst of one of the greatest Plains that is to be seen, and separated from the other Mountains of *Armenia*, which make a long Chain. It consists of two Hills, whereof the less is more sharp and pointed; but the larger (which is that of the Ark) lies North-East of it, and rears it's Head far above the neighbouring Mountains. It seems so high and big indeed, that when the Air is clear, it does not appear to be above two Leagues from *Erivan*, and yet may be seen some four or five Days Journey off; but from the Middle to the Top, it is always cover'd with Snow, and for the Space of three or four Months in the Year, has its upper Part commonly hid in the Clouds.

THE *Armenians* have a Tradition, that, on the Summit of this Mountain, there is still a considerable Part of the Ark remaining, but that it is impossible to get up to the Top of it. (i) For they tell us of one Traveller, a Person of singular Piety, who endeavour'd to do it, and had advanc'd as far as the Middle of the Mountain; when, being thirsty, and wanting Water, he put up a Prayer to God, who caus'd a Fountain to spring out of the Ground for him, and so sav'd his Life; but, at the same Time, he heard a Voice, saying, *Let none be so bold, as to go up to the Top of this Mountain*.

How difficult the Ascent of this Mountain is (without any particular Revelation) we may inform ourselves from the following Account which Mr *Tournefort* gives us of it.

“ABOUT two o'Clock in the After-noon, (k) says he, we began to ascend the Mountain *Ararat*, but not without Difficulty. We were forc'd to climb up, in loose Sand, where we saw nothing, but some *Juniper* and *Goats-Thorn*. The Mountain, which lies South, and South-South-East from *Eimadzin*, or the three Churches, is one “ of

From Gen. vi.  
12. to ix. 20.

Tournefort's  
Account of it.

(b) In Isaiah xxxvii.

(i) La Boulaye's Voyages.

(k) Vide his Voyages into the Levant, Letter VII.



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“ of the most sad and disagreeable Sights  
“ upon Earth ; for there are neither Trees,  
“ nor Shrubs upon it, nor any Convents  
“ of *Religious*, either *Armenians*, or *Franks*.  
“ All the Monasteries are in the Plain,  
“ nor can I think the Place inhabitable in  
“ any Part, because the Soil of the Moun-  
“ tain is loose, and most of it cover'd with  
“ Snow.

“ FROM the Top of a great Abyss,  
“ (as dreadful an Hole as ever was seen)  
“ opposite to the Village of *Akurlu* (from  
“ whence we came) there continually fall  
“ down Rocks of a blackish hard Stone,  
“ which make a terrible Resound. This,  
“ and the Noise of the Crows, that are  
“ continually flying from one Side to the  
“ other, has something in it very fright-  
“ ful ; and, to form any Notion of the  
“ Place, you must imagine one of the  
“ highest Mountains in the World open-  
“ ing its Bosom, only to shew one of the  
“ most horrid Spectacles that can be thought  
“ of. No living Animals are to be seen,  
“ but at the Bottom, and towards the  
“ Middle of the Mountain. They, who  
“ occupy the lowest Region are poor Shep-  
“ herds, and scabby Flocks. The second  
“ Region is possess'd by Crows and Ty-  
“ gers, which pass'd by, not without  
“ giving us some Dread and Uneasiness.  
“ All the rest of it, *i. e.* half of it, has  
“ been cover'd with Snow, ever since the  
“ Ark rested there, and these Snows are  
“ cover'd half the Year with very thick  
“ Clouds.

“ NOTWITHSTANDING the Amaze-  
“ ment, which this frightful Solitude cast  
“ us into, we endeavour'd to find out the  
“ Monastery, we were told of, and en-  
“ quir'd whether there were any *Religious*  
“ in Caverns. The Notion they have in  
“ the Country, that the Ark rested here,  
“ and the Veneration, which all the *Arme-  
“ nians* have for this Mountain (for they  
“ kiss the Earth, as soon as they see it,  
“ and repeat certain Prayers, after they  
“ have made the Sign of the Cross) have  
“ made many imagine, that it must be  
“ fill'd with *Religious*. However, they

“ assur'd us, that there was only one for-  
“ faken Convent, at the Foot of the Gulf ;  
“ that there was no Fountain throughout  
“ the whole Mount ; and that we cou'd  
“ not go, in a whole Day, to the Snow,  
“ and down again to the Bottom of the  
“ *Abyss* ; that the Shepherds often lost  
“ their Way ; and that we might judge,  
“ what a miserable Place it was, from the  
“ Necessity they were under to dig the  
“ Earth, from Time to Time, to find a  
“ Spring of Water, for themselves and  
“ their Flocks ; and, in short, that it  
“ wou'd be Folly to proceed on our Way,  
“ because they were satisfy'd our Legs  
“ wou'd fail us, nor wou'd they be oblig'd  
“ to accompany us, for all the Treasures  
“ of the King of *Persia*.

“ WHEN we consider'd what the Shep-  
“ herds had told us, we advis'd with our  
“ Guides ; and they, good Men, unwill-  
“ ling to expose themselves to the Danger  
“ of dying for Thirst, and having no Cu-  
“ riosity, at the Expence of their Legs,  
“ to measure the Height of the Moun-  
“ tain, were, at first, of the same Senti-  
“ ments with the Shepherds ; but after-  
“ wards concluded, that we might go to  
“ certain Rocks, which were more pro-  
“ minent and visible than the rest, and so  
“ return by Night to the Place where we  
“ were ; and with that Resolution, we  
“ went to Rest. In the Morning, after  
“ that we had eat and drank very plenti-  
“ fully, we began to travel towards the  
“ first Ridge of Rocks, with one Bottle  
“ of Water, which, to ease ourselves, we  
“ carry'd by Turns ; but, notwithstand-  
“ ing we had made Pitchers of our Bel-  
“ lies, in two Hours Time, they were  
“ quite dry'd up ; and, as Water shook  
“ in a Bottle is no very pleasant Liquor,  
“ our Hopes were, that, when we came  
“ to the Snow, we shou'd eat some of it  
“ to quench our Thirst.

“ It must be acknowledg'd, that the  
“ Sight is very much deceiv'd, when we  
“ stand at the Bottom, and guess at the  
“ Height of a Mountain ; and especially  
“ when it must be ascended thro' Sands,

“ as



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“ as troublesome as the *Syrtes* of *Africa*.  
“ ’Tis impossible to take one firm Step  
“ upon the Sands of Mount *Ararat*: In  
“ many Places, instead of ascending, we  
“ are oblig’d to go back again, to the  
“ Middle of the Mountain, and, in order  
“ to continue our Course, to wind, some-  
“ times to the Right, and sometimes to  
“ the Left.

“ To avoid these Sands, which fa-  
“ tigu’d us most intolerably, we made our  
“ Way to the great Rocks, which were  
“ heap’d one upon another. We pass’d  
“ under them, as through Caverns, and  
“ were shelter’d from all the Injuries of  
“ the Weather, except *Cold*, which was  
“ here so keen and intense, that we were  
“ forc’d to leave the Place, and come into  
“ a very troublesome Way, full of large  
“ Stones, such as Masons make use of in  
“ Building, and were forc’d to leap from  
“ Stone to Stone, till I, for my Part, was  
“ heartily weary, and began to sit down,  
“ and repose myself a little, as the rest of  
“ the Company did.

“ AFTER we had rested ourselves, we  
“ came, about Noon, to a Place, which  
“ afforded us a more pleasing Prospect.  
“ We imagin’d ourselves so near, that we  
“ cou’d have even touch’d the Snow (we  
“ thought) with our Teeth; but our Joy  
“ lasted not long, for, what we had taken  
“ for Snow, prov’d only a *Chalk-Rock*,  
“ which hid from our Sight a Tract of  
“ Land, above two Hours Journey distant  
“ from the Snow, and which seem’d to  
“ have a new Kind of Pavement, made  
“ of small Pieces of Stones, broke off by  
“ the Frost, and whose Edges were as  
“ sharp as Flints. Our Guides told us,  
“ that their Feet were quite bare, and  
“ that ours, in a short Time, wou’d be so  
“ too; that it grew late, and we shou’d  
“ certainly lose ourselves in the Night, or  
“ break our Necks in the Dark, unless  
“ we wou’d chuse to sit down, and so be-  
“ come a Prey to the Tygers. All this  
“ seem’d very feasible; and therefore we  
“ assur’d them, that we wou’d go no far-  
“ ther than the Heap of Snow, which we

“ shew’d them, and which, at that Di-  
“ stance, appear’d hardly bigger than a  
“ Cake; but when we came to it, we  
“ found it more than we had Occasion for;  
“ the Heap was above thirty Paces in Dia-  
“ meter. We every one eat as much as  
“ we had a mind for, and so, by Consent,  
“ resolv’d to advance no farther. It can-  
“ not be imagin’d, how much the eating  
“ of Snow revives and invigorates: We  
“ therefore began to descend the Mountain  
“ with a great deal of Alacrity; but we  
“ had not gone far, before we came to  
“ Sands, which lay behind the *Abyss*, and  
“ were full as troublesome as the former,  
“ so that, about six in the Afternoon, we  
“ found ourselves quite tired out and spent.  
“ At length, observing a Place cover’d  
“ with *Mousse-Ear*, whose Declivity seem’d  
“ to favour our Descent, we made to it  
“ with all Speed, and (what pleas’d us  
“ mighty well) from hence it was that our  
“ Guides shew’d us (tho’ at a considerable  
“ Distance) the Monastery, whither we  
“ were to go to quench our Thirst. I  
“ leave it to be guess’d what Method *Noah*  
“ made use of to descend from this Place,  
“ who might have rid upon so many Sorts  
“ of Animals, which were all at his Com-  
“ mand: But as for us, we laid ourselves  
“ upon our Backs, and slid down for an  
“ Hour together upon this green Plat, and  
“ so pass’d on very agreeably, and much  
“ faster, than we cou’d have gone upon  
“ our Legs. The Night, and our Thirst  
“ were a Kind of Spurs to us, and made  
“ us make the greater Speed. We conti-  
“ nu’d therefore sliding in this Manner,  
“ as long as the Way wou’d permit; and,  
“ when we met with small Flints, which  
“ hurt our Shoulders, we turn’d and slid on  
“ our Bellies, or went backwards on *all four*.  
“ Thus by Degrees we gain’d the Mona-  
“ stery; but so disorder’d and fatigu’d by  
“ our Manner of travelling, that we were  
“ not able to move Hand or Foot.”

I HAVE made my Quotation from this  
learned *Botanist*, and most accurate Tra-  
veller, the longer, not only because it gives  
us a full Idea of the Mountain, so far as



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he ascended; but some Distrust likewise of the Veracity (*l*) of a certain *Dutch* Voyager, who seems to assure us, that he went five Days Journey up Mount *Ararat* to see a *Romish* Hermit; that he pass'd through three Regions of the Clouds, the first dark and thick, the next cold and full of Snow; and the third colder still; that he advanc'd five Miles every Day, and when he came to the Place, where the Hermit had his Cell, he breath'd a very serene and temperate Air; that the Hermit told him, he had perceiv'd neither Wind nor Rain, all the five and twenty Years that he had dwelt there; and that, on the Top of the Mountain, there still reign'd a greater Tranquillity, which was a Means to preserve the Ark without Decay or Putrefaction.

An Objection  
stated and an-  
swer'd.

THERE is one Objection, which may be made to all that we have said concerning the Situation of this famous Mountain, and that is,——Whereas the *Sons of Noah*, when they quitted the Country where the Ark rested, are said to (*m*) journey from the East into the Land of *Shinar*, it is plain, that if they remov'd from any Part of *Armenia*, they must have gone from the North, or North-West; but this we shall take Occasion to examine, when we come to treat of their Migration. In the mean Time, 'tis worthy our Observation, and some Argument of our being in the right, (*n*) that the Situation of *Ararat*, as we have suppos'd it, whether it be Mount *Masis*, or the Mountain of *Cardu*, was very convenient for the Journey of the Sons of *Noah*, because the Distance is not very great, and the Descent easy, especially from the latter, into the Plains of *Mesopotamia*, whereof *Shinar* is a Part. Nor should we forget, that the Neighbourhood, which the sacred History, by this Means, preserves between the Land of *Eden*, where Man was created; that of *Ararat*, where the Remains of Mankind were sav'd; and that of *Shinar*, where they fix'd the Center of their Plantations, is much more natural, and seems to have a better

Face and Appearance of Truth, than to place these Scenes at so vast a Distance, as some *Commentators* have done. From Gen. vi. 12. to ix. 20.

ONE Enquiry more, not concerning Mount *Ararat* only, but every other Mountain, that is dispers'd over the whole Earth, is this,——Whether they were in Being before the Induction of the Flood. The ingenious Author of the *Theory*, so often quoted, is clearly of Opinion, that (*o*) the Face of the Earth, before the Deluge, was smooth, regular, and uniform; without Mountains, and without a Sea; and that the Rocks and Mountains, which every where now appear, were made by the violent Concussions, which then happen'd, and are indeed nothing else but the Ruins and Fragments of the old World. But all this is confuted by the Testimony of *Divine Wisdom*, who declaring her own Pre-existence, (*p*) *I was set up from everlasting, says she, from the Beginning, or ever the Earth was; when there was no Depth, I was brought forth; when there were no Fountains abounding with Water, before the Mountains were settled, before the Hills was I brought forth; while, as yet, God had not made the Earth, nor the Fields, nor the highest Part of the Dust of the World.* So that, according to this Declaration, not only the *Fountains of Waters*, which we see upon the Face of the Earth, but even Mountains (which some have accounted its greatest Deformities) and all Hills were Part of the original Creation, and contemporary with the first Foundations of the Earth: And though a Deluge can scarce be suppos'd to over-spread the Globe, without making some Transmutation in it; yet, that it could not shock the *Pillars* of the round World, or cause a total Dissolution in Nature, we have the same Divine Testimony, assuring us, that at the Time of the first Creation, (*q*) *God laid the Foundation of the Earth so sure, that it should not be remov'd for ever.*

That there  
were Moun-  
tains before  
the Deluge.

'TIS a groundless Imagination then, to ascribe the Origin of Mountains, and other lofty Eminences, to a certain Disruption

Their Use and  
Pleasantness.

(*l*) *Struy's Voyages*, Chap. xvii.  
*Theory*, l. i. c. 5.

(*m*) Gen. xi. 2.

(*p*) Prov. viii. 23, &c.

(*n*) *Univerf. Hist.* l. i. c. i. p. 110.

(*q*) *Pfal.* civ. 5.

(*o*) *Burnet's*



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of the Earth, in the Time of the Deluge; when God, from the very first Beginning, design'd them for such excellent Purposes. For, besides that several of these Rocks and Mountains (as well as the *broad Sea*) are really an awful Sight, and fill the Mind with just Notions of God's tremendous Majesty, which a small River, or a smooth Surface does not do so well; and besides that, they yield Food for several Animals, form'd by Nature to live upon them, and supply us from *without* with many wholesome Plants, and from *within* with many useful Metals; by condensing the Vapours, and so producing Rain, Fountains, and Rivers, they give the very Plains and Valleys themselves the Fertility, which they boast of. For this seems to be the Design of Hills, *says (r) a learned Enquirer into the Original of Springs and Fountains,* "That their Ridges, being plac'd through  
" the midst of the *Continent*, might serve,  
" as it were, for *Alembicks*, to distil fresh  
" Water for the Use of Man and Beast;  
" and their Heights, to give a Descent to  
" those Streams, which run gently, like  
" so many Veins of the *Microcosm*, to be  
" the more beneficial to the Creation."

(s) NAY, we may appeal to the Sense of Mankind, whether a Land of Hills and Dales has not more Pleasure and Beauty both, than any uniform *Flat*, which *then* only affords Delight, when it is view'd from the Top of an Hill. For what were the *Tempe* of *Theffaly*, so celebrated in antient Story for their unparallel'd Pleasantry,

but a Vale, divided by a River, and terminated with Hills? Are not all the Descriptions of *Poets* embellish'd with such Ideas, when they wou'd represent any Places of *superlative* Delight, any blissful Seats of the *Muses* and *Nymphs*, any sacred Habitations of *Gods* and *Goddeesses*? They will never admit, that a wild *Flat* can be pleasant, no not in the \* *Elysian* Fields: They too must be diversify'd. Swelling Descents, and declining Valleys are their chief Beauties; nor can they imagine \* even Paradise, a Place of Pleasure, or Heaven itself \* to be Heaven without them. So that such a Place, as our present Earth is, distinguish'd into Mountains, Rivers, Vales, and Hills, must, even in Point of Pleasure, claim a Preheminence before any other, that presents us with no more than a single Scene, and, in one continu'd *plain* Superficies, must of Necessity pall the Prospect. But then, if we consider farther, the Riches that are repositied in these Mountains, the Gold and precious Stones, the Coal, the Lead, the Tin, and other valuable Minerals, that are dug out of their Bowels, all useful in their Kinds, and fitted for the Accommodation of human Life, we shall be apt to over-look the *fantastical* Pleasantness of a smooth Outside, and to think with *Moses*, the Man of God, that (t) *Blessed of the Lord is any Land, for the chief Things of the antient Mountains, and for the precious Things of the lasting Hills.*

From Gen. vi.  
12. to ix. 20.

(r) Dr Halley.

(s) Bentley's Sermons at Boyle's Lectures.

\* At Pater Anchises penitus convalle virenti.

Hoc superate jugum — & tumulum capit. VIR. *Æn.* 6.

\* Flowers worthy of Paradise, which not wise Art, In Beds and curious Knots, but Nature boon,

(t) Deut. xxxiii. 13, 15.

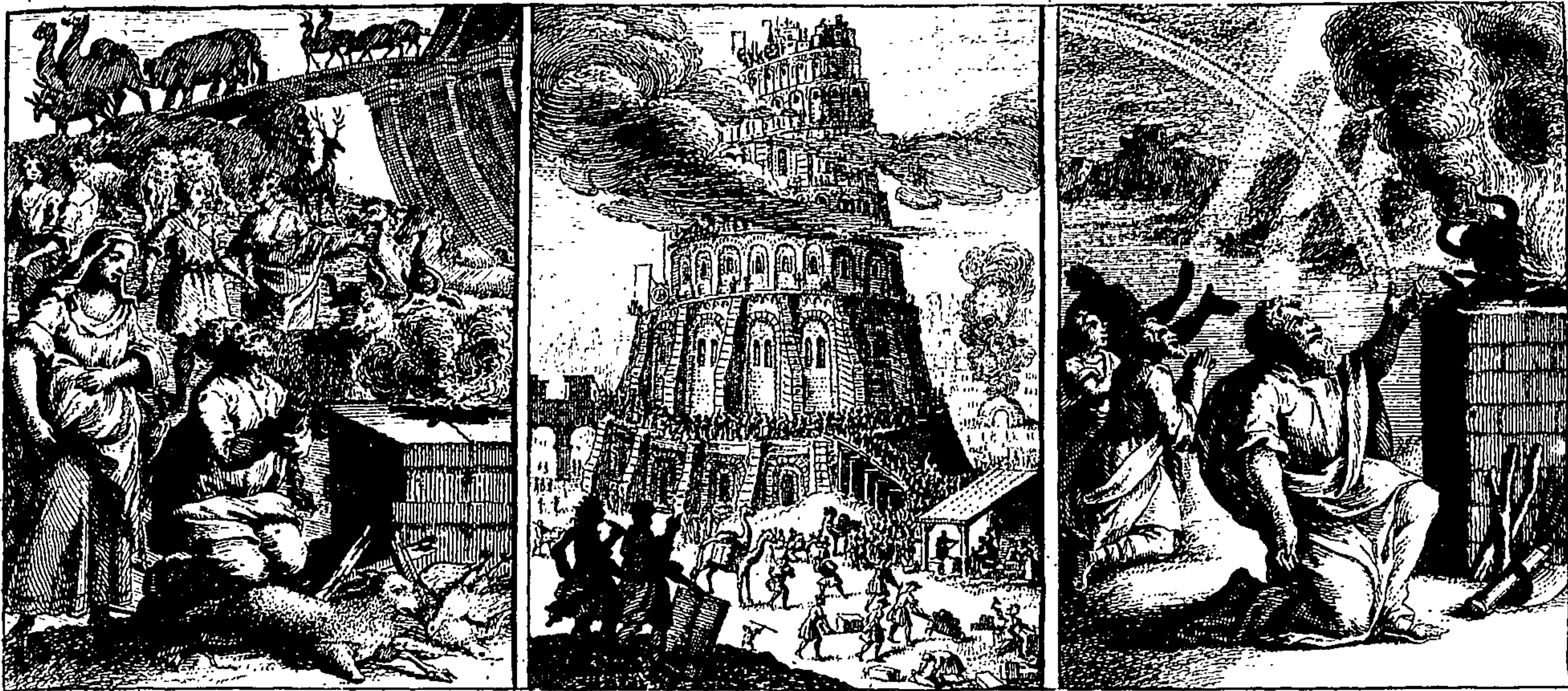
Pour'd forth profuse, on Hills, and Dale, and Plain.

\* For Earth hath this Variety from Heav'n Of Pleasure, situate on Hill, or Dale.

MILTON'S Paradise Lost, Book IV.

*The End of the First Book.*





T H E  
H I S T O R Y  
O F T H E  
B I B L E.  
B O O K I I.

*Containing an Account of Things, from the Flood to the Call  
of ABRAHAM. In all 426 Years, and fix Months.*

C H A P. I.

*The Remainder of what is recorded of Noah, to his Death.*

*The H I S T O R Y.*

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2347, &c.

Noah's Sacri-  
fice, and the  
Promises and  
Grants, which  
God gives him.



AS soon as *Noah* and his Family were landed, and all the Creatures, committed to his Charge, were come safe out of the Ark, he selected some of every Kind, both Beasts and Birds, but such only as were *clean*,

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and, by God's Appointment, proper for Sacrifice ; and, having built the first Altar, that we read of, restor'd the antient Rite of Divine Worship, and † offer'd Burnt-Sacrifices thereon. And this he did with so grateful a Sense of the Divine Goodness, and so reverential a Fear of the Divine

G g g

Majesty,

From Gen.  
viii. 20. to  
the End of  
Ch. ix.

† *Josephus* tells us, that *Noah*, in a Persuasion that God had doom'd Mankind to Destruction, lay under a mortal Dread for fear of the same Judgment over again, and that it wou'd end in an *Anniversary* Inundation ; so that he pre-  
sented



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Majesty, as procur'd him a gracious Acceptance, and, in Testimony of that Acceptance, several Grants and Promises.

GOD'S *Promises* were, that, ‡ though Mankind were naturally wicked, and apt to go astray from the very Womb, yet, be their Iniquities ever so great, he wou'd not any more destroy the Earth † by a general Deluge, or disturb the Order of Nature, and ‡ the several Seasons of the Year, and

their regular Vicissitudes: And in Confirmation of this, he appointed the *Rainbow* for a *Token*, which (whether it us'd to appear before the Flood, or no) was *now* to be the Ratification of the Truth of his Promise, and *his faithful Witness in Heaven*.

THE *Grants* which God gave *Noah* and his Sons were, not only \* the same Dominion, which our first Parents, before the

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sented himself before the Lord with Sacrifices and Prayers, “humbly beseeching him, in Mercy, to preserve the Order of the World in its Frame; to punish the Guilty, and spare the Lives of the Innocent; and not to proceed with Rigour, for the Wickedness of some Particulars, to the Destruction of the Whole; otherwise, the Survivors of this Calamity wou'd be more wretched, than those that were wash'd away in the common Ruin, if, after having suffer'd Horror of Thought, and the Terror of so dismal a Spectacle, they shou'd only be deliver'd from one Calamity, to be consum'd by another.” *Antiq. l. i. c. 4.* But that this shou'd be the Purport of his Prayer is not very likely, because we find no such Indications of Terror in *Noah*, who knew the great and criminal Causes of the Deluge to be such, as cou'd not happen every Year, and who, having found Favour in the Eyes of God, and a miraculous Preservation from a general Destruction, can hardly be suppos'd to have cast away his Confidence in him so soon, and, instead thereof, to be possess'd with an abject and servile Fear: And therefore we may conclude, that the Nature of his Prayer and Sacrifice was *eucharistical*, and not *deprecatory*. *Heidegger's Hist. Patriar. Exercit. 19.*

‡ The Words in our Translation are, *I will not again curse the Ground any more for Man's Sake, for the Imagination of Man's Heart is evil*; which is certainly very injuriously render'd, because it makes the sacred Author speak quite contrary to what he design'd, and is an Affront to the Justice, Goodness, and Wisdom of God, who, by this Translation of *for*, instead of *tho'*, might seem to bless Man for his evil Imaginations. *Essay for a new Translation.*

† For particular Inundations there have been at several Times, in divers Places, whereby Towns and Countries have been over-whelm'd with all their Inhabitants. *Pool's Annotations.*

‡ All the Versions do manifestly, in this Place, confound the *four Seasons* of the Year, which *Moses* exactly distinguishes. For the *Hebrew* Word *Kor*, which they render *Cold*, signifies the *Winter*, because of the Cold that then reigns. The Word *Chom*, which they render *Heat*, signifies the *Spring*, because of the Heat, which abounds in *Judea* about the End of the Spring, in the Months of *May* and *June*, which are the Harvest-Time in that Country. The Word *Kajts*, which they render *Summer*, does indeed signify so; but then the Word *Choroph*, which they term the *Winter*, shou'd be render'd *Autumn*, which is the Time of plowing, and cultivating the Ground, as may be seen *Prov. xx. 4.* So that the whole Sentence, which contains the Promise of God, *Gen. viii. 22.* if render'd justly, should run thus,—*While the Earth remaineth, Seed-Time and Harvest, Winter and Spring, Summer and Autumn, Day and Night, shall not cease.* An *Essay for a new Translation.* We cannot but observe however, that this Vicissitude of Times and Seasons, which is here promis'd as a Blessing to Mankind, is a full Computation of the Dreams of such Writers, as are apt to fancy, “That in the *primordial* Earth there was every where a perpetual Spring and Equinox; that all the Parts of the Year had one and the same Tenor, Face, and Temper; and that there was no Winter or Summer, Seed-Time or Harvest, but a continual Temperature of the Air, and Verdure of the Earth;” which, if it were true, wou'd make this Promise of God a Punishment, rather than a Blessing to Mankind. *Vid. Burnet's Theory, l. 2. c. 3. and Heidegger's Hist. Patriar. Exercit. 19.*

\* A learned and right Reverend Author, to shew the Renovation of the Earth after the Deluge, and its Deliverance from the Curse, inflicted upon it by Reason of *Adam's* Transgression, runs the Parallel between the Blessings and Privileges, granted to *Adam*, soon after his Creation, and those restor'd to *Noah* and his Posterity, soon after the Flood. To our first Parents it is said, *Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing, that moveth on the Earth*, *Gen. i. 28.* To *Noah* and his Sons it is said, *The Fear of you, and the Dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all the Fishes of the Sea, into your Hand are they delivered*, *Gen. ix. 2.* To *Adam* and *Eve* are granted for Food every Herb, bearing Seed—and every Tree, in the which is the Fruit of the Tree, yielding Seed, *Gen. i. 29.* But *Noah* and his Sons have a larger Charter,—*Every moving Thing, that liveth, shall be Meat to you, even, as the green Herb, have I given you all Things*, *Gen. ix. 3.* The Blessing upon the Earth, at the Creation was,—*Let the Earth bring forth Grass, and Herb yielding Seed, and the Fruit-Tree yielding Fruit after his Kind*, *Gen. i. 11.* The Blessing after the Flood is,—*While the Earth remaineth, Seed-Time and Harvest shall not cease*, *Gen. viii. 22.* In the Beginning, the Lights in the Firmament were appointed to divide the Day from the Night, and to be for Seasons, and for Days, and Years, *Gen. i. 14.* After the Flood, the new Blessing is,—*That Spring and Autumn, Summer and Winter, and Day and Night, shall not cease*, *Gen. viii. 22.* Whereupon our Author asks, What is bestow'd in the first Blessings, that is wanted in the second? What more did *Adam* enjoy in his happiest Days? What more did he forfeit in his worst, with respect to this Life, than that, which is contain'd in these Blessings? If he neither had more, nor lost more, all these Blessings you see expressly restor'd to *Noah* and his Posterity: And, from all this laid together, he concludes, that the old Curse upon the Ground was, after the Deluge, finish'd and compleated. *Use and Intent of Prophecy, p. 91.*



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the Fall, had over the Animal-Creation, and a full Power to keep them in Submifion and Subjection; but a Privilege likewife to kill any of thefe Creatures for Food; only with this Reftriction, that they were not to † put them to unneceffary Torture, or to eat any Part of their Blood, which might be a Means to introduce the fhedding of human Blood. The human Kind, notwithstanding their *Apoftacy*, did ftill retain fome *Lineaments* of the Divine Similitude, and, therefore, whofoever murder'd any of them, did thereby deface the *Image of God*; and whether it were Man † or Beaft, Stranger or near Relation, was appointed by the *Magiftrate* to be put to Death: And, with thefe Grants and Promifes, he gave them Encouragement (as he did our firft Progenitors) to *be fruitful and multiply, and replenifh the Earth*, which was now left almoft deftitute of Inhabitants.

BUT how much foever the Deluge might deprive the Earth of its Inhabitants, it had not fo totally deftroy'd the Trees, and Plants, and other Vegetables, but that, in a fhort Time, they began to appear again; and, being encourag'd by the kindly Warmth of the Sun, difcover'd their feveral *Species*, by the feveral *Fruits* they bore. *Noah* before the Flood † had apply'd himfelf to *Hufbandry*, and now, upon the Recovery of the Earth again, be-

took himfelf to the fame Occupation. Among his other Improvements of the Ground, he had planted a Vineyard, and, perhaps, was the firft Man, who invented a Prefs, to fqueeze the Juice out of the Grape, and fo make Wine. Natural Curiofity might tempt him to tafte the Fruit of his own Labour; but, being either unacquainted with the Strength of this Liquor, or, through Age and Infirmary, unable to bear it, fo it was, that, drinking a little too freely, he became quite intoxicated with it; and fo falling afleep in his Tent, lay with his Body uncover'd, and, in a very indecent Pofture, was expos'd to the Eyes of his Children.

HAM, who efpy'd his Father in this Condition, inftead of concealing his Weaknefs, proclaim'd it aloud, and to his other two Brothers, *Shem* and *Japhet*, made him the Subject of his Scorn and Derifion: But, fo far were they from being pleas'd with his Behaviour in this Refpect, that, taking a Garment, and laying it upon both their Shoulders, they went backward, till, coming to their Father, they dropt the Garment upon him, and fo cover'd the Nakednefs, which their pious Modefty wou'd not permit them to behold. Nor is it improbable, that, to prevent the like Indecency, they watch'd him, during the remaining Time of his Sleep, and might poffibly, upon his awaking, acquaint him with

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Ham's Immo-  
defly to his Fa-  
ther Noah.

† The Words in the Text are,—*But Flefh with the Life thereof, which is the Blood thereof, fhall you not eat.* This the *Hebrew* Doctors generally underftand to be a Prohibition to cut off any Limb of a living Creature, and to eat it, while the *Life*, i. e. the Blood, was in it; *dum adhuc vivit, & palpitat, feu tremit*, as a modern Interpreter has truly explain'd their Senfe. And in this they are follow'd by feveral *Chriftians*, who think (as *Maimonides* did) that there were fome People, in the old World, fo favage and barbarous, that they did eat raw Flefh, while it was yet warm from the Beaft, out of whole Body it was cut *Piece-meat*. *Plutarch* tells us, that it was customary, in his Time, to run red hot Spits through the Bellies of live Swine, to make their Flefh more delicious; and I believe fome among us have heard of *whipping* Pigs, and torturing other Creatures to Death, for the fame Purpofe. Now thefe Things cou'd not be committed, if fuch Men thought themfelves bound in Confcience to abftain from all unneceffary Cruelties to the Creatures, and to bleed them to Death, with all the Difpatch they cou'd, before they touch'd them for Food. Vid. *Patrick's Commentary*, and *Revelation Examined*, Vol. II. p. 20.

† If it here fhould be ask'd, How any Beaft, that is neither capable of Virtue or Vice, can be deem'd culpable, in cafe it fhould chance to kill any Man? The Answer is,—That this Law was ordain'd for the Benefit of Men, for whole Ufe all Beafts were created. For, 1<sup>ſt</sup>, fuch *Owners*, as were not careful to prevent fuch Mifchiefs, were hereby punifh'd. 2<sup>dly</sup>, Others were admonifh'd by their Example to be cautious. 3<sup>dly</sup>, God thereby inftructed them, that Murder was a moft grievous Crime, whole Punifhment extended even to Beafts; and, 4<sup>thly</sup>, the Lives of Men were hereby much fecur'd, when fuch Beafts, as might do the like Mifchief another Time, were immediately difpatch'd, and taken out of the Way. *Patrick's Commentary*.

† Anciently the greateft Men efteem'd nothing more honourable, and worthy their Study, than the Art of Agriculture. *Nihil homine libero dignius*, nothing more becoming a Gentleman, was the Saying of the *Roman Orator*; and for the Truth of this the *Fabii*, the *Cato's*, the *Furro's*, the *Virgil's*, the *Pliny's*, and other great Names, are fufficient Witneffes. *Biblioth. Biblica*, Vol. I, p. 251.



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with what had happen'd : Whereupon, perceiving how unworthily his Son *Ham* had serv'd him, † he curs'd his Race in the Person of *Canaan* his Grandson, and reflecting how respectfully his other two Sons had behav'd, he rewarded their pious Care with each one a Blessing, which, in Process of Time, was fulfill'd in their Posterity.

And Noah's  
Death.

THIS is all that the Scripture informs us of concerning *Noah*, only we are given to understand, that he liv'd 350 Years after the Deluge, in all 950; and, if we will

believe the Tradition of the *Orientals*, he was bury'd in *Mesopotamia*, where, not far from a Monastery, call'd *Dair-Abunab*, i. e. *the Monastery of our Father*, they shew us, in a Castle, a large Sepulchre, which, they say, belong'd to him : But, as for the common Opinion of his dividing the World among his three Sons before his Death, giving to *Shem Asia*, to *Ham Africa*, and to *Japhet Europe*, there is no Manner of Foundation for it, either in Scripture, or Tradition.

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### The OBJECTION.

“ BUT how short soever this *Post-*  
“ *diluvian* Part of *Noah's* History  
“ may be thought, 'tis long enough, we  
“ find, to contain many more Absurdities,  
“ and Misrepresentations of Things, than  
“ can easily be digested. It might be the  
“ Opinion of the *Heathen* World, per-  
“ haps, that their Gods were pleas'd with  
“ the Smell of Incense, and (as one (b)  
“ expresses it) *would leave their ordinary*  
“ *Diet of Nectar and Ambrosia, to snuff*  
“ *up the Smoak and Fat of Sacrifices*;  
“ yet, surely it gives us too gross and car-  
“ nal a Notion of the great God of Hea-  
“ ven and Earth, that he shou'd be so far  
“ delighted with the *sweet Savour* of any  
“ Oblation, as to have his Heart atten-  
“ der'd, his Relentings kindled, and him-  
“ self drawn into a hasty Resolution, *never*  
“ *to destroy the Earth any more*, when it  
“ is apparent, that since that Time, he  
“ has brought upon it several *Inundations*,  
“ and, at the End, is resolv'd to consume  
“ it with a general *Conflagration*.

“ THE Rainbow indeed may be ac-  
“ counted a very beautiful Sight in the

“ Heavens ; but, as it proceeds from a  
“ natural Cause, (c) from the *Reflection*  
“ and *Refraction* of the Rays of the Sun  
“ from innumerable Drops of Rain in a  
“ Cloud, it can be no proper Token of a  
“ *Covenant* commencing at that Time.  
“ As there was a Sun and Clouds before  
“ the Flood, the same *Phænomenon* must  
“ have frequently appear'd, and conse-  
“ quently lost its *Validity*; nor can we  
“ suppose, that God shou'd ever be so *un-*  
“ *mindful of his Covenant*, as to stand in  
“ need of so slight, so common a Re-  
“ membrancer.

“ THE Permission of *Animal-Food* to  
“ *Noah* and his Posterity may be thought  
“ perhaps a *peculiar* Privilege ; but, (d)  
“ when we read of the same Dominion  
“ over all Creatures, and the same Di-  
“ stinction of clean and unclean Beasts, in  
“ the Times before the Flood, that we  
“ find in the Times of *Noah*, either we  
“ must suppose the Distinction to be fri-  
“ volous, and the Dominion given to Man  
“ more extensive, after he had sinn'd, than  
“ it was before, or we must allow, that  
“ this

† 'Tis a Tradition among the *Eastern* Writers, that *Noah*, having curs'd *Ham* and *Canaan*, the Effect of his Curse was, that not only their Posterity were made subject to their Brethren, and born, as we may say, in Slavery, but that likewise, all on a sudden, the Colour of their Skin became black : (For they maintain, that all the *Blacks* descended from *Ham* and *Canaan*) that *Noah*, seeing so surprising a Change, was deeply affected with it, and begg'd of God, that he wou'd be pleas'd to inspire *Canaan's* Masters with a tender and compassionate Love for him; and that his Prayer was heard. For, notwithstanding we may still, at this Day, observe the Effect of *Noah's* Curse, in the Servitude of *Ham's* Posterity ; yet we may remark likewise the Effect of his Prayer, in that this Sort of black Slaves is sought for, and made much of in most Places. *Calmet's* Dictionary on the Word *Ham*.

(b) *Lucin. de Sacrit.* Vol. I. p. 306.

(c) *Saurin's* Dissertation.

(d) *Heidegger's* Hist. Patriar. Exer. 15.



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“ this is a Privilege no more, than what  
“ all *Antediluvians* had, and, consequent-  
“ ly, that it is a Misrepresentation to call  
“ it a *new Grant*.

“ M<sub>A</sub>N, in his State of Innocence, and  
“ while the Image of God shone radiantly  
“ about him, held all other Creatures un-  
“ der a voluntary Subjection: But, the  
“ many sad Accidents, which we read of  
“ continually, are too sure a Testimony,  
“ that this Part of the *Grant* is, in a Man-  
“ ner, quite withdrawn, and that the Fear  
“ of us, and the Dread of us, is so little  
“ impress'd upon several Kinds of Beasts,  
“ that, on sundry Occasions, they turn  
“ upon their Masters, and rebel.

“ THE Lord and Sovereign of the *Post-*  
“ *diluvian* World was the Patriarch *Noah*,  
“ who must, consequently, be a Man of  
“ Business, as having the chief Govern-  
“ ment of Affairs devolv'd upon him;  
“ and yet, after this Period of Time, we  
“ hear no Manner of Tidings of him,  
“ except it be in one scurvy Story of his  
“ planting a Vineyard, getting scandalous-  
“ ly drunk, and exposing himself to the  
“ Scorn and Derision of all about him.  
“ 'Tis somewhat strange, that, in all the  
“ *Antediluvian* Ages, the Use of the Vine  
“ shou'd not be found out, or, that *Noah*,  
“ who was now about 600 Years old,  
“ shou'd not be acquainted with its intoxi-  
“ cating Quality; but, if he was not,  
“ the more he was to be pity'd, and *Moses*,  
“ (one wou'd think) shou'd have imitated  
“ his two dutiful Sons, and, in Compas-  
“ sion to his Infirmary, cast the kind Veil  
“ upon his Nakedness. But, instead of  
“ that, to represent this Favourite of God,  
“ and grave Sire of Mankind, lying in  
“ his Tent in the shameful Manner, that  
“ he does, and then, as soon as he awakes  
“ from his Wine, to give him the *Spirit*  
“ of Prophecy, and let him a venting his  
“ Curses and his Blessings at random, looks  
“ as if he were acting the Part of *Ham*,  
“ and exposing a weak Man's Failings to  
“ the Publick. For, according to this  
“ Representation, what other Reason can

“ we assign for the several notorious Blun-  
“ ders that he makes; (e) for his mis-  
“ taking the Name of *Canaan* (who seems  
“ to be innocent in the whole Affair) in-  
“ stead of that of his guilty Son *Ham*, in  
“ the *Curse*; for preferring his younger  
“ Son *Shem*, before the first-born *Japhet*,  
“ in the *Blessing*; and for the many un-  
“ accountable Reveries of enlarging *Ja-*  
“ *phet*, making him dwell in the Tents of  
“ *Shem*, and *Ham* to become the *Servant*  
“ of *Servants*? What Account can we  
“ give for these Extravagancies, I say, but  
“ that of supposing that the good old *Pa-*  
“ *triarch* was not yet got out of his *Cups*,  
“ and return'd to his Senses?”

‘Tis a sad Perversion of the Use of hu-  
man Understanding, and no small Token  
of a secret Inclination to *Infidelity*, when  
Men make the Condescensions of Scripture  
an Argument against its Divine Authority;  
and, from the *Figures* and *Allusions*, which  
it employs, in Accommodation to their  
Capacities, draw Conclusions, unworthy of  
its sacred Penmen, and unbecoming the  
Nature of God.

IN relation to Sacrifices, we find God  
declaring himself very fully in these Words:  
(f) *Hear, O my People, and I will speak;*  
*I will testify against thee, O Israel, for I*  
*am God, even thy God. I will not reprove*  
*thee, because of thy Sacrifices, or for thy*  
*Burnt-Offering, because they were not al-*  
*ways before me. I will take no Bullock out*  
*of thine House, or He-Goats out of thy*  
*Fold;—for thinkest thou that I will eat*  
*Bull's Flesh, or drink the Blood of Goats?*  
*Offer unto God Thanksgiving, and pay thy*  
*Vows unto the Most High, and call upon me*  
*in the Time of Trouble, so will I hear thee,*  
*and thou shalt praise me.* So that it is not  
the Oblation itself, but the grateful Sense  
and Affections of the Offerer, that are ac-  
ceptable to God, and which, by an easy  
Metaphor, may be said to be as grateful  
to him, (g) as Perfumes, or sweet Odours  
are to us.

AND indeed, if either the Sense of Gra-  
titude or Fear, if either the Apprehension  
H h h of

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Answer'd, by  
showing why  
Noah's Sacri-  
fice was ac-  
cepted.

(a) *Ibid.* Gen. ix. 25, 26, 27.

(f) *Psal.* 7, &c.

(g) *Parish's Commentary*.



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of God's peculiar Kindness, or of his wrathful Indignation against Sin did ever produce a sincere Homage, (b) it must have been upon this Occasion, when the *Patriarch* call'd to Remembrance the many Vows he had made to God *in the Bitterness of his Soul*, and in the Midst of his Distress; when, coming out of the Ark, he had before his Eyes the Ruins of the old World, so many dreadful Objects of the Divine Vengeance; and, at the same Time, saw himself safe amidst his little Family, which must have all likewise perish'd, had they not been preserv'd by a miraculous Interposition. And, with such Affections of Mind, as this Scene cou'd not but excite, it wou'd be injurious not to think, that his Prayers and Oblations were answerably *fervent*, and his Joy and Thanksgiving such, as became so signal a Deliverance.

BUT it was not upon Account of these only, that his Service found so favourable a Reception. Sacrifices, (i) (as we shew'd before) were of Divine Institution, and prefigurative of that great *Propitiation*, which God, in due Time, wou'd exhibit in the Death of his Son. Whatever Merit they have, they derive from Christ, (k) *who gave himself for us, as an Offering, and a Sacrifice to God for a sweet-smelling Savour*. 'Twas in the Sense of this therefore, that *Noah* approach'd the Altar, which he had erected; and while he was offering his appointed Sacrifices, fail'd not to commemorate *this Lamb of God, which was slain from the Foundation of the World*, and so found his *Acceptance in the Beloved*; for he is the (l) *Angel, which comes, and stands at the Altar, having a golden Censer, and to whom is given much Incense, that he may offer it with the Prayers of the Saints, upon the golden Altar, which is before the Throne*.

That the Covenant hereupon restrain'd God, neither from particular Inundations,

WE mistake the Matter however very much, if we imagine, that the Merit of *Noah's* Sacrifice, (even when purify'd with

the Blood of *Christ*) was the *procuring Cause* of the *Covenant* here mention'd. The *Covenant* was in the Divine Counsel *from everlasting*, and God only here takes an Occasion to acquaint *Noah* with it: But then we may observe, that he expresses himself in such Terms, as lay no Restraint upon him from sending a Judgment of Waters, or from bringing a general *Conflagration* upon the World at the last Day. He binds himself only *never to smite any more every living Thing in the Manner he had done*, i. e. with an universal Deluge; but, if any Nation deserves such a Punishment, and the Situation of their Country well admits of it, he may, if he pleases, without Breach of this *Covenant*, bring a *local* Inundation upon them; though it must be acknowledg'd, that, whenever we find him threatening any People with his (m) *fore Judgments*, he never makes mention of this.

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IT was a general Tradition among the *Heathens*, that the World was to undergo a double Destruction, one by *Water*, and the other by *Fire*. The Destruction by Fire *St Peter* has given us a very lively Description of. (n) *The Heavens and the Earth, which are now, says he, are kept in Store, reserv'd unto Fire, against the Day of Judgment; for then shall the Heavens pass away with a great Noise, and the Elements melt with fervent Heat, and the Earth also, and the Works that are therein, shall be burnt up*. But all this is no Infraction upon the *Covenant* made with *Noah*, which relates to the Judgment of a Flood: And, though this *Catastrophe* will certainly be more terrible than the other, yet it has this great Difference in it, (o) that it is not sent as a *Curse*, but as a *Blessing* upon the Earth, not as a Means to deface and destroy, but to renew and refine it; and therefore the same Apostle adds, (p) *Nevertheless we, according to his Promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness*.

Nor the general Conflagration.

THUS

(b) *Saurin's* Dissertations.  
(m) *Vid. Hæck. xiv. 21.*  
(p) 2 Pet. iii. 13.

(i) *Vid. p. 76, &c.*  
(n) 2 Pet. iii. 7, 10.

(k) Eph. v. 2. (l) Revel. viii. 3.  
(o) *Heidegger's* Hist. Patriar. Vol. I. Exer. 19.



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That the Rainbow, the Sign of the Covenant, did not exist before the Flood.

THUS the Covenant of God standeth sure: But then, in relation to the *Sign*, or *Sacrament* of it, whether it was *previous*, or *subsequent* to the Deluge, this has been a Matter much debated among the Learned. It cannot be deny'd indeed, but that \* this curious Mixture of Light and Shade, discernable in the *Rainbow*, arises naturally from the Superficies of those Parts, which constitute a Cloud, when the Rays of the Sun, from the adverse Part of the *Hemisphere*, are darted upon it; and, for this Reason, (q) whenever there is the like Disposition of the Sun to the Cloud, it may be imagin'd, that the same *Phænomenon*

may be seen, and, consequently, at certain Times, has been seen, not from the Deluge only, but from the first Foundation of the World. (r) But, as this Opinion has nothing in Scripture to enforce it, so are there no Grounds in Nature to give it any Sanction, unless we will assert this manifest Untruth,——That every *Disposition* of the Air, and every *Density* of a Cloud is fitly qualify'd to produce a Rainbow.

THIS *Meteor* (as the Scripture informs us) \* was appointed by God to be a Witness of his Covenant with the new World, and a Messenger to secure Mankind from Destruction

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\* The learned *Heidegger* has given an Account of the Nature and Colours of the Rainbow, and by what different Causes they are produc'd, in Words so very expressive, that I chuse to give them in the Original, rather than run the Hazard of injuring their *Emphasis* by a bad Translation. “Efficat Iridem potissimum Sol, seu Radius Solaris in vaporem receptus, inque eo refractus propter diversa Receptacula; unum rarius, area; alterum densius, vaporem; qui & solarem recipit Radium, & in Oculum reflectit: Ita ut in Iride sit partim ἀνάκλασις, five radii luminosi, in Profunditate vaporis, Refractio; partim διάκλασις, seu Radii ejus ad Oculum Reflectio, quæ non possent sociari nisi in nube roridâ, & in pluvias jam resolvendâ; quippe in tantum ratâ, ut eum aliquantum Radius Solaris penetret, & in tantum etiam densâ, ut ubi Radius sese paululum insinuarit, eundem reperiatur. Circularis & arcuata est ejus figura ob figuram Solis ipsius, quia semper Iris apparet ex adverso Solis, repercussis ejus Radiis ab oppositâ nube. Colores Iridis, ex variâ Lucis & umbrarum Mixturâ, sunt tres possimum; ποινίκεος, puniceus & rubicundus; πορράκειος, porraceus, five viridis, & ἀλουργός, cæruleus. Cum enim Solares Radii primum subeunt Nubem, quia minus transitur opaci, Color est rubicundus, seu puniceus: Ubi paulo magis penetrârît, impeditur aliquantum Coloris Ardor, atque sic fit viridis; at in profundum Vaporis admissus, usque ad infimam Arcûs Curvaturam, ob Opacitatem remittit Color, estque cæruleus. Exercit. 19.” This Description is pretty lively, and gives us some Idea of this strange Phænomenon; and yet we must own, that the Nature of *Refraction*, on which the Colours of the *Rainbow* do depend, is one of the abstrusest Things, that we meet with in the Philosophy of Nature. Our renown'd *Boyle*, who wrote a Treatise on the Subject of *Colours*, after a long and indefatigable Search into their Natures and Properties, was not able so much as to satisfy himself what *Light is*, or (if it be a Body) what kind of *Corpuscles*, for Size and Shape, it consists of, or how these insensible *Corpuscles* cou'd be so differently, and yet withal so regularly refracted; and he freely acknowledges, that however some Colours might be plausibly enough explain'd, in the general, from Experiments he had made, yet *whensoever he would descend to the minute and accurate Explication of Particulars, he found himself very sensible of the great Obscurity of Things*. Dr *Halley*, the great Ornament of his Profession, makes the same Acknowledgment; and, after having, from the given Proportion of Refraction, accounted both for the Colours and Diameter of the Rainbow, with its several Appearances, he cou'd hence discern (as he tells us) farther Difficulties laying before him: Particularly, from whence arose the *refractive Force of Fluids*, which is a Problem of no small Moment, and yet deservedly to be plac'd among the Mysteries of Nature, *nondum Sensibus, aut Ratiociniis nostris objecta*: And the noble *Theorist of Light* himself, after his many surprizing Discoveries, built even upon vulgar Experiments, found it too hard for him to resolve himself in some Particulars about it; and, notwithstanding all his prodigious Skill in Mathematicks, and his dexterous Management of the most obvious Experiments, he concludes it at last to be a Work too arduous for human Understanding, absolutely to determine what *Light is*, after what *Manner refracted*, and by what *Modes and Actions it produceth in our Minds the Phantasies of Colours*. Biblioth. Biblica, Vol. II. Occasional Annot. 2. in the Appendix.

(q) Vid. *Brown's Pseudodoxia Epidemica*.

(r) Dr *Jackson* upon the Creed, l. 1. c. 16.

\* That this *Rainbow* was thought to be of somewhat more than mere *natural* Extraction, the *physical Mythology* of the antient Heathens seems to testify, and 'tis not improbable, that, from the Tenor of God's Covenant here, made with *Noah*, which might be communicated to them by Tradition, *Homer*, the great Father of *Ethnick* Poetry, does, by an easy and lively Fiction, bring in *Jupiter*, the King of Heaven, sending *Iris*, his Messenger, with a peremptory Command to *Neptune*, the Prince of Waters, to desist from any further assisting the *Greeks*, and annoying the *Trojans*; and, at the same Time that *Iris* is sent with this Message to the watery Deity, the Poet has so contriv'd the Matter, that *Apollo*, or the Sun, which is the Parent, and efficient Cause of the Rainbow, be sent with another Message to *Hector*, and the *Trojans*, in order to encourage them to take the Field again, and renew their Attack. The Meaning of all which fine Machinery is no more than this,——That, after a great deal of Rain, which had caus'd an Inundation, and thereby made the *Trojan* Horse useles, the Sun began to appear again, and the Rainbow in a Cloud opposite to the Sun, which was a sure Prognostick of fair Weather. Bibliotheca Biblica, Vol. I. Occasional Annot. 2. in the Appendix.



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Destruction by Deluges; so that, had it appear'd before the Flood, the Sight of it afterwards wou'd have been but a poor Comfort to *Noah* and his Posterity, whose Fear of an Inundation was too violent, ever to be taken away by a common and ordinary Sign.

FOR, suppose that God Almighty had said to *Noah*; (s) "I make a Promise to you, and to all living Creatures, that the World shall never be destroy'd by Water again; and, for Confirmation of this, behold, *I set the Sun in the Firmament*;" would this have been any strengthening of *Moses's* Faith, or any Satisfaction to his Mind? "Why, says *Noah*, the Sun was in the Firmament, when the Deluge came, and was a Spectator of that sad Tragedy; and, as it may be so again, † what Sign, or Assurance in this, against a second Deluge?" But now, if we suppose, on the other Hand,

that the Rainbow first appear'd to the Inhabitants of the Earth after the Deluge, nothing cou'd be a more proper and apposite Sign for Providence to pitch upon, in order to confirm the Promise, made to *Noah* and his Posterity, that the World shou'd no more be destroy'd by Water. The Rainbow had a secret Connection with the Effect itself, and so far was \* a natural Sign; and, as it appear'd *first* after the Deluge, and was form'd in a thin, watry Cloud, there is, methinks, a great Easiness and Propriety of its Application for such a Purpose. For, if we suppose, that, while God Almighty was declaring his Promise to *Noah*, and what he intended for the Sign of it, there appear'd, at the same Time, in the Clouds, \* a fair Rainbow, that marvellous and beautiful *Meteor*, which *Noah* had never seen before, it cou'd not but make a most lively Impression upon him, quickening his Faith, and

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(s) *Burnet's Theory.*

† When God gives a Sign, in the Heavens, or on the Earth, of any Prophecy or Promise to be fulfill'd, it must be by something *new*, or by some Change wrought in Nature, whereby he testifies to us, that he is able and willing to stand to his Promise. Thus God puts the Matter to *Abaz*, *Ask a Sign of the Lord, ask it either in the Depth, or in the Height above*: And when *Abaz* wou'd ask no Sign, God gives him one unask'd; *Behold a Virgin shall conceive, and bear a Son*. Thus when *Abraham* ask'd a Sign, whereby he might be assur'd of God's Promise, that his Seed shou'd inherit the Land of *Canaan*, 'tis said, that *when the Sun went down*, and it was dark, *behold a smoking Furnace, and a burning Lamp pass'd between the Pieces of the Beasts*, which he had cut asunder, Gen. xv. 17. And, in like Manner, in the Sign given to *Hezekiah* for his Recovery, and to *Gideon* for his Victory; in the former Case, the Shadow *went back ten Degrees in Ahaz's Dial*, Isa. xxxviii. 8. and, in the latter, *the Fleece was wet, and all the Ground about it dry*; and then (to change the Trial) *it was dry, and all the Ground about it wet*, Judg. vi. 38, 39. These were all Signs, proper, significant, and satisfactory, having something new, surprising, and extraordinary in them, denoting the Hand, and Interposition of God: But where every Thing continues to be as it was before, and the Face of Nature, in all its Parts, the very same, it cannot signify any Thing *new*, nor any new Intention of the Author of Nature; and, consequently, cannot be a Sign or Pledge, a Token or Assurance of the Accomplishment of any new Covenant, or Promise made by him. *Burnet's Theory*, l. 2. c. 5.

\* Common Philosophy teaches us, that the Rainbow is a *natural* Sign, that there will not be much Rain after it appears, but that the Clouds begin to disperse. For, as it never appears in a thick Cloud, but only in a *thin*; whenever it appears, after Showers, which come from thick Clouds, it is a Token that they now grow thin; and therefore the God of Nature made Choice of this Sign, rather than any other, to satisfy us, that he wou'd never suffer the Clouds to thicken again to such a Degree, as to bring another Deluge upon the Earth. *Patrick's Commentary*. "Fit Iris ab adverſo Sole, mittente Radios in nubem non densum; significat ergo naturaliter, quod & jussu Dei, Imbrem nunquam obruturum mundum: Quî enim possit, cum neque cælum totum obduclum nubibus sit, neque, quæ adsunt, sunt valde densæ?" *Valesius*, de S. Philos. c. 9.

\* The ingenious *Marcus Marci* is of Opinion, that the Rainbow, which first appear'd to *Noah* after the Flood, and was so particularly dignify'd by God, as to be consecrated for a Divine Sign, was not the common one, but a *great and universal Iris*, inimitable by Art, which he has defin'd by a *Segment of a Circle, dissected into several Gyrationes* (or Rounds) *by the Diversity of the Colours, differing one from another, begotten by the Sun-beams refracted in the Atmosphere, and terminated with an opaque Superficies*. But whether this serves to explain the Matter any better, or whether the common Rainbow be not an Appearance illustrious enough to answer the Purposes for which it was intended, we leave the Curious to enquire; and shall only observe farther, that, whether it was an ordinary, or extraordinary Bow, which appear'd to *Noah*, 'tis the Opinion of some, that the Time of its first appearing, was not immediately after he had sacrific'd (as is generally suppos'd) but on the 150th Day of the Flood, *when God remember'd Noah*, upon which very Day of the Year they likewise calculate the Birth of *Christ* (as pretypified thereby) to have exactly fallen out, and that even *the Glory of the Lord*, which *shone round about the Shepherds*, was a gracious Phenomenon, corresponding with this Sign of the Covenant. *Bibliotheca Biblica*, *ibid.*



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and giving him Comfort and Assurance, that God wou'd be stedfast to his Purpose.

And for whose Sake it was appointed.

FOR God did not *set this Bow in the Clouds for his own Sake*, to engage his Attention, and revive his Memory, whenever he *look'd on it* (though that be the Expression, which the Holy Spirit, speaking after the Manner of Men, has thought fit to make use of) but for *our Sakes* was it plac'd there, as an illustrious Symbol of the Divine Mercy and Goodness, and to confirm our Belief and Confidence in God: And therefore, whenever (t) *we look upon the Rainbow*, we shou'd do well to *praise him, who made it; for very beautiful is it in the Brightness thereof. It compasseth the Heaven with a glorious Circle, and the Hands of the Most High have bended it.*

That Flesh was not eat before the Flood.

AND as the Goodness of God was very conspicuous to *Noah* and his Posterity, in giving them a *new Sign* for the Confirmation of his *Promises*; so was it no less remarkable in the *new Charter* which he granted them, for the Enlargement of their *Diet*. That our first Parents, \* in their State of Integrity, had not the Liberty of eating Flesh, is very evident, because they were limited by that Injunction, which appoints Herbs and Fruits for their Food: (u) *Behold I have given you every Herb, bearing Seed, which is upon the Face of the Earth, and every Tree, in the which is the Fruit of the Tree, yielding Seed; to you it shall be for Meat.* Nay, so far was Mankind from being indulg'd the Liberty of eating Flesh at that Time, that we find *the Beasts of the Field*, Creatures, that, in their Nature, are voracious, *and the Fowl of the Air, and every Thing that creeped*

*upon the Earth*, under the same Restraint, as having nothing allow'd them for their Food, but the *Herbage* of the Ground; because it was the *Almighty's* Will, that, in the State of Innocence, no Violence shou'd be committed, nor any Life maintain'd at the Loss and Forfeiture of another's.

THIS was the original Order and Appointment, and so it continu'd after the Fall; for we can hardly suppose, that God wou'd allow a greater Privilege to Man, after his Transgression, than he did before. On the contrary, we find him (x) *cursing the Ground* for Man's Sake, and telling him expressly, that *in Sorrow he shou'd eat of it all the Days of his Life*; and, though it shou'd bring forth *Thorns* and *Thistles* to him, yet here the Restriction is still continu'd, *Of the Herbs of the Field thou shalt eat*, which is far from implying a Permission to make Use of living Creatures for that Purpose.

NAY, farther we may observe, that such a Permission had been inconsistent with God's Intention of punishing him by impoverishing the Earth; since, had God indulg'd him the Liberty of making use of what Creatures he pleas'd for his Food, he might easily have made himself an Amends for the Unfruitfulness of the Earth, by the many good Things which Nature had provided for him. The *Dominion* therefore, which God at first gave Mankind over Brute-Animals, cou'd not extend to their slaying them for Food, since another Kind of Diet was enjoin'd them; nor cou'd the Distinction of *Clean* and *Unclean* respect them as Things to be eaten, but as Things to be *sacrific'd*. The first Per-

I i i

mission

(t) Ecclesiasticus, xliii. 11, 12.

\* This Notion the Pagan Poets and Philosophers had receiv'd: For *Ovid*, in his Description of these Times, gives us to understand, that they fed on no Flesh, but liv'd altogether on Herbs and Fruits, when he introduces *Pythagoras*, a great Enquirer into the antient and primitive Practices of the World, expressing himself in this Manner:

At vetus illa ætas, cui fecimus Aurea nomen,  
Fœtibus arboreis, & quas humus educat, herbis  
Fortunata fuit; nec polluit ora Cruore.  
'Tunc & Aves tutæ movere per æra pennas,

Et Lepus impavidus mediis erravit in arvis;  
Nec sua Credulitas piscem suspenderat hamo.  
Cuncta sine Insidiis, nullamque timentia fraudem,  
Plenaque Pacis erant.

Met. l. 15.

*Porphyry*, in his Book *de Abstinentiâ*, asserts the same Thing, viz. That in the Golden Age, no Flesh of Beasts was eaten, and he is to be pardon'd in what he adds afterwards, viz. That War and Famine introduc'd this Practice. He was not acquainted with *Genesis*; he knew not, that God's Order to *Noah*, after the Flood, was, that *every living Creature shou'd be Meat for him.* Edwards's Survey of Religion, Vol. I. p. 117.

(u) Gen. i. 29, 30.

(x) Ch. iii. 17, 18.



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Why it was  
granted to  
Noah and  
his Posterity.

mission to eat them was given to *Noah* and his Sons, and is plainly a distinct Branch of Power, from what God grants, when he tells them, (y) *The Fear of you, and the Dread of you shall be upon every Beast of the Earth, &c.*

If it be ask'd, for what Reason God shou'd indulge *Noah* and his Posterity in the eating of Flesh after the Flood, which he had never permitted before it; the most probable Answer is,——That he therefore did it, because the Earth was corrupted by the Deluge, and the Virtue of its Herbs, and Plants, and other Vegetables, sadly impair'd by the Saltness, and long Continuance of the Waters, so that, they cou'd not yield that wholesome and solid Nutri-ment, which they did before: Tho' others rather think, that God indulg'd them in this, (z) *because of the Hardness of their Hearts*; and that, perceiving the Eagerness of their Appetites towards carnal Food, and designing withal to abbreviate the Term of human Life, he gave them a free Licence to eat it; but knowing, at the same Time, that it was less salutary, than the natural Products of the Earth, he thence took Occasion to accomplish his Will and Determination, of having the Period of human Life made much shorter. Nor is the Reason, which (a) *Theodoret* assigns, for God's changing the Diet of Men from the Fruits of the Earth, to the Flesh of Animals; much amiss, viz. That, "foreknowing, in future Ages, they wou'd idolize his Creatures, he might aggravate the Absurdity, and make it more ridiculous so to do, by their consuming at their Tables, what they sacrific'd at

their Altars; since nothing is more absurd, than to worship what we eat."

It cannot be deny'd indeed, but that the Grant of Dominion, which God gave *Adam*, in his State of Innocence, is now much impair'd; and that the Creatures, which to him were submissive through Love, by us must be us'd with Severity, and subjected by Fear: But still it is no small Happiness to us, that we know how to subdue them; that the Horse and the Ox patiently submit to the Bridle and the Yoke; and such Creatures, as are immorigerous, we have found out Expedients to reclaim. For, though Man's Strength be comparatively small, yet is there no Creature in the Earth, Sea, or Air, but what, \* by some Stratagem or other, he can put in Subjection under him.

BUT (b) *canst thou draw out Leviathan with an Hook? or his Tongue with a Cord, which thou lettest down? Canst thou put an Hook into his Nose? or bore his Jaw thro' with a Spear? Will he make many Supplications unto thee? Will he speak soft Words unto thee? Wilt thou take him for a Servant for ever? All these Questions, how expressive soever of the several Qualities of this portentous Creature, may, nevertheless, be answer'd in the Affirmative, viz. That how large soever in Bulk, and how tremendous soever in Strength this Animal may be, yet the Greenland Fishermen, who every Year return with its Spoils, do literally perform what our Author seems to account impossible; they (c) *fill his Skin with barbed Irons, and his Head with Fish-Spears, and so they play with him, as with a Bird; they bind him for**

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That Man's  
Dominion  
over Brute-  
Creatures still  
continues.

(y) Gen. ix. 2.

(z) Matth. xix. 8.

(a) In Gen. Quest. 55. p. 44.

\* This Superiority of Man, over all other Creatures, his holding them in Subjection, and making them subservient to his Uses, we find elegantly describ'd by *Oppianus*, in the following Verses:

ὡ γὰρ τι πέλει καθυπέρτατον ἀνδρῶν,  
νόσφι θεῶν· μόνοισι δ' ὑπαίξομεν ἀθανάτοισιν.  
ὅπως μὲν κατ' ὄρεσφι βίην ἀτρεσὸν ἔχοντες  
ὄϊας ὑπερφιάλους βροτὸς ἔσσεσθαι; ὅσα δ' οὖλα  
ὄϊων νεφέλῃσι καὶ ἡέρι δινεύοντα  
ἔλλα, χαμαιζήλον περ ἔχον· δέμας δ' ὑδὲ λέοντα  
ρύσατ' ἀγνοροῖν δμηθήμεναι· ὅδ' ἐσδάσεν  
ἄλκιον ἡνεμόεις πτερόγαν ρόθον· ἀλλὰ καὶ Ἴνδον  
ὄϊα καλαινόρῃον ὑπέρβιον ἀχλὺς ἀνάγκη  
κλίταν ἐπιβρίσαντες, ὑπὸ ζεύγλοι δ' ἔθικαν  
ὄυρῃαν γαλαεργὸν ἔχον πότον ἐλευσίῃα.

Lib. 5. Hallicutian. ver. 10, &c.

(b) Job xli. 1, &c.

(c) Ver. 5, &c.



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*for their Maidens, and part him among their Merchants.*

IN short, God has implanted in all Creatures, a Fear and Dread of Man. (d) This is the Thing, which keeps Wolves out of our Towns, and Lions out of our Streets; and tho' the Sharpness of Hunger, or Violence of Rage, may, at certain Times, make them forget their natural *Instinct* (as the like Causes have sometimes divested Man of his *Reason*) yet, no sooner are these Causes remov'd, but they return to their ordinary Temper again, without pursuing their Advantage, or combining with their Fellow-Brutes to rise up in Rebellion against Man, their Lord and Master.

Why Moses makes so little mention of Noah after the Flood.

(e) SOME modern Writers of no small Note are clearly of Opinion, that the *Ara-rat*, where the Ark rested, was Mount *Caucasus*, not far from *China*, where *Noah* and some Part of his Family settled, without travelling to *Shinar*, or having any Hand in the Building of *Babel*; and the Arguments they alledge for the Support of this Opinion, are such as these, — That the *Mosaick* History is altogether silent, as to the peopling of *China* at the Dispersion; and wholly confines itself within the Bounds of the then known World; that the *Chinese* Language and Writing are so entirely different from those among us, (introduc'd by the Confusion at *Babel*) that it cannot well be suppos'd, they were ever deriv'd from them; and that (taking their first King *Fohi* and *Noah* to be the same Person) there are several (f) Traditions, relating to them, wherein they seem to agree, that the Reign of *Fohi* coincides with the Times of *Noah*, and the Lives of his Successors correspond with the Men of the same Ages recorded in Scripture; and from hence they infer, that the true Reason why *Moses* makes so little mention of *Noah*,

in the Times subsequent to the Flood, is this, — That he liv'd at too great a Distance, and had no Share in the Transactions of the Nations round about *Shinar*, to whom alone, after the Dispersion of Mankind, he is known to confine History. This indeed is solving the Difficulty at once: But then, as this Opinion is only *conjectural*, the Histories and Records of *China* are of a very uncertain and precarious Authority, and such as are reputed *genuine*, of no older Date, than some few Centuries before the Birth of Christ, the major Part of the learned World has suppos'd, either that *Noah*, settling in the Country of *Armenia*, did not remove from thence, nor had any Concern in the Work of *Babel*, and so falls not under the Historian's Consideration; or that, if he did remove with the rest, into the Plains of *Shinar*, being now *superannuated*, and unfit for Action, the Administration of Things was committed to other Hands, which made his Name and Authority the less taken Notice of.

It must be acknowledg'd however, that the Design of the *sacred* Penman is, to be very succinct in his Account of the Affairs of this *Period*, because he is hastening to the History of *Abraham*, the great Founder of the *Jewish* Nation, and whose Life and Adventures he thinks himself concern'd, upon that Account, to relate more at large. However this be, 'tis certain, from the Tenor of his Writing, that he is far from leading us into any Suspicion of his having a private Malignity to *Noah's* Character. He informs us, that, amidst the Corruption of the *Antediluvian* World, he preserv'd himself immaculate, and did therefore *find Favour in the Sight of God*, and was admitted to the Honour of his immediate Converse: that, to preserve him from the general Destruction,

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Why he records the Account of his Drunkenness.

God

(d) *Miller's History of the Church*, 1. 1. c. 1. Mr *Whiston*, in his *Chronology of the Old Testament*. *Shuckford*, in his *Connection*, and *Bedford*, in his *Scripture Chronology*.

(f) Thus, in the *Chinese* History, *Fohi* is said to have had no Father, which agrees well enough with *Noah*, because the Memory of his Father might be lost in the Deluge; that *Fohi's* Mother conceiv'd him, as she was encompass'd with a Rainbow, which seems to allude to the Rainbow's first appearing to *Noah* after the Flood; and that *Fohi* carefully bred up seven Sort of Creatures, which he us'd to sacrifice to the supreme Spirit of Heaven and Earth, which is an imperfect Tradition of *Noah's* taking into the Ark, of every clean Beast by sevens; and of his making use of none but these, in all his Burnt Offerings. *Shuckford's Connection*, Lib. 2.



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God instructed him how to build a Vessel of Security, undertook the Care and Conduct of it himself, and, amidst the Ruins of a sinking World, landed it safe on one of the Mountains of *Armenia*; that, as soon as the Deluge was over, God accepted of his Homage and Sacrifice, and not only renew'd to him the same *Charter*, which he had originally granted to our first Progenitor, but, over and above that, gave him an Enlargement of his *Diet*, which he had not granted to any before; and with him made an *everlasting Covenant*, never to destroy the World by Water any more; whereof he constituted his *Bow* in the Clouds to be a glorious *Symbol*. In this Point of Light it is that *Moses* has, all along, plac'd the Patriarch's Character; and therefore, if, in the Conclusion of it, he was forc'd to shade it with one Act of *Intemperance*, this, we may reasonably conclude, proceeded from no other Passion, but his Love of Truth; and, to every impartial Reader, must be \* a strong Argument of his *Veracity*, in that he has interspers'd the Faults with the Commendations of his *Worthies*, and, through his whole History, drawn no one Character so very fair, as not to leave some Blemishes, some Instances of human Frailty still abiding on it. And indeed, if we consider the Thing rightly, we shall find it an Act of singular Kindness, and Benefit to us, that God has order'd the Faults and Miscarriages of his Saints so constantly to be recorded in Scripture; since *they are written for our Instruction*, to remind us of our Frailty, and to alarm our Caution and Fear.

*NOAH*, we read, had escap'd the Pollutions of the *old World*, and approv'd his Fidelity to God in every trying Juncture; and yet we see him here falling of his own

Accord, and shamefully overcome in a Time of Security and Peace, when he had no Temptations to beset him, nor any boon Companions to allure him to Excess: And therefore his Example calls perpetually upon (g) *him, that thinketh he standeth, to take heed lest he fall*. More especially it informs us, that (h) *Wine is a Mocker, strong Drink is raging, and, who-soever is deceived thereby, is not wise*; and therefore it exhorts, in the Words of the wise Man, (i) *Look not thou upon Wine, when it is red, when it giveth its Colour in the Cup, when it moveth itself aright. At the last it will bite like a Serpent, and sting like an Adder. Thine Eyes shall behold strange Women, and thine Heart shall utter perverse Things; yea, thou shalt be as he, that lieth down in the midst of the Sea, and as he, that lieth upon the Top of a Mast*.

THERE is not however all the Reason that is imagin'd, to suppose, that *Noah* was drunk to any such excessive Degree. The same Word, which is here us'd, occurs (k) in another Place in this Book of *Genesis*, where we read, that *Joseph's Brethren drank, and were merry with him*; and yet the Circumstances of the Entertainment will not suffer us to think, that they indulg'd themselves in any Excess, in the Presence of him, whom, as yet, they knew to be no other, than the Governor of *Egypt*. And, in like manner, if we may be allow'd to take the Word here in an innocent Sense, its Import will only be, that *Noah* drank of the Wine *plentifully* perhaps, but not to a Debauch, and so fell asleep. For we must observe, that *Moses's* Design is, not to accuse *Noah* of Intemperance, but only to shew, upon what Occasion it was, that the *Canaanites*, whom the People under his Command were now going

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And in what  
Sense it may be  
understood.

\* To confirm, in some Measure, the Truth of this Account of *Moses*, we have an Heathen Story, which seems to have sprung from some Tradition concerning it; for it tells us, that, on a certain Day, *Myrrha*, Wife, or (as others say) Nurse to *Hammon*, and Mother of *Adonis*, having her Son in her Company, found *Cyniflas* sleeping in his Tent, all uncover'd, and in an indecent Posture. She ran immediately, and inform'd *Hammon* of it; he gave Notice of it to his Brothers, who, to prevent the Confusion which *Cyniflas* might be in, to find himself naked, cover'd him with something. *Cyniflas*, understanding what had pass'd, cur'd *Adonis*, and pursu'd *Myrrha* into *Arabia*; where, after having wander'd nine Months, she was chang'd into a Tree, which bears *Myrrh*. *Hammon* and *Ham* are the same Person, and so are *Adonis* and *Canaan*. *Calmer's Dictionary on the Word Ham*.

(g) 1 Cor. x. 12.

(h) Prov. xx. 1.

(i) Ch. xxiii. 31, &c.

(k) Ch. xliii. 34.



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going to engage, were accurs'd, and reprobated by God, even from the Days of *Noah*, and, consequently, in more Likelihood to fall into their Hands.

WITHOUT perplexing ourselves therefore to find out such Excuses, as several Interpreters have devis'd; as, that *Noah* was unacquainted with the Nature of the Vine in *general*, \* or with the Effects of This in *particular*, or that the Age and Infirmary of his Body, or the deep Concern and Melancholy of his Mind, made him liable to be overcome with a very little; we may adventure to say, that he drank *plentifully*, without impeaching his *Sobriety*; and that, while he was asleep, he chanc'd to be *uncover'd*, without any Stain upon his *Modesty*. There is a great deal of Difference between *Satiety* and *Intemperance*, between refreshing Nature, and debauching it; and, considering withal, that the Fashion of Men's Habits was at that Time *loose*, (as they were likewise in subsequent Ages, before the Use of Breeches was found out) such an Accident might have easily happen'd, without the Imputation of any Harm.

Why Noah  
cur's'd Canaan,  
and not Ham.

(1) THE *Jewish* Doctors are generally of Opinion, that *Canaan*, \* having first discover'd his Grandfather's Nakedness, made himself merry therewith, and after-

wards expos'd it to the Scorn of his Father. Whoever the Person was, 'tis certain, that he is call'd (*m*) the *younger*, or *little* Son of *Noah*, which cannot well agree with *Ham*, because he was neither *little*, nor his *younger* Son, but the second; or middlemost, as he is always plac'd; (*n*) nor does it seem so pertinent to the Matter in Hand, to mention the Order of his Birth, but very fit (if he speaks of his Grandson) to distinguish him from the rest. So that, if it was *Canaan*, who treated his Grandfire in this unworthy Manner, the Application of the Curse to him, who was first in the Offence, is far from being a Mistake in *Noah*. 'Tis no random *Anathema*, which he let fly at all Adventures, but a cool, deliberate Denunciation, which proceeded, not from a Spirit of *Indignation*, but of *Prophecy*. The History indeed takes Notice of this Malediction immediately upon *Noah's* awaking out of his Sleep, and being inform'd of what had happen'd; but this is occasion'd by its known *Brevity*, which (as we have often remark'd) relates Things, as instantly *successive*, when a considerable Space of Time ought to interfere. In all Probability, these Predictions of *Noah*, which point out the different Fates of his Posterity, were such, as (*o*) we find † *Jacob*

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pronouncing

\* It is a *Jewish* Tradition or Allegory, that the Vine, which *Noah* planted, was not of ordinary, terrestrial Growth, but was carry'd down the River out of *Paradise*, or at least out of *Eden*, and found by him: And, as some have imagin'd, that the *Tree of Knowledge of Good and Evil* was a Vine; so, by the Description given thereof, and the fatal Consequences attending it, there seems to be a plain Allusion to it, and some Reason to believe, that it was one and the same Tree, by which the Nakedness both of *Adam* and *Noah* was expos'd to Derision. *Targ. Jonath.*

(1) *Calmet's* Dictionary on the Word *Canaan*.

\* Interpreters have invented several other Reasons, why the Curse, which properly belong'd to *Ham*, was inflict'd on his Son *Canaan*; as 1<sup>st</sup>, When *Canaan* is mention'd, *Ham* is not exempted from the Malediction, but rather more deeply plung'd into it, because Parents are apt to be more affected with their Childrens Misfortunes, than their own; especially, if themselves brought the Evil upon them by their own Fault or Folly. 2<sup>dly</sup>, God having bless'd the three Sons of *Noah*, at their going out of the Ark, it was not proper, that *Noah's* Curse shou'd interfere with the Divine Blessing, but very proper, that it shou'd be transferr'd to *Canaan*, in regard to the future Extirpation of the the People, which were to descend from him. But, 3<sup>dly</sup>, Some imagine, that there is here an *Ellipsis*, or Defect of the Word *Father*, since such relative Words are frequently omitted, or understood in Scripture. Thus *Mat. iv. 21. James of Zebedee, for the Son of Zebedee; John xix. 25. Mary of Cleopas, for the Wife of Cleopas; and Acts vii. 16. Emmor of Sychem, for the Father of Sychem*, which our Translation rightly supplies; and, in like Manner, *Canaan* may be put for the *Father of Canaan*, as the *Arabick* Translation has it, i. e. *Ham*, as the *Septuagint* here render it. And, tho' *Ham* had more Sons, yet he may here be describ'd by his Relation to *Canaan*, because in him the Curse was more fix'd and dreadful, reaching to his utter Extirpation, whilst the rest of *Ham's* Posterity, in After-Ages, were bless'd with the saving Knowledge of the Gospel. *Pool's* Annotations.

(*m*) Gen. ix. 24.

(*n*) *Patrick's* Commentary.

(*o*) Gen. xlix.

† That which may confirm us in this Opinion, is,—That *Jacob*, when he calleth his Children together, acquaints them, that his Purpose is to tell them that which shall befall them in the last Days; and that he does not always preface Blessings,



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pronouncing over his Sons, a little before his Death; and 'tis not unlikely, that the common Opinion, of *Noah's* dividing the Earth among *his*, might take its Original from these *laſt* Words, that we read of him, which were certainly accompliſh'd in their Event.

The Curſe ver-  
ify'd.

THE Curſe upon *Canaan* is, that he ſhou'd be a *Servant to Shem*: And, (p) about 800 Years after this, did not the *Iſraelites*, Descendants of *Shem*, take Poſſeſſion of the Land of *Canaan*, ſubdue thirty of its Kings, deſtroy moſt of its Inhabitants, lay heavy Tributes upon the Remainder, and, by Oppreſſions of one Kind or other, oblige ſome to flee into *Egypt*, \* others into *Africa*, and others into *Greece*? He was doom'd likewise to be a *Servant to Japhet*; and did not the *Greeks* and *Romans*, deſcended from *Japhet*, utterly deſtroy the Relicks of *Canaan*, who fled to *Tyre*, built by the *Sidonians*; to *Thebes*, built by *Cadmus*; and to *Carthage*, built by *Dido*? For who has not heard of the Conqueſts of the *Romans* over the *Africans*?

The Bleſſing  
upon Japhet.

THE Bleſſing upon *Japhet* is, that his Territories ſhou'd be enlarg'd: (q) And can we think otherwiſe, when (as we ſhall ſhew anon) not only all *Europe*, and the *Leſſer Aſia*, but *Media* likewise, and Part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions towards the *North*, which antiently the *Scythians*, but now the *Tartars* inhabit, fell to the Share of his Poſterity? It was likewise declar'd, that he ſhou'd dwell in the *Tents of Shem*; and is it not notorious, that the *Greeks* and *Romans* invaded, and conquer'd that Part of *Aſia*, where the Poſterity of *Shem* had planted themſelves; that both *Alexander* and *Cæſar*

were Maſters of *Jeruſalem*, and made all the Countries thereabout tributary. " You," ſays (r) *Juſtin Martyr*, (ſpeaking to " *Trypho* the *Jew* concerning his Nation) " who are deſcended from *Shem*, accord- " ing as God had appointed, came into " the Land of the Children of *Canaan*, " and made it your own; and, in like " Manner, according to the Divine De- " cree, the Sons of *Japhet* (the *Romans*) " have broke in upon you, ſeiz'd upon " your whole Country, and ſtill keep Poſ- " ſeſſion of it. Thus the Sons of *Shem*, " ſays he, have over-power'd, and reduc'd " the *Canaanite*; and the Sons of *Japhet* " have ſubdu'd the Sons of *Shem*, and " made them their Vaſſals; ſo that the " Poſterity of *Canaan* are become, in a " literal Senſe, *Servants of Servants*."

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THERE is ſomething peculiar in the Bleſſing which *Noah* gives *Shem*; for (s) *bleſſed*, ſays he, be the Lord God of *Shem*: But why the God of *Shem*, and not the God of *Japhet*? As to the Behaviour of theſe two Sons towards their Father, it was the ſame. They join'd in the pious Office done to him; ſo that in this reſpect they were equal, and equally deſerving of a Bleſſing. Nay, if any Preference was due to either from the Father, it was to *Japhet*, his *First-born*; for ſo he was, tho' commonly laſt nam'd, when the Sons of *Noah* are mention'd together. Now this being the Caſe, how comes *Shem* to be preferr'd? And what is the Bleſſing con- ferr'd on him? A temporal Bleſſing it cou'd not be; for that was before con- firm'd with all the Sons of *Noah*. Day and Night, Summer and Winter, Seed- Time and Harveſt, were a common Gift to the World, and beſtow'd (as our Saviour obſerves

And upon  
Shem, veri-  
fy'd.

Bleſſings, but ſometimes ill Luck to their Poſterity, and (in the ſame Manner that *Noah* does) now and then drops a Note of his Diſpleaſure, according as their Behaviour has been: For thus he ſays of *Simeon* and *Levi*, in regard to the Slaughter of the *Shchemites*, *Curſed be their Anger, for it was fierce; and their Wrath, for it was cruel*, Gen. xlix. 7.

(p) *Patrick's* Comment. in Locum.

\* *Procopius* [de Bello Vandal. l. 2. c. 10.] tells us, that, in the Province of *Tingitana*, and in the very antient City of *Tingis*, which was founded by them, there are two great Pillars to be ſeen, of white Stone, erected near a large Fountain, with an Inſcription in *Phœnician* Characters, to this Purpoſe, *We are People preserv'd by Flight from that Rover Jeſus, the Son of Nave, who purſu'd us*. And, what makes it very probable, that they bent their Flight this Way, is the great Agreement, and almoſt Identity of the *Punick*, with the *Canaanitiſh*, or *Hebrew* Language. *Cal- met's* Dictionary on the Word *Canaan*.

(q) *Patrick's* Commentary.

(r) *Dial. contra Tryp. Jud. p. 288.*

(s) Gen. ix. 26.



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observes) *on the Evil, as well as on the Good*. We may therefore presume, that the Blessing, here given to *Shem*, was of a different Kind, founded upon (t) a *better Covenant*, and *established upon better Promises*, than any temporal Grant can be. And, accordingly, we may observe, that the same Promise, which was given to *Adam* after the Fall, *viz.* that the *Seed of the Woman* should finally prevail, was renew'd to *Noah* before the Flood; for (u) *with thee will I establish my Covenant*, says God; and therefore, as the Apostle to the *Hebrews* tells us of this Patriarch, (x) *that he was Heir of Righteousness; which is by Faith*; he certainly foresaw, that in *Seth's* Family, God wou'd settle his Church; that of his Seed Christ shou'd be born *according to the Flesh*; and, that the Covenant, which shou'd restore Man to himself and to his Maker, shou'd be convey'd

through his Posterity. And this accounts for the Preference given to *Shem*; for *Noah* spake not of his own Choice, but declar'd the Counsel of God, who had now, as he frequently did afterwards, *chosen the Younger before the Elder*.

THUS it appears upon Enquiry, that these Prophecies of *Noah*, were not the Fumes of indigested Liquor, but (y) *the Words of Truth and Soberness*. And tho' their Sense was not so apparent at the Time of their being pronounc'd, yet their Accomplishment has now explain'd their Meaning, and verify'd that Observation of the Apostle (which very probably alludes to the very Predictions now before us) *No Prophecy is of any private Interpretation; for the Prophecy came not of old Time by the Will of Men, but holy Men of God spake, as they were moved by the Holy Ghost*.

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viii. 20. to  
the End of  
Ch. ix.

## DISSERTATION I.

### *Of the Prohibition of Blood.*

The Meaning  
of the Prohi-  
bition.

THE Grant, which God was pleas'd to give *Noah* and his Posterity, to eat the Flesh of all living Creatures, has this remarkable Restriction in it, (z) *But Flesh, with the Life thereof; which is the Blood thereof, shall you not eat*. Whether this Prohibition related to the eating of *Things strangled*, and such as *died of themselves*, in which the Blood was settled, (as (a) some will have it) or to the eating of the Flesh of Creatures, reaking in Blood, and their Limbs cut off, while they themselves were yet alive, (as others (b) imagine) is not so material here to enquire; since the *former* was prohibited by *subsequent* Laws, both (c) in the *Jewish* and *Christian* Church, and the *latter* was a Practice too abhorrent to human Nature, one wou'd think, to need any Prohibition at all. Whether therefore it be Blood

congeal'd, or Blood mingled in the Flesh, that is here primarily intended, the Injunction must at least equally extend to Blood *simple* and *unmixt*; nor can any Interpretation imaginable be more natural, and obvious than this: — “ Though I  
“ give you the Flesh of every Creature,  
“ that you shall think proper to make use  
“ of for Food, yet I do not, at the same  
“ Time, give you the Blood with it. *The*  
“ *Blood is the Life*, or the Vehicle and  
“ chief Instrument of Life, in every Crea-  
“ ture; it must therefore be reserv'd for  
“ another Use, and not be eaten.”

THIS is the true Sense of the Prohibition, compar'd with these Parts of the *Levitical* Law, wherein we find it re-join'd: But then the Question is, whether this Injunction be obligatory upon us now, under the Dispensation of the Gospel; or whether

The Question  
thereupon.

(t) Heb. viii. 6. (u) Gen. vi. 18.  
(a) St Chrysostom, and Ludovicius de Dieu.  
Lev. xvii. 12. and Acts xv. 20.

(x) Heb. xi. 7. (y) Acts xxvi. 25.  
(b) Maimonides, and our Selden de Jure Gentium.

(z) Gen. ix. 4.  
(c) Vid.



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whether the Gospel, which is *the Law of Liberty*, has set us free from any such Observance? And a Question it is, that ought the rather to be determin'd, because some have made it a Matter of no small Scruple to themselves, whilst others have pass'd it by with Neglect, as a Law of temporary Duration only, and now quite abrogated.

THAT therefore the Reader may, in this Matter, chiefly judge for himself, I shall fairly state the Arguments on both Sides; and, when I have done this, by a short Examination into the Merits of each Evidence, endeavour to convince myself, and others, on which Side of the Question it is, that Truth preponderates; and, consequently, what ought to be the Practice of every good Christian, in relation to this Law.

The Arguments  
for the eating  
of Blood,

THOSE, who maintain the Lawfulness of eating Blood, do not deny, but that this Prohibition oblig'd *Noah* and his Posterity, *i. e.* all Mankind, to the Time of the Promulgation of the Law; do not deny, but that, at the giving of the Law, this Prohibition was renew'd, and more *explicit* Reasons were given for the Observation of it; nay, do not deny, but that under the Gospel it was enjoin'd by a very competent Authority, to some particular Christians at least, for some determinate Time. But then they contend, that, during these several Periods, there cou'd be no *Moral Obligation* in the Injunction, but that, (setting aside the Divine Authority) *(d) neither if they did eat, were they the worse, neither if they did not eat, were they the better.*

FOR, if there was any moral *Turpitude* in the Act of eating Blood, or Things commix'd with Blood, how comes it to pass, *say they*, that, though God prohibited his own People the *Jews*, yet he suffer'd other Nations to eat *(e) any Thing that died of itself*, and, consequently, had the Blood settled in it? If *(f) Meat commendeth us to God*, the same Providence, which took Care to restrain the *Jews* *(g)* *(for is he the God of the Jews only; is he*

*not also of the Gentiles?)* from what was detestable to him, as well as abhorrent to human Nature, wou'd have laid the same Inhibition upon all Mankind; at least he wou'd not have enjoin'd his own People to give to a *Profelyte* of the Gate, or to sell to an *Alien*, or Heathen, such Meat, as wou'd necessarily insnare them in Sin.

THE Law therefore, which enjoin'd *Noah* and his Children to abstain from Blood, must necessarily have been a Law peculiar to that Time only. *(b) Cain*, in the first Age of the World, had slain *Abel*, while there were but few Persons in it: God had now destroy'd all Mankind, except eight Persons; and, to prevent the Fate of *Abel* from befalling any of them, he forbids Murther under a capital Punishment; and, to this Purpose, forbids the Use of Blood, as a proper Guard upon human Life, in the Infancy of the World. Under the *Mosaick* Covenant he renews this Law indeed, but then he establishes it upon another Foundation, and makes Blood *therefore* prohibited, because he had appointed it *(i) to be offer'd upon the Altar, and to make an Atonement for Mens Souls; for it is the Blood*, saith he, *that maketh an Atonement for the Soul*; and what was reserv'd for religious Purposes was not at that Time convenient to be eat. But now, that these Purposes are answer'd, and these Sacrifices are at an End, the Reason of our Abstinence has ceas'd, and, consequently, our Abstinence itself is no longer a Duty.

BLOOD, we allow, had still something more sacred in it: It was a Type of the Sacrifice of *Christ*, who was to be offer'd upon the Altar of his Cross; but that Oblation being now made, the Reason of its Appropriation, and being with-held from common Use, is now no more. And, though the Council at *Jerusalem* made a Decree, even subsequent to the Sacrifice of *Christ*, that the *Brethren, who were of the Gentiles, shou'd abstain from Things strangled, and from Blood*; yet before we can determine any Thing from this Injunction,

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Ch. ix.

(d) 1 Cor. viii. 8.

(b) Miscellanea Sacra, Vol. II.

(e) Deut. xiv. 21.

(i) Lev. xvii. 11.

(f) 1 Cor. viii. 8.

(g) Rom. iii. 29.



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Injunction, the Occasion, Place, Time, and other Circumstances of it, must be carefully look'd into.

THE Occasion of the Decree was this, —while *Paul* and *Barnabas* were preaching the Gospel at *Antioch*, certain Persons, converted from *Judaism*, came down from *Jerusalem*, and, very probably, pretending a Commission from the Apostles, declar'd it their Opinion, that, whoever embrac'd the Christian Religion, was oblig'd, at the same Time, to be circumcis'd, and observe the whole Law.

THE Place, where the Question arose, was *Antioch*, where (as *Josephus* tells us) there was a famous *Jewish* University, full of *Profelytes of the Gate*, (as they were call'd) and who, in all Probability, were converted by the Men of (*k*) *Cyprus* and *Cyrene*, who were among those, that were dispers'd, at the first Persecution, which immediately ensu'd the Martyrdom of *Stephen*.

THE Persons, who mov'd this Question, were (*l*) some of the Sect of the *Pharisees*, converted to Christianity; but still so prejudic'd in Favour of their old Religion, or at least of the Divine Rite of *Circumcision*, that they thought there was no coming to *Christ*, without entering in at that Gate.

THE Persons, to whom the Question related, (*m*) were *Profelytes of the Gate*, i. e. *Gentiles* by Birth, but who had renounc'd the *Heathen* Religion; as to all Idolatry, and were thereupon permitted to live in *Palestine*, or wherever the *Jews* inhabited; and had several Privileges allow'd them, upon Condition, that they wou'd observe the Laws of Society, and conform to certain Injunctions, that (*n*) *Moses* had prescrib'd them.

THE Time, when this Question arose, was not long after the Conversion of *Cornelius*; so that, this Body of *Profelytes* was, very probably, the first large Number of *Gentiles*, that were receiv'd into the Christian Church, and this the first Time that

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the Question was agitated, —“ Whether  
“ the *Profelytes of the Gate*, who (as the  
“ Zealots pretended) cou'd not so much  
“ as live among *Jews* without Circumci-  
“ sion, cou'd be allow'd to be a Part of  
“ the Christian Church without it?”

UNDER these Circumstances the Council at *Jerusalem* conven'd, and accordingly made their Decree, that the *Profelytes of the Gate* (for 'tis Persons of this Denomination only, which their Decree concerns) should (*o*) abstain from the Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication; the very Things, which, (*p*) according to the Law of *Moses*, they engag'd themselves to abstain from, when they were first admitted to the Privilege of sojourning among the *Jews*. So that, in Effect, the Decree did no more than declare the Opinion of those, who made it, to those to whom it was sent, viz. that Christianity did not alter the Condition of the *Profelytes*, in Respect of their civil Obligations, but that, as they were bound by these Laws of *Moses* before their Conversion, so were they still; and consequently, that the Sense of *St Paul* is the same with the Sense of the Council at that Time; (*q*) let every one abide in the Calling; i. e. in the civil State and Condition, wherein he is called. But, supposing the Decree to extend farther than the *Profelytes of Antioch*, yet there was another Reason why the Council at *Jerusalem* shou'd determine in this Manner, and that was — the strong Aversion, which, they knew, the *Jewish* Converts wou'd have conceiv'd against the *Gentiles*, had they been indulg'd the Liberty of eating Blood; and therefore, to compromise the Matter, they laid on them this prudent Restraint, from the same Principle, that we find *St Paul* declaring himself in this Manner: (*r*) *Though I am free from all Men, yet have I made myself a Servant unto all, that I might gain the more. Unto the Jew, I became as a Jew, that I might gain the Jew; — to the Weak, became I as weak,*

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the End of  
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(k) Acts xi. 20.  
xv. 29.

(l) Ch. xv. 5.

(p) *Ibid.* Lev. xvii. and xviii.

(m) *Miscellaneous Sacra*, Vol. II.

(q) 1 Cor. vii. 20.

(n) Lev. xvii.

(r) Ch. ix. 19, 20, 22.

(o) Acts



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*that I might gain the Weak. I am made all Things to all Men, that I might by all Means save some.*

NAY, admitted the Decree was not made with this View, yet, being founded on Laws, which concern'd the *Jewish Polity* only, it cou'd certainly last no longer than that Government lasted; and consequently, ever since the Temple-Worship has expir'd, and the *Jews* have ceas'd to be a *political* Body, it must have been repeal'd; and accordingly, if we look into the Gospel, *say they*, we may there find a Repeal of it in full Form. For therein we are told, (s) that *the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost*; (t) that *Meat commendeth us not unto God*; (u) that *what goeth into the Mouth defileth not the Man*; (x) that *to the Pure, all Things are pure*; and, (y) that *there is nothing unclean of itself, but only to him, that esteemeth it to be unclean, it is unclean*; for every Creature of God is good, and nothing is to be refus'd, if it be receiv'd with Thanksgiving, for it is sanctify'd with the Word of God and Prayer (z): And therefore we are order'd, (a) that *whatsoever is sold in the Shambles, even though it be a Thing offer'd to Idols, that to eat, asking no Questions for Conscience sake*; and are told, that (b) *whoever commandeth us to abstain from Meats, which God has created to be receiv'd with Thanksgiving of them that believe, and know the Truth, ought to be rank'd in the Number of Seducers.*

IN a Word, the very Genius of the Christian Religion, *say they*, is a Charter of Liberty, and a full Exemption from the Law of *Moses*. It debars us from nothing, but what has a *moral* Turpitude in it, or at least, what is too base and abject for a Man, that has the Revelation of a glorious and immortal Life in the World to come: And, as there is no Tendency of this Kind in the eating of Blood, they therefore conclude, that this Decree of the Apostles, either concern'd the (c)

*Jewish Profelytes* only, who, in Virtue of the Obedience they ow'd to the *Civil Laws* of *Palestine*, were to abstain from Blood; or oblig'd none, but the *Gentiles* of *Antioch, Syria, and Cilicia*, to whom it was directed; was calculated for a certain Season only, either to prevent giving Offence to the *Jews*, who were then *captious*, or to reconcile *Gentile* and *Jewish* Converts, who were then at some Variance; but was to last no longer, than till the *Jews* and *Gentiles* were form'd into one Communion. So that now, the Prohibition given by God to *Noah*, the Laws given by *Moses* to the *Israelites*, and the Decree sent by the *Apostles* to the Christians at *Antioch*, are all repeal'd and gone, and a full Licence given us to eat Blood with the same Indifference, as any other Food; if so be we thereby (d) *give no Offence to our weaker Brethren, for whom Christ died.*

THOSE, who maintain the contrary Opinion, *viz.* That the eating of Blood, in any Guise whatever, is wicked and unlawful, found the chief of their Arguments upon the Limitation of the Grant given to *Noah*, the Reasons that are commonly devis'd for the Prohibition, and the literal Sense of the *Apostolick* Decree.

(e) WHEN Princes give Grants of Lands to any of their Subjects, *say they*, they usually reserve some Royalties (such as the Mines, or Minerals) to themselves, as Memorials of their own Sovereignty, and the others Dependance. If the Grant indeed be given without any Reserve, the Mines and Minerals may be suppos'd to be included in it; but when it is thus expressly limited, "You shall have such and such Lordships and Manors, but you shall not have the Mines and Minerals with the Lands, for several good Reasons specify'd in the Patent;" it must needs be an odd Turn of Thought to imagine, that the *Grantee* has any Title to them; and yet this is a parallel Case. For, when God has thus declar'd his Will to the Children of Men, — "You shall have the Flesh

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The Arguments against the eating of Blood.

(s) Rom. xiv. 17. (t) 1 Cor. viii. 8. (u) Matth. xv. 11. (x) Tit. i. 15. (y) Rom. xiv. 14.  
(z) 1 Tim. iv. 4, 5. (a) 1 Cor. x. 25, 28. (b) 1 Tim. iv. 1, 3. (c) Miscellanea Sacra, Vol. II.  
(d) 1 Cor. viii. 11, &c. (e) *Ibid.* Revelation Examin'd, Vol. II.



A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.

“ of every Creature for Food, but you shall not eat the Blood with it;” it is every whit as strange an Inference, to deduce from hence a general Right to eat Blood.

THE Commandment given to Adam, is — (f) *Of every Tree in the Garden thou shalt freely eat; but of the Tree of Knowledge of Good and Evil, thou shalt not eat.* This is the first Law: And the second is like unto it, (g) *Every moving Thing, that moveth, shall be Meat for you; even as the green Herb, have I given you all Things; but Flesh, with the Life thereof, which is the Blood thereof, shall you not eat.* This, upon his Donation both to Adam and Noah, God manifestly reserves to himself, as an Acknowledgment of his Right, to be duly paid; and when it was relax’d or repeal’d, say they, we cannot tell.

NAY, so far from being repeal’d, that it is not only in his Words to Noah, that God has declar’d this Inhibition, but in the Law, deliver’d by his Servant Moses, he has explain’d his Mind more fully concerning it. (h) *Whatsoever Man there is, of the House of Israel, or of the Strangers, that sojourn among you, that eateth any Manner of Blood, I will even set my Face against that Soul, and will cut him off from among his People.* This is a severe Commination, say they; and therefore observe, how oft, in another Place, he reiterates the Injunction, as it were, with one Breath. (i) *Only be sure, that thou eat not the Blood, for the Blood is the Life, and thou mayest not eat the Life with the Flesh. Thou shalt not eat it; thou shalt pour it upon the Earth, as Water; thou shalt not eat it, that it may go well with thee, and thy Children after thee.*

Now there are several Reasons, continue they, why God shou’d be so importunate in this Prohibition. For, having appointed the Blood of his Creatures to be offer’d for the Sins of Men, he therefore requires, that it shou’d be religiously set apart for that Purpose; and, having pro-

hibited the Sin of Murther under a severe Penalty, he therefore guards against it, by previously forbidding the eating of Blood, lest that shou’d be an Inlet to Savageness and Cruelty.

THE Scythians (as (k) Herodotus assures us) from drinking the Blood of their Cattle, proceeded to drink the Blood of their Enemies; and were remarkable for nothing so much, as their horrid and brutal Actions. The Animals that feed on Blood, are perceiv’d to be much more furious, than others that do not; and thereupon they observe, that Blood is a very hot, inflaming Food; that such Foods create Choler, and that Choler easily kindleth into Cruelty. Nay, they observe farther, that eating of Blood gave Occasion to one Kind of early Idolatry, among the Zabii, in the East, viz. the Worship of Dæmons, whose Food, as they imagin’d, was Blood; and therefore they, who ador’d them, had Communion with them by eating the same Food. Good Reason therefore, say they, had God in the Gospel, as well as the Law, to prevent a Practice, which he cou’d not but foresee wou’d be attended with such pernicious Effects.

FOR the Apostolick Decree, as they argue farther, did not relate to one Sect of People only, the Proselytes of the Gate, who were lately converted to Christianity; nor was it directed to some particular Places only, and with a Design to answer some particular Ends, the Prevention of Offence, or the Reconciliation of contending Parties; to subsist for a determinate Time, and then to lose all its Obligation: But it concern’d all Christians, in all Nations, and in all future Ages of the Church; was enacted for a general Use and Intent; and has never since been repeal’d: And, to support these Assertions, they proceed in this Method.

BEFORE the passing of this Decree, say they, St Paul preach’d Christianity to the whole Body of the Gentiles at Antioch. For he had not long preach’d in the Synagogues, before the Gentiles (l) besought him, that

From Gen. viii. 20. to the End of Ch. ix.

(f) Gen. ii. 16, 17.

(g) Ch. ix. 3, 4.

(h) Lib. IV.

(i) Acts xiii. 42, &c.

(k) Lev. xvii. 10;

(l) Deut. xii. 23, &c.



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that he wou'd preach to them *the same Words*, i. e. the Doctrine of Jesus Christ, *on the next Sabbath-Day*; and accordingly we are told, that on the *Sabbath-Day*, *came almost the whole City together to hear the Word of God*, which certainly implies a Concourse of People, more than the *Profelytes of the Gate*, nay, more than the whole Body of the *Jews*, who were but a Handful, in Comparison of the rest of the Inhabitants of that great City; and that this large Company was chiefly made up of *Gentiles*, the Sequel of the History informs us. For when the (m) *Jews saw the Multitude, they were fill'd with Envy, and spake against those Things, which were spoken by Paul, contradicting and blaspheming*; Paul and Barnabas waxed bold, and said, *it was necessary that the Word of God shou'd first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting Life, lo, we turn to the Gentiles. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord; and as many as were ordain'd to eternal Life, believed; and the Word of the Lord was publish'd throughout all the Region.*

Now this Transaction at *Antioch*, say they, happen'd seven Years before the Decree against Blood, and Things strangled was pass'd at *Jerusalem*; and therefore, as the *Gentiles*, not in *Antioch* only, but in all the Region round about, were no Strangers to the Doctrine of *Jesus Christ*, there is Reason to suppose, that this Decree, when pass'd, was not confin'd to one particular Set of Men, but directed to all *Gentile Converts* at large. For hear what the *President* of the Council says upon this Occasion; (n) *Wherefore my Sentence is, that we trouble not them, who from among the Gentiles are turned to God; but that we write unto them, that they abstain from Pollutions of Idols, and from Fornication, and from Things strangled, and from Blood: For Moses of old Time hath in every City them that preach him, being read in the Synagogue every Sabbath-Day.*

*My Sentence*, (says the Apostle) *is, that ye write unto the Gentile Converts upon these Points; for Moses hath those of old in every City that preach him*, i. e. there is no Necessity of writing to any *Jewish Convert*, or any *Profelyte Convert* to Christianity, to abstain from these Things, because all, that are admitted into Synagogues, (as the *Profelytes* were) know all these Things sufficiently already. And accordingly, upon this Sentence of *St James*, the Decree was founded, and directed (according to the Nature of the Thing) to those, whom it was fitting and necessary to inform in these Points, i. e. to those, who were unacquainted with the Writings of *Moses*.

THE Letter indeed, which contain'd the Decree, was directed to the *Brethren* at *Antioch*, *Syria*, and *Cilicia*; but it wou'd be shocking, and unchristian to think, that the Precepts of an *apostolick Epistle* were obligatory to those only, to whom the Epistle was directed. The Purport of it concern'd all. It was to apprise the heathen Converts to Christianity, that they were exempted from the Observance of the Law of *Moses*, except in four Instances laid down in that Canon; and, as it was of general Concern for all Converts to know, the Apostles, we may presume, left Copies of it in all the Churches: For so we are told expressly of *St Paul*, and his Companions, that (o) *as they went thro' the Cities, they deliver'd them the Decrees for to keep, which were ordain'd of the Apostles and Elders, that were at Jerusalem; and so were the Churches establish'd in the Faith, and increas'd in Number daily.*

THE Apostles, say they, out of Christian Prudence, might do many Things to prevent Offences, and to accommodate Matters to the People's Good-liking: But certainly it looks below the Dignity of a Synod, to meet, and debate, and determine a Question, with the greatest Solemnity, merely to serve a present Exigence; to leave upon Record a Decree, which they

From Gen.  
viii. 20. to  
the End of  
Ch. ix.

(m) Acts xii. 43, &c.

(n) Acts xv. 19, to 22.

(o) Ch. xvi. 4, 5.



A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.

knew wou'd be but of temporary Obligation ; and yet, cou'd not but foresee, wou'd occasion endless Scruples, and Disputes in all future Ages of the Church. If it was to be of so short a Continuance, why was not the Repeal notify'd, and why were not so many poor, ignorant People sav'd, as died *Martyrs* in the Attestation of it ? But, above all, how can we suppose it consistent with the Honour and Justice of the Apostles, to impose *Things as necessary*, which were but of transient and momentary Duration ?

OBSERVE the Words of the Decree, (cry they) *It seemed good unto the Holy Ghost, and to us, to lay upon you no greater Burthen, than these necessary Things, viz. that ye abstain from Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication.* If these Abstinences were only intended to be enjoin'd for a Season, cou'd they properly be enjoin'd under the Denomination of *necessary Things* ? Is *that* the Appellation for Duties of a transient and temporary Observation ? Did neither the Apostles, nor the Holy Ghost, know the Distinction between *necessary* and *expedient* ? Or, suppose it not convenient to make the Distinction at that Time, how come Things of a *temporary*, and those of an *eternal* Obligation, to be plac'd upon the same Foot of *Necessity* in the same Decree ? Or, were *Fornication*, and *Idol-Pollutions* to be abstain'd from, only for a Season, in Compliment to the Infirmary of the *Jews* ; or in order to make up a Breach between some newly initiated *Converts* ? These are Absurdities, *say they*, which cannot be avoided, when Men will assert the *temporary* Obligation of this Decree.

SOME general Declarations in Scripture, especially in St *Paul's* Epistles, seem indeed like a Repeal of it ; but then, if we consider the Scope and Occasion of these Declarations, we shall soon perceive, that they were intended to be taken in a *limited* Sense, otherwise they are not consistent with the Decree itself. Our blessed Saviour, for Instance, tells the People, that,

not *that which goeth into the Mouth defileth the Man, but that which cometh out of it.*

But now, if this Declaration of his destroys the Validity of the *Apostolick* Decree, it will follow, 1<sup>st</sup>, That this Decree was repeal'd just twenty Years before it was made, which is a Supposition somewhat extraordinary : And, 2<sup>dly</sup>, That the whole Body of the Apostles did, after full Debate, make a most solemn Decree, and that under the Influence of the Spirit of God, in direct Contradiction to the express Declaration of their Lord and Master, which is a little too contiguous to Blasphemy ; and therefore let us consider the Occasion of our Saviour's Words.

THE *Pharisees*, it seems, were offended at his Disciples, for sitting down to Meat before they had wash'd their Hands, as being a Violation of one of their *traditional* Precepts. Whereupon our Saviour tells the Company, *Not that which goeth into the Mouth defileth the Man* ; never meaning to give them a Permission to eat any Thing, prohibited by the Law, but only to instruct them in this, — That there was not all that Religion, or Profanation of Religion, as the *Pharisees* pretended, in observing, or not observing the *Tradition of the Elders*, by eating with *wash'd, or unwash'd Hands* ; that the Thing itself was of an indifferent Nature ; nor cou'd a little Soil, taken in at the Mouth, by eating with dirty Hands, defile the Man, because nothing of that Kind cou'd properly be call'd a Pollution.

St *PAUL* himself was one of the Council of *Jerusalem*, when the Prohibition of Blood was ratified by the Spirit of God, and impos'd on the *Gentiles*, who were converted to the Christian Faith ; and therefore we can hardly think, that, in his Epistles, which were written not many Years after, he should go about to abolish the Observation of those Precepts, which, after mature Deliberation, were enacted by a general Assembly of the Church. And therefore, when he tells us, that *the Kingdom of God, i. e. the Christian Religion, consisteth not of Meat and Drink,*

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and

From Gen.  
viii. 20. to  
the End of  
Ch. ix.



A. M.  
1657, &c.  
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and that *Meat commendeth us not unto God*; he must be understood in a *comparative* Sense, *viz.* That it neither consists in, nor commendeth us so much, as Holiness and Purity of Life. When he declares, *That every Creature of God is good, that nothing is unclean of itself, and that to the Pure, all Things are pure, &c.* he must necessarily be understood with this restraining Clause,——*In case there be no particular Statute to the contrary*; for where there is one, all the Sanctity in the World will not give a Man a Toleration to break it. And, when he complains of some Mens *commanding us to abstain from certain Meats*, as an Infringement upon our Christian Liberty, and a Branch of the *Doctrine of Devils*; the Meats, which they forbid, must be suppos'd to be *lawful* in their Kind, and under no Divine Prohibition; otherwise, we bring the *Apostles*, who inhibited the Use of Blood, under the like Imputation.

It cannot be deny'd indeed, that (p) St Paul allows Christians to eat *Things offer'd to Idols*, which may seem to invalidate this *Apostolick* Decree. But, the Answer to this is,——(q) That the plain Intention of the Council at *Jerusalem*, in commanding to abstain from Meats offer'd to Idols, was to keep *Christians* from Idolatry, or, as St James expresses it, *from Pollutions of Idols*; and the true Way to effect this, they knew, was by prohibiting all Communion with Idols, and Idolators in their Feasts, which were instituted in Honour of their Idols, and were always kept in their Temples: But how is this Command defeated by St Paul's permitting the *Corinthians* to eat any Part of a Creature *sold in the Shambles, or set before them in private Houses*, (though that Creature might chance to have been slain in Honour to an *Idol*) since the *Christian*, who eat it in this Manner, did not eat it in Honour to the *Idol*, but merely as common Food?

To illustrate this by a parallel Instance. Suppose that the *Apostolick* Decree had

commanded *Christians* to abstain from *Things stolen*. Wou'd not any one conceive, that the Design of this Command was to prohibit Theft, and all Communion with Thieves in their Villainy? Yes, surely:——Suppose then, that any one of the *Council* shou'd, after this, tell the People, whom he preach'd to, that they might buy any Meat, publickly *sold in the Shambles*, or set before them in private Houses, *asking no Questions for Conscience sake*, tho' possibly the Butcher, or the Host might have stolen the Meat; wou'd any one think, that this Permission was intended to invalidate the Decree of abstaining from *Things stolen*? And if such a Construction wou'd be absurd in the one Case, why shou'd it not be deem'd so in another? Especially, when St Paul himself so expressly, so solemnly deters *Christians* from all Participation in *idolatrous Feasts*; (r) *The Things, which the Gentiles sacrifice, says he, they sacrifice to Devils, not to God; and I wou'd not that ye shou'd have Fellowship with Devils. Ye cannot drink the Cup of the Lord and of Devils; ye cannot be Partakers of the Lord's Table, and of Devils.*

In a Word, *say they*, whatever the Sense of certain Passages in St Paul's Writings may seem to be, they cannot be suppos'd to contradict the Decree at *Jerusalem*: A Decree, to which himself consented, nay, which he himself principally occasion'd, and which he himself actually carry'd about, and deposited with the several Churches. For to imagine, that with his own Hands he deposited the Decree in one Church, under the Sanction of a *Canon* ratify'd by the Spirit of God, and then immediately went to another, and preach'd against that very *Canon*, and decried it as inconsistent with Christian Liberty, is to charge the Apostle with such an Inconsistency of Behaviour, Folly, and Prevarication, as but badly comports with the Character of an *Ambassador of Jesus Christ*. And therefore, unless we are minded to impair the Authority, and sap the

From Gen.  
viii. 20. to  
the End of  
Ch. ix.

(p) 1 Cor. x. 27.

(q) Revelation Examined, Vol. II. p. 66.

(r) 1 Cor. x. 20, 21.



A. M.  
1657, &c.  
Ant. Christ.  
2347, &c.

the Fountain of Reveal'd Religion, we must allow the Decree to be still in Force; and the Command, which prohibits the eating of Blood, still chargeable upon every Man's Conscience. A Command, given by God himself to *Noah*, repeated to *Moses*, and ratify'd by the Apostles of *Jesus Christ*: Given immediately after the Flood, when the World, as it were, began anew, and the only one given on that Occasion; repeated, with awful Solemnity, to *the People*, whom God had separated from the Rest of the World to be his *own*; repeated with dreadful Denunciations of Divine Vengeance upon those, who shou'd dare to transgress it; and ratify'd by the most solemn and sacred Council, that was ever assembled upon Earth, acting under the immediate Influence of the Spirit of God; transmitted, from that sacred Assembly, to the several Churches of the neighbouring Nations, by the Hands of no meaner Messengers, than two Bishops, and two Apostles; asserted by the best Writers, and most philosophick Spirits of their Age, the *Christian Apologists*, and seal'd with the Blood of the best Men, the *Christian Martyrs*; confirm'd by the unanimous Consent of the Fathers, and reverenc'd by the Practice of the whole *Christian Church* for above 300 Years, and of the *Eastern Church*, even to this very Day.

The Decision of  
the Question.

THESE are some of the chief Arguments on both Sides of the Question: And, to form a Judgment hereupon, we may observe,——That, tho' this Prohibition of eating Blood can hardly be deem'd a Commandment of *moral* Obligation, yet is it a *positive* Precept, which cannot but

be thought of more Weight and Importance, for being so oft; and so solemnly enjoin'd; that, tho' the Reasons, alledg'd for its Injunction, are not always so convincing, yet the Prevention of Cruelty and Murder, which is immediately mention'd after it, will, in all Ages, be ever esteem'd a good one; and tho' the Liberty granted in the Gospel seems to be great; yet can it hardly be understood without some Restriction.

It seem'd once good to the Holy Ghost, among other *necessary Things*, to prescribe an Abstinence from Blood; and when it seem'd *otherwise* to him, we are no where, that I know of, instructed. Cou'd it be made appear indeed, that this Prescription was *temporary* and *occasional*, design'd to bind one Set of Men only, or calculated for the Infant-State of the Church, the Question wou'd be then at an End: But since there are no proper Marks in the Apostles Decree, to shew the temporary Duration of it; and the Notion of *Profelytes of the Gate*, to whom alone it is said to be directed (how commodious soever it may be to solve all Difficulties) upon Examination is found to be groundless or uncertain, the Obligation, I fear, lies upon every good Christian still. But as this is not every one's Sentiment; (s) *as one believeth that he may eat all Things, and another thinketh it the safe Side of his Duty to abstain, so let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; but judge this rather, that no Man put a Stumbling-Block, or an Occasion to fall, in his Brother's Way.*

From Gen.  
viii. 20. to  
the End of  
Ch. ix.

(s) Rom. xiv. 2, 3, 13.



A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.

From Gen. xi.  
to Ver. 10.



## CHAP. II.

### *Of the Confusion of Languages.*

#### *The HISTORY.*

**F**OR some Years after the Flood, 'tis highly probable, that *Noah* and his Family liv'd in the Neighbourhood of the Mountains of *Armenia*, where the Ark rested: That, as they began to multiply and spread, they thence remov'd into the Countries of *Syria*; then crossing the *Tygris* into *Mesopotamia*, and so shaping their Course *Eastward*, came at length to the pleasant Plain of *Babylon*, on the Banks of the River *Euphrates*. The Fertility of the Soil, the Delightfulness of the Place, and the Commodiousness of its Situation made them resolve to settle there, and to build a City, which shou'd be the *Metropolis* of the whole Earth, and in it a vast high *Tower*, which shou'd be the *Wonder* of the World; for the present Use, a Kind of *Pharos*, or Land-mark, and, to future Ages, a Monument of their great Power and Might.

By this Project they promis'd themselves mighty Matters; but that which chiefly ran in their Heads, was, their keeping together in one Body, that by their united

Strength and Counsels, as the World encreas'd, they might bring others under their Subjection, and make themselves *universal Lords*: But one great Discouragement to this their Project, was,—That in the Place, which they had chose for the *Scene* of all their Greatness, there was no Stone to build with. Perceiving, however, that there was Clay enough in the Country, whereof to make Bricks, \* and Plenty of a pitchy Substance, call'd *Bitumen*, which wou'd serve instead of Mortar; with one Consent they went to work, and, in a short Time, every Hand was employ'd in making Bricks, building the City, and laying the Foundation of a prodigious *Pile*, which they purpos'd to have carry'd up to an immense Height; and had already made a considerable Progress in the Work, when God, dissatisfy'd with their Proceedings, thought proper to interpose, and, at the Expence of a Miracle, quash'd all their Project at once; infomuch, that this first Attempt of their Vanity and Ambition, became the Monument of their Folly and Weakness.

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\* The Word, which our Translators make *Slime*, is in *Hebrew* *Hbemar*, in *Greek* ἀσφαλτος, in *Latin* *Bitumen*; and that this *Plain* did very much abound with it, which was of two Kinds, *liquid* and *solid*; that liquid *Bitumen* here swam upon the Waters; that there was a Cave and Fountain, which was continually casting it out; and that this famous *Tower*, at this Time, and the no less famous Walls of *Babylon* were afterwards built with this Kind of Cement, is confirm'd by the Testimony of several profane Authors. For thus *Strabo* tells us, "In *Babyloniâ* *Bitumen* multum nascitur, cujus duplex est Genus, Authore *Erasmo*, liquidum & aridum. Liquidum vocant *Naphtam*, in *Sufiano* Agro nascens, aridum vero, quod etiam congelescere potest, in *Babyloniâ*, Ponte propinquo *Naphtæ*," *Lib.* 16. Thus *Justin*, speaking of *Semiramis*: "Hæc *Babyloniam* condidit, says he, Murumque Urbis cocto Latere circumdedit, Arenæ vice Bitumine interstrato, quæ Materia in illis Locis passim è Terris exæstuat," *Lib.* 1. And thus *Vitruvius*, who is elder than either, "Babylone Locus est amplissimâ Magnitudine, habens supranatans liquidum Bitumen, quo Bitumine, & Latere testaceo Structum Murum *Semiramis* *Babyloni* circumdedit," *Lib.* 8. To these we may add some modern Testimonies, which tell us, that these Springs of *Bitumen* are called *Oym Hitt*, the *Fountains of Hitt*; and that they are much celebrated by the *Persians* and *Arabs*. All modern Travellers, except *Rauwolf*, who went to *Persia* and the *Indies* by the Way of *Euphrates*, before the Discovery of the *Cape of Good Hope*, mention these Fountains, as a very strange and wonderful Thing. *Vid.* *Biblioth. Biblica*, Vol. 1. p. 281. *Heidegger's* *Hist. Patr. Exercit.* 21. and *Univerf. Hist.* *Lib.* 1. c. 2.



A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.  
And for the  
Confusion of  
Languages.

THE Blessing, which God had given *Noah* and his Sons, *to increase and multiply, and replenish the Earth*, had now, for above an hundred Years, exerted itself to good Purpose; but tho' the Number of their Descendants was very large, yet the Language, which they all spake was but *one*, the same which had descended to them † from their great Progenitor, *Adam*, and, very probably, was pronounc'd in the same common Manner. To frustrate their Undertaking therefore, God determin'd with himself † to *confound their Language*; by which Means it came to pass, that, though their Tongues still retain'd the Faculty of Speech, yet, having lost the Pronunciation of their native Language, on a sudden they were so chang'd, and *modified* to the Expression of another, (which was of a Sound quite different) that the next *Stander-by* cou'd not comprehend what his Neighbour meant, and this, in a short Time, ran them into the utmost Disorder and Confusion. For these different Dialects produc'd different Ideas in the Minds of the Builders, which, for Want of understanding one another, they employ'd to improper Objects, and so were oblig'd to desist from their Enterprize.

And not only that, but, being by this Means depriv'd of the Pleasure and Comfort of mutual Society, (except with such as spake the same Language) all those, who were of one Dialect, join'd themselves together, and leaving the devoted Place, (as they then thought it) departed in *Tribes*, † as their Choice, or their Chance led them, to seek out fresh Habitations. Thus God not only defeated their Design, but likewise accomplish'd his own, of having the World more generally, and more speedily peopled, than it otherwise wou'd have been: And, to perpetuate the Memory of such a miraculous Event, the Place, which was first call'd *Babel*, and, with small Variation, afterwards *Babylon*, from this *Confusion* of Languages, receiv'd its Denomination.

From Gen. xi.  
to Ver. 10.

THIS Confusion of Tongues (if not Dispersion of the People) is suppos'd by most Chronologers to have fallen 101 Years after the Flood; for *Peleg*, the Son of *Eber*, (who was Great Grandson to *Shem*) was certainly born in that Year, and is said to have had the Name *Peleg* given him, because *that in his Time the Earth was divided*.

† That the Children of *Noah* did speak the same Language with *Adam*, is very manifest; because *Methuselah*, the Grandfather of *Noah*, liv'd a considerable Time with him, and questionless spake the same Language. And that this Language was no other than the *Hebrew*, is very probable from this Argument,—That *Shem*, the Son of *Noah*, was for some Time contemporary with *Abraham*, who descended from him, and whose Family continu'd the same Language that they both spake, until the Time of *Moses*, who recorded the History of his own Nation in his native Language; so that, what we have now in the *Pentateuch*, according to the Opinion of all *Hebrew*, and most *Christian* Writers, is the very same with what God taught *Adam*, and *Adam* his Posterity. *Patrick's Commentary*.

† Some Commentators, from the Word *confound*, are ready to infer, that God did not make some of these Builders speak new, different Languages, only that they had such a confus'd Remembrance of the original Language, they spake before, as made them speak it in a quite different Manner: So that by the various Inflections, Terminations, and Pronunciations of divers Dialects, they cou'd no more understand one another, than those, who understand *Latin*, can comprehend those, who speak *French*, *Italian*, or *Spanish*, though these Languages do certainly arise from it. But this we conceive to be a great Mistake, not only because it makes all Languages extant to be no more than so many different Dialects of the same Original, and consequently reducible to it; but because, upon Examination it will appear, that there are certain Languages in the World so entirely different from each other, that they agree in no one essential Property whatever, and must therefore, at this Time, have been of immediate Infusion.

† The Dispersion of *Noah's* Sons was so order'd, that each Family, and each Nation dwelt by itself; which cou'd not well be done (as Mr *Mede* observes) but by directing an orderly Division, either by casting of Lots, or chusing according to their Birthright, after that Portions of the Earth were set out, according to the Number of their Nations and Families; otherwise, some wou'd not have been content to go so far *North*, as *Magog* did, whilst others were suffer'd to enjoy more pleasant Countries.



A. M.  
1757, &c.  
Ant. Christ.  
2247, &c.

From Gen. xi.  
to Ver. 10.

## The OBJECTION.

“ **B**UT upon the Supposition, that  
“ the Ark rested on the Mountains  
“ of *Armenia*, and the Family of *Noah*,  
“ for some Time, continu’d in that Coast;  
“ how can they, with any tolerable Pro-  
“ priety, be said to have *journey’d from the*  
“ *East*, into the *Land of Shinar*, when,  
“ if by *Shinar* we are to understand the  
“ Land of *Chaldea*, or *Babylon*, every Map  
“ will inform us, that the Mountains of  
“ *Armenia* lie in a Manner quite *North* of  
“ *Babylon*, and consequently they must  
“ have travell’d from the *North*, and not  
“ from the *East*, to have arriv’d at that  
“ Place?

“ **B**UT *Moses* perhaps might not be so  
“ good at *Geography*, as he is at the *Mul-*  
“ *tiplication* of Mankind. According to  
“ the *Hebrew* Computation, (which is  
“ reckon’d true) the new World had now  
“ subsisted much about an hundred Years;  
“ and can we suppose, that the Descendants  
“ of no more than three *Couple* (for *Noah*  
“ we may now suppose was become *effete*,  
“ and unable to beget Children) were, in  
“ so short a Time, a Number sufficient to  
“ set about the Building of a City, which  
“ was to be the *Metropolis* of the whole  
“ World, and of a *Tower*, *whose Top was*  
“ *to reach up to Heaven*?

“ **D**ESIGNS of this Nature are gene-  
“ rally attempted by vast, extensive Em-  
“ pires, that are over-stock’d with People,  
“ and have Multitudes of idle Hands to  
“ employ; but, to suppose a small Tribe of  
“ Men, (and who of Necessity must some  
“ of them be busied in other Occupations)  
“ and, much more, to suppose a *Colony*,  
“ or Detachment only of them (as most  
“ *Commentators* will have it) to have had  
“ the Hardiness to enterprize so prodigious  
“ a Fabrick, as the Tower of *Babel* is re-  
“ presented, is something so *Romantick*,  
“ that it puts one in Mind of that fabu-  
“ lous Stuff of the Giants piling one Moun-  
“ tain upon another, to scale Heaven, and  
“ wage War with the Gods.

“ **B**UT, supposing the Story to be true;  
“ yet where wou’d the Harm be in build-  
“ ing a Town to dwell in, and a Tower  
“ for its Ornament or Defence? ’Tis a  
“ laudable Ambition, one wou’d think,  
“ for a People to desire to perpetuate their  
“ Name; and for a City to be at Unity  
“ *with itself*, how joyful a Thing is it!  
“ What then can we conceive shou’d be  
“ the Reason, that God shou’d be so high-  
“ ly offended at these Builders, as himself  
“ to interpose in disappointing their De-  
“ sign? But to interpose in the Manner he  
“ did, by subducing the *old*, and infusing  
“ *new* Languages, so as to make them un-  
“ intelligible to one another, this is a  
“ Thing so unaccountable, that it wou’d  
“ tempt one to think, that there was a  
“ Mistake somewhere in our Translation.

“ **T**HE *Hebrew* Word *Shaphah*, which  
“ we render *Language*, (or *Lip*, as it is  
“ in the Marginal Note) has doubtless,  
“ very frequently that Signification; nor  
“ is it to be deny’d, but that one univer-  
“ sal Language was spoken by *Noah’s* Fa-  
“ mily. But then it appears from several  
“ Passages in Scripture (particularly from  
“ *Isa. xix. 18.*) that the Word does not so  
“ properly denote *Languages*, as it does  
“ an *Agreement* in *Sentiments* and *Incli-*  
“ *nations*, which seems every whit as ne-  
“ cessary for the Building of a City, as  
“ the greatest *Similitude* of Dialect can  
“ be. Now, taking the Word in this  
“ Sense, it may be, that, what we call  
“ *confounding their Language*, may mean  
“ confounding their *Minds*, and raising  
“ a Spirit of Discord among them, which  
“ might make them abandon their En-  
“ terprize, and disperse into different  
“ Countries; and then, tho’ they might  
“ speak all the same Language at parting,  
“ a considerable Diversity wou’d *natu-*  
“ *rally*, and without the Intervention of  
“ a Miracle, in a short Time ensue.

“ **W**E see, in a thousand Years, what  
“ Alterations and Deviations have been  
“ made



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“ made from the *Latin*, in *France*, *Italy*,  
“ *Spain*, and the *Subalpine* Countries.  
“ In *France*, the *Gascon* and *Provencial*  
“ Dialects are hardly understood at *Paris*:  
“ In *Spain*, besides the *Castilian*, there  
“ are two large Idioms, the *Portuguese*,  
“ and the *Catalan*, neither of which are  
“ readily intelligible by a Person, that has  
“ always liv’d at *Madrid*; and a Man may  
“ know all the rest of the Dialects, which  
“ are deriv’d from the *Latin*, and yet be  
“ wholly to seek in the *Grifons* Language.  
“ — All these Tongues however, we  
“ certainly know, have sprung from the  
“ *Latin*, within these twelve hundred Years,  
“ and the Nations, who speak them, have  
“ constantly maintain’d a mutual Com-  
“ merce and Intercourse together. If then  
“ such Alterations are actually visible in  
“ Dialects, (which have been form’d from  
“ Languages, still extant,) in so few Years,  
“ what may we reasonably suppose to have  
“ been the Fate of Languages, that exist-  
“ ed above three thousand Years ago? E-  
“ specially, when Men were so totally di-  
“ vided from one another, as we may  
“ imagine the first Inhabitants of this  
“ Globe were, after this great Dispersion.  
“ In short, (a) the Cause of the Variety  
“ of Languages in the World, is ground-  
“ ed in Reason and Nature; in the Diffe-  
“ rence of Climates, in the unsettled Tem-  
“ per of Mankind, the necessary Muta-  
“ bility of human Things, the Rise and  
“ Fall of States and Empires, and Change  
“ of Modes and Customs, which necessa-  
“ rily introduce a proportionable Change  
“ in Language: And therefore, supposing  
“ the *Hebrew* to be the *primitive* Lan-  
“ guage, in a proper Period of Time after  
“ such a Dispersion, all other Languages  
“ will be found as naturally springing from  
“ it, as so many Branches from the same  
“ Stock. ’Tis in vain then to have Re-  
“ course to Miracles, when the Business  
“ may as well be done without it; when  
“ it is but supposing, that all Languages  
“ now extant, sprung originally from one

“ common *Root*, and that they are no  
“ more than different Forms and *Dialects*  
“ of it, -which the Force of Time, assist-  
“ ed with some incidental Causes, with-  
“ out the Intervention of any superior  
“ Power, naturally produces; otherwise,  
“ we can hardly imagine, how *Dialects*,  
“ that are so near a-kin, came to be plac’d  
“ so nearly to one another.”

THOSE, who have undertaken to settle  
the *Geography* of the Holy Scriptures, tell  
us, that the Land of *Shinar* was all that  
Valley, which the River *Tygris* runs along,  
from the Mountains of *Armenia* North-  
wards to the *Persian Gulf*; or, at least, to  
the *Southern Division* of the common  
Channel of the *Tygris* and *Euphrates*. (b)  
So that the Country of *Eden* was Part of  
the Land of *Shinar*: And as *Eden* was  
probably situate on both Sides of the afore-  
mention’d Channel, so it is not unlikely,  
that the Valley of *Shinar* did extend itself  
on both Sides (but on the *Western Side*,  
without all Doubt) of the River *Tygris*.

Now the Mountains of *Armenia*, ac-  
cording to the Account of most Geogra-  
phers, lie *North*, and not *East* from *Shi-  
nar* and *Affyria*; but then it may be sup-  
pos’d, (c) either that *Moses*, in this Place,  
follow’d the *Geographical* Stile of the *As-  
syrians*, who call’d all, that lay beyond  
the *Tygris*, the *East Country*, tho’ a great  
Part of it, towards *Armenia*, was really  
*Northward*; or (as some (d) others will  
have it) that, as Mankind multiplied, they  
spread themselves in the Country *East-  
ward* of *Ararat*; and so making small  
*Removes*, (from the Time of their Descent  
from the Mount, to the Time of their  
journeying into the Land of *Shinar*) they  
might probably enough be said to have  
begun their Progress from the *East*. But,  
without the Help of these Solutions, and  
taking *Moses* in a *literal* Sense, he is far  
from being mistaken. (e) Most Geogra-  
phers indeed have drawn the Mountain of  
*Ararat* a good Way out of its Place, and  
Historians and Commentators, taking the  
Thing

From Gen. xi.  
to Ver. 10.

Answer’d, by  
showing the  
proper Situa-  
tion of Ararat,  
from whence  
the People so-  
journ’d.

(a) *Vid.* Sentimens de quelque Theologiens sur l’Histoire Critique, p. 435. and a Letter to Dr Waterland, p. 28, 29.  
(b) *Wells’s Geography*, Vol. I. p. 210. (c) *Bochart’s Phaleg*. l. i. c. 7. (d) *Kercher’s Turris Babel*, p. 12.  
(e) *Universal History*, l. i. c. 2.



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Thing for Fact, have been much perplex'd to reconcile this Situation with its Description in Scripture: Whereas, by the Accounts of all Travellers for some Years past, the Mountain, which now goes under the Name of *Ararat*, lies about two Degrees more *East*, than the City of *Shinar*, or *Senjar*, from whence the Plain, in all Probability, takes its Name: And therefore, if the Sons of *Noah* enter'd it on the *North* Side, they must of Necessity have journey'd from the *East*, or, which is the same Thing, have travell'd *Westward* from the Place, where they set out, in order to arrive at the Plain of *Babylon*.

And that all Mankind were engag'd in the Building of Babel.

HISTORIANS indeed, as well as Commentators, have generally given in to the common Opinion, that *Shem* and his Family were not concern'd in this Expedition, but for what Reason we cannot conceive, since there is no Fact, in all the *Mosaick* Account, more firmly establish'd, than this: — That the whole Race of Mankind, then in Being, were actually engag'd in it.

As soon as *Moses* has brought the three Sons of *Noah* out of the Ark, he takes Care to inform us, that (f) of them was the whole Earth overspread: After he has given us the Names of their Descendants, at the Time of their Dispersion, he subjoins, and (g) by these were the Nations divided in the Earth after the Flood: And then, proceeding to give us an Account of this memorable Transaction, he tells us, that (h) the whole Earth was of one Language, and of one Speech; and that as they, namely the whole Earth, (i) journey'd from the East, they found a Plain in the Land of *Shinar*, and dwelt there; &c. (k) so that, from the Beginning to the End of this Transaction, the Connection between the Antecedent and Relative is so well preserv'd, that there is no Room to suppose, that any less, than all Mankind, were gather'd together on the Plain of *Shinar*, and assist'd in the Building of *Babel*: Nor seems it improbable, that *Moses* has made these unusual Repetitions, to inculcate the

Certainty of that Fact, and to take away all Ground for supposing, that any other Branch of *Noah's* Posterity was in any other Part of the Earth, at that Time.

From Gen. xi. to Ver. 10.

THE Time indeed, when this Transaction happen'd, is very differently computed by Chronologers, according as they follow the *LXX Interpreters*, who make it 531; the *Samaritan Copy*, which makes it 396; or the *Hebrew*, which allows it to be no more than 101 Years from the Flood to the Confusion of Tongues, and less, we may suppose, to the first Beginning to build the *Tower*. If we take either of the former Computations, the Thing answers itself: Upon a moderate Multiplication, there will be Workmen more than enough, even without the Posterity of *Shem*: But if we submit to the *Hebrew* Account of Time, we shall find ourselves straiten'd, if we part with one Third of our Compliment, in so laborious a Work. There is no Necessity however to suppose, (l) with some, that every one of these Progenitors, as soon as marry'd, (which was very early) had every Year *Twins* by his Wife, which, according to Arithmetic Progression, wou'd amount to no less than 1554420 Males and Females, in the shortest Period given. Half the Number wou'd be sufficient to be employ'd on this Occasion; and (m) half the Number will be no unreasonable Supposition, considering the Strength of Constitution Men had then, and the additional Blessing, which God bestow'd upon them, and whereby he interested his peculiar Providence, *Ut ad Incrementum sobolis humane, ad orbis vastitatem instaurandam, præcipua quedam in illis Fecunditas inesset, quæ justam aliquin ætatem anteverteret; ut vel à pueris ipsis, quod nonnulli suspicantur, probabile esset, generandi vim illis & usum potuisse suppeteret;* (n) as *Petavius* elegantly expresses it.

What the Number of them might then probably be.

BUT, after all, there seems to be no Occasion for supposing an extraordinary Increase of People, or for confining the first Undertaking of this great Building to the Compass of one hundred Years after the

(f) Gen. ix. 19. (g) Ch. x. 32. (h) Ch. xi. 1. (i) Ibid. Ver. 2. (k) Univerf. Hist. l. 1. c. 2. (l) Temporarius in Demonstr. Chronol. l. 2. (m) Uffen's Chron. Sacra, p. 27. (n) Doct. Temp. l. 9. c. 14.



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the Flood. In the tenth Chapter of *Genesis* 'tis said indeed, that *unto Eber were born two Sons; and that the Name of one was Peleg*, which being deriv'd from an *Hebrew Word*, that signifies *to divide*, has this Reason annex'd to it, *for in his Days was the Earth divided*. Now by the subsequent Account of *Peleg's* Ancestors we find, that he was born in the 101st Year after the Flood; from whence it is concluded, that the Earth began to be divided at his Birth. But this is a Conclusion, that, by no Means, results from the Text, which only says, that *in his Days was the Earth divided*; Words, which can, with no Manner of Propriety, imply, that this Division began at his Birth.

HIS Name indeed was call'd *Peleg*; but it does not therefore follow, that this Name was given him at his Birth. It might have been given at any Time after, from his being a principal *Agent* among his own Family, in the *Division* made in his Days; as several Names have, throughout all Ages, been given upon the like Accidents, not only to private Persons, but to whole Families. Or suppose the Name to be given at his Birth, yet no Reason can be assign'd, why it might not be given prophetically, as well as that of *Noah*, from an Event, then foreseen, tho' it might not come to pass for some considerable Time after the Name was given.

(o) SINCE *Peleg* then, according to the sacred Account, liv'd two hundred and thirty-nine Years, and his younger Brother *Jocktan*, and his Sons, were a considerable Colony in the Distribution of the World; it is much more rational to suppose, that this Distribution did not begin till a good Part of *Peleg's* Life was expended. Suppose it however to be no more than an hundred Years after his Birth; yet we may still retain the *Hebrew* Computation, and have Time and Hands enough for the carrying on the great Work of *Babel*, before this Distribution, since Mankind might very well be multiply'd to some Millions, in the Compass of two hundred Years.

PUTTING all these Considerations together then, we can hardly imagine, that there wanted a sufficient Number of Men to go upon an Enterprize, which, though not strictly chargeable with Sin, because there was no previous Command forbidding it, yet, in the Sense of God himself, bold and presumptuous enough: (p) *Behold the People is one, and they have all one Language, and now this they begin to do; this is their first Attempt, and after this, nothing ‡ will be restrained from them; they will think themselves competent for any Thing, that they shall have a Fancy to do. For though God cou'd have no Reason to apprehend † any Molestation from their Attempts, (as the Poets make*

From Gen. xi.  
to Ver. 10.

Why God dislik'd and defeated their Undertaking.

O O O

Heaven

(o) Revelation Examin'd, Vol. II. Dissert. III, (p) Gen. xi. 6.

‡ The common Versions say of the Builders of the Tower of *Babel*, *And now nothing will, or shall, be restrain'd from them, which they have imagin'd to do*. But this is false in Fact; because God soon put a Stop to their Design by confounding them, and scattering them abroad from thence, over the Face of the Earth. We may observe therefore, that the same *Particle*, which is indeed sometimes taken negatively, is evidently here to be taken interrogatively, and is equal to the most express Affirmation: And therefore the Text shou'd thus be translated, *Shall they not be restrain'd in all they imagine to do?* Yes, they shall; which accordingly was immediately executed. *Essay for a New Translation.*

† What their Attempts were, the Historian has represented in their own Words: *And they said, Go to, let us build us a City, and a Tower, whose Top may reach unto Heaven*, Gen. xi. 4. But far be it from any one to imagine, that these Builders cou'd be so stupidly ignorant, as ever to think by this Means to climb up to Heaven, or that they wou'd not have chosen a Mountain, rather than a Plain, or a Valley, for this; if they cou'd once have entertain'd so gross an Imagination. 'Tis a common Hyperbole this in the sacred Writings, to signify any great and lofty Building, as may be seen in *Deut. i. 18. Dan. iv. 8.* and in several other Places; nor is the like Manner of Expression unusual among profane Authors likewise: For *Homer*, speaking of the Island of *Cahrys*, tells us, that in it was a Place:

ὅθι δένδρεα μακρὰ πρυμνα  
κλίθρητ', αἰγαιοστό', ἐλάλητ' ἦν ἑρπονόμῃης.

*Odyss. ε. Ver. 238:*

By a literal Interpretation of the *Hebrew* Idiotism however, it is a common Thing, for the greatest Absurdities to be receiv'd by the Unwary for Realities; and not at all a Wonder, that the Misunderstanding the Text shou'd give Rise to what we are told of the Giants in the Fable attempting to scale Heaven, and of the Expedition of *Coffina* and his Companions, who had contriv'd Ladders for that End; hoping, that so they might make their nearer Addressee to the Queen of Heaven. And thus even the silliest of the Pagan Tales may be trac'd up to their Original; for there is generally some Foundation for them in Truth, either misunderstood, or misapplied. Vid. *Le Clerc's Commentary. Hoff. Hist. Græc. Lib. 1. cap. 3. & Bibliotheca Biblica ad Locum.*



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Heaven all in an *Uproar* upon the Invasion of the *Giants*) yet, since they were contrary to his gracious Design of having the Earth replenish'd, it was an Act highly consistent with his infinite Wisdom and Goodness to see them disappointed.

THE Divine Purpose was, that Men shou'd not live within the Limits of one Country only, and so be expos'd to perpetual Contentions, while every one wou'd pretend to make himself Master of the nearest and most fertile Lands; but that, possessing themselves of the Whole, and cultivating almost every Place, they might enjoy a proportionable Increase of the Fruits of the Earth. (q) Thorns and Briars were springing up every where; Woods and Thickets spreading themselves around; wild Beasts increasing; and all this while the Sons of *Noah* gathering together in a Cluster, and designing so to continue; so that it was highly seasonable for God to confound their mis-tim'd Projects, and disperse them.

THEIR Purpose was to *make themselves a Name* by enslaving others: But God foresaw, (r) that absolute Power and universal Empire were not to be trusted in any mortal Hand; that the first Kings wou'd be far from being the best Men; but, as they acquir'd a Superiority by Fraud and Violence, so they wou'd not be backward to maintain it by Oppression and

Cruelty: And therefore, to remedy such publick Grievances, he determin'd with himself, that there shou'd be a *Diversity* of Governments in the World; that if the Inhabitants of any Place chanc'd to live under a *tyrannical* Power, those, that were no longer able to endure the Yoke, might flee into other Countries and Dominions, (which they cou'd not do if *the Whole* was one entire *Monarchy*) and there find a Shelter from Oppression. And as he knew, how conducive the bad Example of Princes wou'd be towards a general Corruption of Manners, he therefore took Care to provide against this Malady, by appointing several distinct Kingdoms, and Forms of Government, at one and the same Time; that if the Infection of Vice got Ascendency, and prevail'd in one Place, Virtue and Godliness, and whatever is honourable and Praise-worthy, might find a safe Retreat, and flourish in another. Thus all the Mischiefs, which might possibly arise from an *universal Monarchy*, and all the Advantages, that do daily accrue from *separate* and *distinct* Governments, were in the Divine Foresight and Consideration, when he put a surprizing Stop to the Building of these Men, and their ambitious Schemes of Empire together.

FOR in what Manner soever it was that he affected this; † whether it was by disturbing their *Memories*, or perverting their

From Gen. xi.  
to Ver. 10.

That this De-  
feat was im-  
mediately his  
Work.

(q) *Waterland's Scripture Vindicated*, Part I.

(r) *Le Clerc's Dissertation*.

† Since *Moses* has no where acquainted us, says the learned *Heidegger*, (in his *Hist. Patr. Lib. 1. Exercit. 211.*) in what Manner the Confusion of Languages was effected, every one is left to follow what Opinion he likes best, so long as that Opinion contains nothing incongruous to the receiv'd Rule of Faith: Nay, it may not be inconvenient to produce several Opinions upon this Subject, to the Intent that every one may embrace that, which seems to him most conformable to Truth. And therefore he instances in the Opinions of several learned Men, but in those, more particularly, of *Julius Scaliger*, who ascribes this Event to a Confusion of Notions, which God miraculously sent among the Builders; and that of *Isaac Casaubon*, who will needs have all the different Languages, now extant, to be no more than Derivatives from the *Hebrew*. *Scaliger's* Words, as *Heidegger* quotes them, are these, “*Sic enim aiunt (Hebræi scilicet) quo impii propositi Opus illud interciperetur atque prohiberetur, factum à Deo optimo maximo, ut Lapidem petenti alius Calcem, alius Sabulum, alius Maltham, alius Bitumen, alius Aquam, ferret. Fortasse etiam non defuisse arbitror, qui sibi dictam putarent Contumeliam, atque propterea Manum conferrent, ubi maxima intercedit Occasio Subtilitatis; nam si Lapidem petenti alius aliud, multi multa, diversa omnia afferbant, videretur unius Soni Modus, in varias Species deductus, diversis Mentibus sese insinuasse. Una igitur prisca adhuc extaret Lingua, varii vero Significatus.*” The Words of *Casaubon* are as follows: “*Si in Babele Lingue in totum diversæ factæ sunt, necessario Chaldæi Assyrii, ἀλλοεῖτες illas Linguas retinissent, atque contrarium videmus accidisse. Est enim verissimum, Linguas cæteras eò manifestiora & magis expressa Originis Hebraicæ vestigia servasse, nunc servare, & quo proprius ab antiquâ & primâ Hominum Sede abfuerunt. Nam proximus quisque Populus Genti Hebraicæ proximè ad illius Linguam accessit. Longinquitas verè Alienationem subinde majorem intulit. Clarum hoc ex Comparatione Linguarum. Syriacæ, Chaldaicæ, Arabicæ, Punicæ, &c. cum Hebraicâ: Clarissimum item, si Græcam Linguam diligenter spectes Græci primi in Asiâ habitabant: Inde Iones, vel ut *Æsculus* vocat Hebraicè, *Javones* in Europam trajecerunt; in antiquis*

“*simis*



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their Imaginations; by diversifying their Hearing, or new-organizing their Tongues; by an immediate Infusion of *new* Languages, or a Division of the *old* into so many different Dialects; and again, whether these Tongues, or Dialects of Tongues, † were few or more; whether there were only so many *Originals* at first, (as many perhaps as there were either Tribes, or Heads of Families) and all the rest were no more, than *Derivatives* from them; the Operations of an Almighty Power are equally visible, and the Foot-steps of Divine Wisdom apparent, in the very Method of his disappointing these ambitious Builders.

(s) HE cou'd, no doubt, with the same Facility, have sent down Fire from Heaven to consume them; but then, that wou'd have been but a momentary Judgment, whereof we shou'd have known nothing, but what we read in the *dead Letter* of a Book: Whereas, by this Means, the Remembrance of God's Interposition is preserv'd to all future Ages, and, in every new Language, that we hear, we recognize the Miracle.

(t) IT was equally the Finger of God, we allow, whether the *Minds*, or the *Tongues* of the Workmen were *confounded*; but then, in that Case, the Miracle does not so plainly, and so flagrantly appear, nor wou'd it have had so good an Effect upon the Builders themselves; because Men may quarrel, and break off Society without a Miracle; whereas they cannot speak

with new Tongues by their own natural Strength and Ingenuity.

NOR is the Formation of a new Language only more *miraculous*, but to the Imaginations of the Persons, upon whom it was wrought; incredibly more surprising, than any Disagreement in Opinion, or any Quarrel, that might thereupon ensue. And therefore I have always thought, that this Account of the Confusion of Tongues, which God wrought at *Babel*, wou'd scarce have been told so particularly, and represented as God's own Act and Deed, had it only arisen from a Quarrel among the Builders, which oblig'd them to leave off their Work, and scatter themselves over the Face of the Earth. For, when God is here describ'd as *coming down* in Person to view their Work, something almost as solemn as the *Creation*, full as solemn as the Denunciation of the Flood, when *Noah* was commanded to build the Ark, is certainly intended by that Expression: And therefore, when *Moses* acquaints us, that *there was but one Language at that Time*, the Circumstance wou'd be impertinent, if he did not intimate withal, that, very soon after, there were to be more.

THE Prophet *Isaiah* indeed, speaking of the Conversion of some *Egyptians* to the *Jewish* Faith, tells us, that, *in that Day, shall five Cities in the Land of Egypt speak the Language* (or *Lip*, as it is in the Margin) *of Canaan, and swear to the Lord of Hosts. Speaking the Language of Canaan*

From Gen. xi.  
to Ver. 10.

Isa. xix. 18.  
explain'd.

And not a  
Confusion of  
Minds, but of  
Tongues.

“ finis quibusque Græcorum Scriptoribus multa propterea Vocabula Hebraica, quæ postea vel desierunt esse in Usu, vel admodum sunt mutata: Observamus etiam Asiaticos Græcos magis ἐγγίσσεν, quam Ευρωπαοs.”

† It is not to be thought, that there were as many several *Dialects*, as there were Men at *Babel*, so that none of them understood one another. This wou'd not have only *dispers'd* Mankind, but utterly destroy'd them; because it is impossible to live without *Society*, or to have any *Society* without understanding one another. It is likely therefore that every Family had its peculiar *Dialect*; or rather, that some common *Dialect*, or Form of Speaking was given to those Families, whom God design'd to make one Colony in the following Dispersion. Into how many Languages the People were divided, it is impossible to determine. The *Hebrews* fancy *seventy*, because the Descendants of the Sons of *Noah*, as they are enumerated in Scripture, are just so many: The *Greek* Fathers make them *seventy-two*, because the *LXX* Version adds two more, (*Elisa* among the Sons of *Japhet*, and *Canaan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is all Conjecture, and what is built upon a very weak Foundation. For, in many Places, so many People concurr'd in the Use of the same Speech, that of the *seventy* scarce *thirty* remain distinct, as *Bochart* has observ'd: And among these, others have suppos'd, that the *Hebrew*, *Chaldean*, and *Arabick*, in the *East*; the *Greek* and *Latin*, in the *West*; and the *Finnish*, *Sclavonian*, *Hungarian*, *Cantabrick*, and the *antient Gaulish*, in the *North*, are generally reputed *Originals*; besides some more, that might be discover'd in *Persia*, *China*, the *East-Indies*, the midland Parts of *Africa*, and all *America*, if we had but a sufficient Knowledge of the History of these People. Vid. *Patrick's* Commentary, and *Wotton* of the Confusion of Languages at *Babel*.

(s) *Heidegger's* Hist. Patriar. Vol. I. Exercit. 21.  
*Babel*.

(t) *Wotton* of the Confusion of Languages at



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*naan* (*u*) is thought by some to mean no more, than being of the same Religion with the *Jews*, who inhabited the Land of *Canaan*; but why may it not be interpreted *literally*, as it is in our Translation? Might not these five Cities particularly, to shew the Value and Reverence that they had for the Religion of the *Jews*, learn their Language; especially, since they wou'd thereby be better enabled to understand the Books of *Moses* and the *Prophets*, which were written in that Tongue? Do not the *Mahometans*, whatever they are, *Turks*, *Tartars*, *Persians*, *Moguls*, or *Moors*, all learn *Arabick*, because *Mahomet* wrote the *Alcoran* in that Language? Why then shou'd we be offended at the *literal* Sense of the Words, when the *figurative* is so low and flat in Comparison of it? (x) *In that Day Egypt shall be like a Woman; it shall be afraid and fear, because of the shaking of the Hand of the Lord of Hosts.* (y) *The Lord of Hosts shall be a Terror unto Egypt*, and (z) *in that Day shall there be an Altar to the Lord in the midst of the Land of Egypt*, i. e. they shall become *Profelytes* to the Law of *Moses*; and, that they may not mistake in understanding the Sense of the Law, which they shall then embrace, they shall agree to learn the Language, in which it is written. This is an easy and genuine Sense of the Words: But, instead of that, to fly to a forc'd and abstruse one, merely to evade the Evidence of a Miracle, favours of Vanity, at least, if not of Irreligion.

IN short, all Interpreters, both *Jewish* and *Christian*, understood this Confusion of *Babel* to be a Confusion of Languages, not of Opinions. They saw the Texts, if literally understood, requir'd it; they observ'd a surprising Variety of Tongues, essentially different from one another; and they knew that *this* was not, in the least, inconsistent with the Power of God. They did not question, but that he, who made the Tongue, cou'd make it speak what, and how he pleas'd; and they acquiesc'd (as all wise and honest Interpreters shou'd)

in the *literal* Explication, perceiving that nothing unworthy of God, or trifling, or impossible in itself, resulted from it. From Gen. xi. to Ver. 10.

BUT to give this Part of the Objection a full and satisfactory Answer, we shall look a little into the Nature of Languages in general, and thereby endeavour to shew, that there are some Languages, now extant in the World, which are essentially *different* from each other; that Languages, when once establish'd, are not so subject to *Variation*, as is pretended; and that, in the Ages subsequent to this extraordinary Event, they cou'd not, in any *natural* Way, undergo all the *Alterations*, we now perceive in them, supposing them all descended from one common Stock.

(a) Now, in order to this, we must observe, that every Language consists of two Things, *Matter* and *Form*: The *Matter* of any Language are the Words, wherein Men, who speak the Language, express their Ideas; and the several Ways, whereby its *Nouns* are declin'd, and *Verbs* conjugated, are its *Form*.

THE *Latins* and *Greeks* vary their *Nouns* by Terminations; as *Vir*, *Viri*, *Viro*, *Virum*, ἀνδρῶν, ἀνδρῶν, ἀνδρῶν, ἀνδρῶν. We decline by the Prepositions *of*, *to*, *from*, *the*, in both Numbers; but the *Hebrews* have no different Terminations in the same Number, and only vary thus,—*Isb*, *Man*; *Ischim*, *Men*; *Isbah*, *Woman*; *Isboth*, *Women*: The rest are vary'd by Prepositions inseparably affix'd to the Words, as *Ha-isb*, *the Man*; *Le-isb*, *to the Man*; *Be-isb*, *in the Man*; &c. which Prepositions, thus join'd, make one Word with the Noun to which they are affix'd, and are herein different from all those Languages, which come from a *Latin*, or *Teutonic* Original.

THE *Western* and *Northern* People consider every *transitive* Verb, either *actively* or *passively*, and then they have done; as *Amo*, in *Latin*, is *I love*; *Amor*, *I am loved*; and so in *Greek*, ἀγαπᾶ, ἀγαπᾶμαι: But in *Hebrew*, every Word has, or is suppos'd to have, seven Conjugations; in

(a) *Le Clerc's* Commentary. the Confusion of Languages at *Babel*.

(x) Isa. xix. 16.

(y) Ver. 17.

(z) Ver. 19.

(a) *Written* of



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in *Chaldee*, and *Syriack*, six; and in *Arabick*, thirteen, all differing in their Significations.

THE *Western* Languages abound with *Verbs*, that are compounded with *Prepositions*, which accompany them in all their Moods, and Tenses, and therein vary their Signification; but, in the *Eastern*, there is no such Thing; for, tho' they have (in *Arabick* especially) many different Significations, some *literal*, and some *figurative*, yet still their *Verbs*, as well as *Nouns* are uncompounded.

IN the *Greek*, both *antient* and *barbarous*, in the *Latin*, and the *Dialects* arising from it, and in all the Branches of what we call the old *Teutonic*, the *possessive* Pronouns, *my*, *thy*, *his*, *yours*, *theirs*, &c. make a distinct Word from the Noun, to which they are join'd, as Πατήρ ἡμῶν, *Pater noster*, *Fader vor*, *Our Father*, &c. But, in all *Oriental* Tongues, the Pronoun is join'd to the End of the Noun, in such a Manner, as to make but one Word. Thus *Ab*, in *Hebrew*, is *Father*; *Abi*, *my Father*; *Abinu*, *our Father*. In *Chaldee*, from the same Root, *Abouna*, is *our Father*; in *Syriack*, *Abun*; in *Arabick* and *Æthiopic*, the same.

ONCE more. All *Western* Languages mark the *Degree of Comparison*, in their Adjectives, by proper Terminations, as *wise*, *wiser*, *wisest*; *sapiens*, *sapientior*, *sapientissimus*; σοφός, σοφώτερος, σοφώτατος: But none of the *Eastern* Tongues, already mention'd, have any Thing in them like this.

THESE are some of the Marks and Characters, which distinguish the *Eastern* from the *Western* Languages; and, what is farther observable, these Characters have none of them disappear'd, or shifted from one to another, for near three Thousand Years. They appear in every Book of the *Old Testament*, from *Moses* down to *Mala-chi*; in the *Chaldee* Paraphrasts, in the *Syriack* Versions, in the *Misna*, in the *Gemara*, and in every other *Rabbinical* Book, down to the *Jewish* Writers of the present Age: But, on the other Hand, if we con-

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sider *Homer's* Poems, which are the oldest Monuments we have of the *Greek* Language; if we take *Theocritus* for the *Doric* Dialect; *Euripides*, or *Thucydides*, for the *Attick*; *Herodotus*, or *Hippocrates*, for the *Ionick*; and *Sappho* for the *Æolick*, and so descend to the *Greek*, which is spoken at this Day, we shall see the general Marks of *Western* Languages running through them all. These Idioms shew themselves, at first Sight, to be nothing more, than *Dialects* manifestly springing from the same common Root, which never did, and (as far as we may judge from the Practice of above two thousand Years) never will *conjugate* *Verbs*, *decline* *Nouns*, or *compare* *Adjectives*, like the *Hebrew*, or *Arabick*. These Languages did always *compound* *Verbs* and *Nouns* with *Prepositions*, which essentially alter the Sense. These Languages had never any *possessive* Pronouns, affixt to their *Nouns*, to determine the Person or Persons, to whom of right they belong; nor do they affix any single Letter to their Words, which may be equivalent to *Conjunctions*, and connect the Sense of what goes before, with what follows; which any Person, but tolerably initiated in the *Eastern* Languages, must know to be their Properties.

AND indeed, if we cast but our Eye a little forward into the sacred History, it will not be long, before we may perceive some Instances of this Difference between Languages. For, when *Jacob* and *Laban* made a Covenant together, they erected an *Heap of Stones*, on which they eat, and *Laban* call'd it *Jegar-Sabadutha*, but *Jacob*, *Gal-Ed*, which Words signify, (those in *Chaldee*, which are *Laban's*, and the other in *Hebrew*, which are *Jacob's*) an *Heap of Witnesses*; and, in like Manner, *Pharaoh* calls *Joseph*, *Tsophnath-Paaneakh*, which Words are neither *Hebrew* nor *Chaldee*. So that here we see three distinct *Dialects* form'd in *Jacob's* Time, and yet we may observe, that the World was then thin, Commerce narrow, and Conquests few; so that the People were constrain'd to converse with those of their own

From Gen. xi.  
to Ver. 10.

That there  
could not, in the  
first Ages, be  
all that Alter-  
ation in Lan-  
guages, that  
is pretended.

P p p



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1757. &c.  
Ant. Christ.  
2247. &c.

own Tribe, and, consequently, could keep their Dialect far more entire, than it is possible for any Nation to do now, when Commerce, Conquests, and Colonies, planted in Regions already peopled with Nations, that speak distinct Languages, may be suppos'd to bring in a *Deluge* of new Words, and make innumerable Changes. But Nations seldom trade much Abroad, or make Invasions upon their Neighbours, or send forth Plantations into remote Countries, until they are pretty well stock'd at Home, which could hardly be the Case of any one Country, for several Ages after the Dispersion.

'Tis a mistaken Notion, which some have imbib'd, that every little Thing, be it but the Change of Air, or Difference of Climate (which at most can but affect the Pronunciation of some Letters, or Syllables) can make a Diversity in Languages. Small and insensible Alterations, which perhaps will appear in an Age or two, will undoubtedly happen; but, unless People converse much with Strangers, their Language will subsist, as to its *constituent Form*, the same for many Generations.

THE *Roman* Language, for Instance, was brought to a considerable Perfection before *Plautus's* Time; and, tho' now and then some *obsolete* Words may appear in his Writings, yet any Man, that understands *Latin*, may read the Books, that were written in it, from *Plautus* down to *Theodorick the Goth*, which was near seven hundred Years; and, had not the barbarous Nations broken into *Italy*, it might have been an intelligible Language for several Ages more. And, in like Manner, we may say, that, had not the *Turks*, when they over-ran *Greece*, brought Darkness and Ignorance along with them, the *Greek* Tongue might have continu'd even to this Day, since it is manifest, from *Homer's Poems*, and *Eusebius's Commentaries* upon them, that it subsisted for above two thousand Years, without any considerable Alteration; for the Space of Time between the *Poet* and his *Commentator* was no less.

AND if the Languages, which we are acquainted with, remain'd so long unchang'd to any great Degree, in Times of more Commerce and Action, than what cou'd be subsequent upon the Dispersion; there is reason to believe, that (tho' it be difficult to define the Number of them) there are many more *original* Languages in the World, than some Men imagine. For, if we consider their great *Antiquity*, their mutual Agreement in the *Fundamentals* (which we have describ'd) can be no Argument, that any one of them is deriv'd from the rest; since it is natural to suppose, that, when God confounded the Speech of the Builders of *Babel*, he made the *Dialects* of those People, who were to live near one another, so far to agree, that they might, with less Difficulty, and in a shorter Space of Time, mutually understand each other, and so more easily maintain an Intercourse together. For, tho' their *Association* (considering the Ends, that engag'd them in it) was certainly culpable; yet perhaps it might not deserve so severe a Punishment, as an entire Separation of every Tribe among them from their nearest Kindred, with whom they had hitherto spent all their Time.

To sum up the Force of this Argument in a few Words. If we consider the Time, since the Building of the Tower of *Babel*, not yet 4000 Years, and the great Variety of Languages, that are at present in the World; if we consider, how entirely different some are to others, so that no Art of *Etymology* can reduce them to the least Likeness or Conformity; and yet, in those early Days, when the World was less peopled, and Navigation and Commerce not so much minded, there could not be that quick Progression of Languages; and if we examine the Alterations, which such Languages, as we are acquainted with, have made, in two or three Thousand Years past, where *Colonies* of different People have not been imported, we shall find the *Difference* between Language and Language to be so very great, and the *Alteration* of the same

Language

Gen. Ch. xi.  
to Ver. 10.  
And that there  
are more ori-  
ginal Lan-  
guages in the  
World, than is  
imagined.

A Recapitula-  
tion of the  
whole Argu-  
ment.